

AN
LEARNED
COMMENTARIE
Vpon the REVELATION
OF SAINT IOHN, WHEREIN BOTH
THE COVRSE OF THE WHOLE BOOKE, AS ALSO
the more abstruse and hard places thereof, are more cleerly
and euidently explained then heretofore they haue
bene. Newly corrected, and the defectes
and errors of the first Edition, sup-
plied & amended.

BY PATRIK FORBES of Cotharis

WHEREVNTO IS ADDED AN PROFITABLE
*Treatise of the Author, in defence of the lawfull calling of the Ministers
of reformed Churches, against the cauillations of Romanistes:
And an Epistle to a Recusant, clearing and maintayning
some pointes of the said Treatise, chalenged by a
Roman Elymas Bar-Iesus-it.*

Reuel. 1. 3. Blessed is he that readeth, and they that heare the wordes of this Prophecie,
and keepe those things which are written therein: for the tyme is at hand.



Printed at Middelburg, by Richard Schilders, dwelling in the
langen Delft at the signe of the Olyphant.

1614.

TO THE MIGHTY
MONARCH, MY GRATIOUS
SOVERAIGNE LORD, JAMES,
KING OF GREAT BRITAIN, FRAN-
CE AND IRELAND, DEFENDER OF
THE FAITH, &c.

GRACE AND PEACE, WITH ALL
INCREASE AND CONTINUANCE OF
happy and Roiall state from God the Father
in our Lord Iesus Christ, the King of
Kings, and Lord of Lords.



*Or a token, though poore
in my part; yet that grate-
fully I remember your
Highnesse Princely mind
in keeping me an eare a-
gainst sinistrous delation, and giving so
gentle warning of your good pleasure
therein, this part of my misreported
paines, I humbly present unto your Maie-
stie: to whose Soueraigne skill in these
diuine secrets, (by your royall writings
wel witnessed to the world) besides comon
allegeance, all pens, & of all men imploied
on this Prophecie, owe proper homage: as
not only to the most glorious patrocinie,
A 2 but*

THE EPISTLE

but therewith also the most learned censure. In both which, I do yet more relie on your Maiesties experienced benignitie, then I presume either of merit for the one, or sufficiencie against the other. I know the too iust cōplaint of the wisest, upon the great abuse of that excellent gift of printing, both to the disgrace & detriment of learning, while (each man dotting after the brood of his owne braine, & vainly promising to himselfe the same applause of others, which his owne partiall heart yeeldeth him) no end is of making many books: so as the inexpert student, in search of letters weilding amidst infinite variety, is cast in such doubt of choise, that, tasting about, before hee happilie fall on ought-worthy to feed on, appetite is spent, and he filled with hee cannot tell what. I know also that as it was not permitted

each

DEDICATORIE.

each Painter to practise his skill on the roiall Effigie of Alexander, so were it intollerable presumptiō for each Pamphlet to usurpe the shadow of your highnesse Name. Neither hath selfe-weining so ouersiled mine eyes frō the sights of mine own slendernesse, but that sincerely I acknowledge, in this so learned an age wherein much is excellently well writtē, & yet infinitely more paper miserably spoiled, that hūdreth more gifted then I might wel be pardoned to put up their pēnes, & so, much lesse to currie credit to their vnsutable works, by shrowding them vnder the shelter of so sacred a vaile: yet how great soeuer be my imparity to so high attempt, the subiect of this my labor is of such a surpassing eminency, as, if it hath pleased God onelie-wise by my weakenesse to bring forth any one sparkle of new and true

A 3 light

THE EPISTLE &c.

light for more cleare understanding thereof (wherein, for ought that hithertils hath been said of any, the most learned yet acknowledge an untried depth of which any one point opened may be a competent recompence of much paines) I hope it shall somewhat excuse mee of too great temerity, either in writing or in vowing, what I write, so highlie: and shall heerewithall encourage the better gifted, soberlie to search out what herein hath escaped me also. Now heereof as your Maiestie can best of all men iudge, so am I the bolder to vndergoe the hazard of so high a sentēce, for that of your Maiesties knowne clemencie, I am certaine to report either praise or pardon.

Your Maiesties

Humble Subiect

PA. FORBES of Corse.



AD EUNDEM.

JOANNIS FORBESII

FILII.

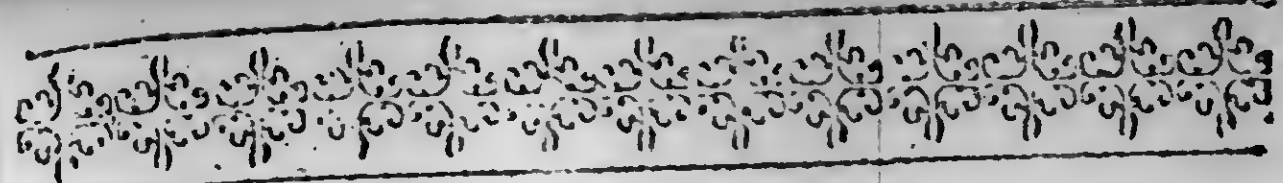
EPIGRAMMA.

Ingenio pollet, pacisq̄ Minerua resulget
 Artibus, ast eadem parmamq̄; hastamq̄; timentem
 Fulmineumq̄; ensē bello metuenda virago
 Concutit, ac trepidare vetat virtutis amantes.
 Peste per argolicas latē grassante cateruas,
 Placandum missa numen Chryseide Calchas
 Fretus Achille canit. Cantu Philomela secunda
 Dicetur Cuculo; calamis ex virgine factis
 Cedet Apollineus Pollex; Asinoq̄; Midaq̄;
 Iudicibus: vulgus præponet Stentora Vlisti.
 Non humili subiecta toro, at laquearibus altis
 Fax appensa domum illustrat fulgore corusco.
 Hæc tria FORBESIUS vasti intra mania mundi
 Altē vestigans oculis, ac mente peragrans
 Europamq̄; Asiamq̄; rotæque ardoribus altæ
 Candentem Lybiam, & queis nomen Americus olim
 Addidit inuentis, seris radiantia flammis
 Littora; quæque Magellanus circum æquora vectus
 Antipodum procul arua polo subiecta notavit:
 Illis doctrinam, validas contingere vires
 His, alijs decus esse videt; sed cuncta sub vno
 Pectore non habitare locis quæ Diua triformis
 Noctinagis ambit per muta silentia bigis.
 Vnum vsque excipio, cui Magna Britannia tanto

Rege

Rege beata subest, IACOBI nomine Magni
Clarum hac tergemina qui fulgens laude per orbem,
Finitimos, stellas veluti Phœbea minores
Lampas, de solio reges intermicat aureo.
Ergo huius (tenuis quem nostra Camæna vocandi
Affari casu metuit) conamine multo
Et precis & studij expressas & ab æthere missas
Luminis ætherei scintillas (queis liber olim
Visibus humanis septena ob claustra negatus
Agnos post referante legi, patefactaque vari
Porta poli posset penetrari) subijcit acri
Censuræ patrociniū mentemque priore,
Sperans *Forbesius* fretus comitate benignam:
Ut tenebras valeat tam cæso è culmine terris
Pellere tutelaque ingenti spernere cacam
Inuidiam, victorque virum volitare per ora.

IOAN.



JOANNIS FORBESII FILII,

Epigramma de scopo Authoris.

Forbesius, Romæ pompam iactante, dolebat
Una orbem obtundi nocte dieque sono:
Ostenditque feram hoc signo ac Babylona notari.
I nunc, consensum macha molesta crepa.

Eiusdem ad Zoilum.

Cæce, Theonino quid dente incognita mordet?
Non tibi, sed doctis, Zoile, scripta legis.

Eiusdem ad beneuolum lectorem.

Ne leuiter summam solum, bone lector, arenam
Liba, neu sicce rade profunda pede:
Hic sulcanda via est, huic te duce numine oportet,
Et poteris placida credere tutus aqua.

Ad patrem suum colendissimum Patricium *Forbesii*
sum à Cothari de pererudito eius in Apo-
calypsin Commentario *Ioannes*
Forbesius filius.

Vatibus hæc olim sanctis imperuia, Ioua
Iamuit: Isacidis quisque Propheta suis:

B

Post

Post vatium Deus hac, etiam tunc aspera, nato
 Fulminis ostendit, catibus ille Asia:
 Presbyteri Deus hac patefecit, peruia tandem,
 Patricio, varijs gentibus inde patent.
 Peruia nulla via est talis sine Flumine Sancto,
 Quo duce (teste libro hoc) inuia nulla via est.
 Ingentem veteres, amplam Zebedeia proles
 Obtinet hinc laudem, Forbesiusq; suam.
 Pectus ob hac tacita pertentaure Sionis
 Gaudia, qua prae se vate canente tulit:
 Hinc etiam Ionias Hilar. uuit Apostolus vrbes,
 Oblectauit enim littera missa viros:
 At duce Patricio lector pius inuicem noscens
 Gestit, & exultat; letitiaq; fremit.
 Propter aquas vitreas ignitas, mosi & Agni,
 Turba tenens palmas, nobile cantat epos;
 Diuinum, à quo lux, numen super ardua tollens,
 Forbesij, per quem, nomen in alia ferens.
 Hinc tua progenies noua pectore gaudia voluit,
 Dum te, chare pater, Nestora quisq; cupit.
 Nestor eris, nec Nestor eris, sed corpore quanto
 Mens prestat, tanto Nestore maior eris.
 Victa cadunt iclu annorum, collapsa putrescunt
 Corpora, at ingenijs stat sine morte decus.
 Esto quidem, arctatam vinclis & suspirantem,
 Ad meliora animam liberet inde Deus
 Quantaq; terricolis tua perspicientia prabet
 Gaudia, calicolis mens tua tanta ferat;
 Te tamen haud triplicis venturi terminus aus
 Finiet, aut lucem nox ruitura tuam;
 Dadala sed magni dum stabit machina mundi
 Ingenij viues per monumenta tui:
 Te monstrante micat primoq; oriente relicto
 Ardua calorum Phosphorus vsque petit,
 Donec protulerit vultus splendore decori
 Aeternum aeternus Phabus ab axe diem;

Tum

Tum clarus multis in milibus aëra carpens
 Te sistes album Principis ante thronum.
 Indeq; cum Christo clamore per astra secundo
 Caelica tendentem turma sequetur ouans.

Ad Papam Romanum idem. Apoc. cap. 13.
 versu 2. commentarij in id caput
 Sectionibus 1. 2. 5.

Quis renuat diadema tuo submittere scepro?
 Nam merito in terris diceris esse Deus:
 Cui sua mundi huius Deus imperiumq; thronumq;
 Tradidit, & vasis vincere posse dolis.

Ad ciues Romanos idem. Apocal. cap. 17.
 vers. 16. Sect. 14. & cap. 18. vers. 8.
 21. 22. 23. Sect. 8. 14.

Quid gelida torpent dextra, salientia pulsae
 Corda pauor, mutat pallidus ora tremor?
 Non Elephante vehens Pyrrhus, non feruidus oris.
 Currit ab hesperijs Hannibal arma ferens:
 An quia terribilis magis est Cotharistius heros,
 Qui Romam ancipiti caelitus ense quatit?

Ad Iesuitas idem. Apoc. ca. 16. vers. 13. 14.
 Sect. 8. 9.

Vosne estis triplici rana de gutture, iussa
 Obstrepero regum corda tere sono?
 Quis iubet ergo sacrum pratendere nomen Iesu?
 Num fucata gerens cornua fronte fera?
 Quid ruitis veluti stimulis furialibus acta?
 Spesne Orci in vestro tota labore sita est?

B 2

Ad

Insequi cum Christo clamore per agros
Calicea tendentem turba sequatur anqu-

Ad Papam Romanum idem. Apoc. cap. 1
versu 2. commentarij in id caput
Sectionibus 1. 2. 3.

Quare tenas diadema tuo submittere scepro?
Nam merito in terris diceris esse Deus:
Cui jus mundi huius Deus imperiumq; tribuit
Tradidit, & vas tuu vincere posse doli.

Ad ciues Romanos idem. Apocal. cap. 17
versu 16. Sect. 14. & cap. 18. versu 8.

Quid gelida torpens dextra, salientia palmas
Corda pauor, mutat pallidum ora tremor?
Non Elephante vehens Pyrrhus, non seruidus oris.
Currit ab hesperijs Hannibal arme ferens:
An quia terribilis magis est Catharissim heros,
Qui Romanam ancipiti caluitis ense quatit?

Ad Iesuitas idem. Apoc. ca. 16. versu 11. 12.
Sect. 8.

Vosne estis triplici rana de guttore, iussa
Obstrepero regam corda ciepe sanos
Quis iubet ergo sacrum praeconare
Num fucata gerens cornua fronte
Quid vultis volui stimulis furibilibus
Spesne Orci in vestro tota labore

nostro veluti perenni
sunt promanans & ab eius Agno
Luce salutaris stuit atque pleno
volubur aluce: munitur h
uicq; hini iustitiamon . . .

Ad Authorem commentarij Idem. Apoc. ca. 16.
vers. 9. & 10. Sect. 6. 7.

Non Troas sedit, Narau, non regia Virgo
Exitium patrie variata sua
Internum est, soboles sinit Troiana rebelles
diuisq; memis conspici, tui.

Ad Iudaeos Idem. Apoc. ca. 7. vers. 11. Sect. 7.
& cap. 16. vers. 16. Sect. 10. & c. 19.
vers. 2. 3. 4. 6. Sect. 4.

Sancta sanctorum soboles parentum
Qua dementia (prob dolor)
Fascinans vestros animorum ocellos
Messiam prohibet sequi?
Scilicet promptas, simulans Abaddon
Agni cornua, territat.
Ergo cum magnis petit Armageddon
Via Papistica copys:
Per Perathaum via sicca eqis
Fiet regibus alueum.
Fietis a prole au sine sine quando
Ibit lirus A' p'olluay.
Omnia Abrami canet Halleluiah
Latans progenies boni.

Halleluiah, ter, quater Halleluiah
Tota Ecclesia concinet.

Horrida cade nouem nympharum à principe stirpis
Icta dedit genti nominis vrsa decus.
Strata tuis armis qua in sponsam sanxit agni
Sauior in fontem bestia Roma ruit,
Roma decus, nomenq; Draco, super astra ruentes
Luceere tuum: fixaque stella nitet.

Aliud

Inter tot proclui, errantia sidera mota
Miratur fixo quod licet esse tibi.
Astra polo potis est totidem qui verberare cauda
Quid te non potis est precipitare draco?
In promptu causa est vastum si fulgurat Hydram,
Forbesij in superas scandere cura domus:
Πνεῦμα ἀγίου numerum, dixit superare Draconem
Hec sophia est, numeret qui superare velit,
Hec sophia innotuit primum mirabile dicta
Forbesio, & numerum vincere posse leuem.

Aliud ad Regem

Non Cytherea dedit qua fert Cotharissus Heros,
Ad te Rex nato calitus arma suo.
Ilium in Italiam portanti, & numina ficta
Palladij, enee Mulciber arma dedit.
Dum latio expurgas lolium, feris ense Draconem,
Arma dat ignipotens omnipotensque tibi.

B 3

Aliud

ad ad Regem.

abauo Forbosi abauis, suggestit Achates
Sexte tuo in bellis fidus & ipse tibi.
ma tibi se vt fata canunt peritura reseruat,
Solut Vlisses eris, solus Achilles eris.
Infert se armigerum fidus patroclus Achilli,
Fungitur officio Forbosisque suo.

ARTHVRVS FORBESIVS.

Diuinus quidquid vates, contexerat altis
Sphingibus hic dextre Forbosis referat.
Sic sibi promeruit nomen per sacula; felix
Qui simili expendit pauca talenta modo.

Andreas Aidius

Scoto-Britannus.

THE AVTHOR TO THE

Christian Reader, grace and peace
from God the Father in our
Lord Iesus Christ.



IF GOD did but commaund, yet
were all disobedience excuselesse;
if but promise, yet were we holden,
against all apparant impossibilities
to beleue, and hope euen against
hope. But this magnifieth his mer-
cy exceedingly, and taketh from all men all pretext
of defection, that in his written word (in a singular
compassion of our weakenesse) hee not onely set-
teth downe the rule of our waies, and proponeth the
ground of our hope; but also to his seruants in all
ages, he hath foretold such future cases, as the strang-
nesse whereof, might either discourage them in the
course of the one, or shake their constant keeping of
the other: and that so farre forth, as the wise in each
time, had not onely enough whereon to stay their
hearts, euen in the midst of most greuous calamities;
but, being placed as it were in the light of diuine re-
uelation, they might cleerely perceiue the course and
reason of God his wise dispensation, and reioice in
the assured expectation of such euent, as neither the
World dreamed of, and were much contrary to all
their vngodly designs. Thus the Lord alwayes ar-
med his Church, but most carefully in these last
times, vnder the Gospell. Which albeit it might ap-
peare

TO THE READER.

to have beene lesse needfull, for the huge measure of light and gracefull dispensation, therein beyond all former ages: yet, in respect that Satan, seeing his time to bee short, then chiefly bended his whole rage and full force of deceit (specially in that huge mysterie of iniquity growing on so in all effectually working, with all power, signes, and lying wonders, in all deceiueablenesse of vnrighteousnesse and such strong delusion, the sonne of perdition sitting as God, euen in the Temple of God, that, if it were possible, the very elect might haue beene deceiued) therefore the Lord him selfe in the daies of his flesh, gaue hereof not obscure warnings; his Apostles diuersly thereafter, and lastly, in this prophetic, is the whole mischief, in the parties, their practises, the Church, her condition thereby, God his manifold wrath thereupon, to the full overthrow at length of all the enemies, and deliuerance of his Church; so at large and cleerely set forth, as we are not onely now to beleue the things told vs before, because they are already in a great part come to passe: but also, by the cleere light here opened to see what yet resteth to be performed: and with calme and ioyfull mindes (in a most delightfull light) to behold and despise all this present terrible and restless endeauour of Dragon, Beast, and false prophet, by their emissarie frogs: as whereby they are but hastening on to the selues such a foile, as the wonderfulnesse thereof shall make the place to be called, euen in Ebrew *Harmageddon*, and shall giue matter euen of an Ebrew song: When therevpon, not onely a great multitude in Heauen, the foure beastes and twenty foure Elders: but by a power.

TO THE READER.

powerfull voice from the Throne, all God his uants, all that feare him both small and great, as the voice of many waters, & as the voice of strong thunders, shall sing together *Halleluiah*.

Now the golden programme (*blessed is hee that readeth. &c.*) set ouer the gate of this goodly edifice, as it giueth to conceiue, and both wakeneth and warranteth to search after some rare insight, so did it chiefly encourage me to step in and much stirred, in sobernesse, to suruey the singularities. Wherein, as the Queene of *Saba* seeing *Salomon*, by helpe of God, and to the praise of his truth in this, I found so much more then I presumed, as *no spirit was left in me*. Now, herewithall, the earnest petition of Saintes poussing thereto, and after the story of Christ in the flesh, and of his Church raised by Apostolike labors, this falling in fitly in the course of my trauels to be handled: yet nothing so much carried mee to the publike reading thereof, as a holy indignation at the dealings of Romanists in our quarters too carelesly exposed to their seduction. They had nothing more frequently in mouth then the antiquity, glory, and multitude of their Church, the consent of Nations, Counsels, and succession of many Ages, with disdainfull demands, where our Church was before Luther; and whether we esteemed all our Forefathers so many ages past to be condemned, who liued and died all in the faith & Communion of the Church of *Rome*? with such speeches largely amplified and cunningly coloured, amongst a simple people; as sheepe for the most part without shepherds; I found by experience and credible information, that not onely many altogether

C igno-

TO THE READER.

grant were corrupted, but euen diuers instable
soules, who had shewed some beginnings of learning,
and louing the way of truth, were either quite aliena-
ted therefrom, or cast in daungerous doubt: so as
oftner then once, me otherwaies well stablished, haue
euen with sollicitude both by word and writ requi-
red of mee how the heartes of the weake might bee
staied against these obiections. To whome as both
waies, in the time, I gaue satisfaction, so, it hastened mee
to the publike interpretatiō of this prophecie: where-
by euen the most simple, not wilfully shutting their
eyes against an ingyning light, may cleerely see how
that whereof they glory most, turneth most to their
shame, and that, wherewith they most reproch our
Church, speaketh strongly for vs. If this seemeth
strāge to any, they haue not yet learned, that, as great
is the mysterie of godlinesse, so also is that of iniqui-
tie: and to know the hid secrets of either, none euer
shall attaine: who by the heauenly light of the word,
goeth not higher then all authoritie, multitude, cu-
stome, or consent of men. Now, albeit, at first, I min-
ded nothing lesse then to write any further thereon,
but some short note for mine owne vse, of such things
wherein my iudgement did vary from most part, or
all interpreters: yet cloied with continuall requestes
to write at large, what by voice I deliuered, I was in-
duced to take a mid course, neither to write so short-
ly as I intended, nor at such length as they required:
but so, as who were my auditours, reading it, might
remember what further they had heard, and others
might so farre bee set in way, as by their owne easie
gaines, to finde out what for more cleere explication
is

TO THE READER.

is requisit. I haue labored, though not so farre as
owne disposition would haue carried me, yet so farre
as giuing to suiters some contentement I could, to be
short, and not burthen the Reader with any tedious
discourse of commonly knowen matter.

On the first three Chapters to busie my selfe, ex-
cept so farre as was necessarie for coupling them with
the rest of the prophecie. I thought it needlesse: so
much being already written thereon, and by so many
both learned and godly men. Whose trauels on the
rest of this prophecie, by this my doing, I am so farre
from either despising or condemning, that from my
heart I both reuerence their godly and learned la-
bours, and sincerely acknowledge my selfe to haue
beene much helped thereby. But this being such a
worke, as wherein one wrong stich wil carry thorow
all the seame a sensible errour, and being of such ine-
stimable worth, as meriteth still to be wrought on,
till, in whole and each part, it keepe sentence, I haue,
hereto, in all singlensse and sound affection contribu-
ted my sparkle: expecting and hartily wishing others
after me to doe the like, for more and more cleere
light, till the Whoore be evidently set naked before
the eyes of all the World, and the Bride, in her vpright
beauty, be discerned of all men. Vse it therefore with
such heart, as thou hast it of me: praising God for that
which is cleerely from him, and in Christian
compassion, excusing what is of
mine infirmitie.

The Summe of the Booke.

rials of the last wrath for full and recurelesse destruction of enemies, and the Church her constant, gracefull, and quiet state hereupon.

The beginnings of sorrowes, are, first the powerfull preaching of the Gospell, in it selfe properly the first blessing: yet to the world madly impugning that which must Conquer and Ouerecome, becoming the sauor of death, is the first and mother plague, begetting bloody warres, strange famines, greivous pestilences, and noisome beastes, God hu foure great plagues seuerally and iointly. Against all which notwithstanding, the rage and induration of enemies still groweth, and that to so huge and cruel effusion of the blood of Saints, as in God his iustice, cried for no lesse then the full and finall destruction of that afflicting state. VVhich neuerthelesse, in God his wise dispensation, is reiourned till the accomplishment of the rest of Martyrs in that honour of suffering. And that the Church might attend this the more patiently, shee getteth in the time, relaxation from open persecution, and the sufferings of Martyrs become honourable. Thereafter that bloody state, through inuasion of barbarous and vncouth nations, suffereth such strange alteration, as the whole face thereof is turned, and it receaueth a deadly wound, so farre as might make way for the succeeding huge mischiefe in the seuenib Seale. Chapter 6.

Before the opening whereof to a particular manifestation of the euils therein (for more cleering of the matter, and in a diuine artifice, to imply that this socond mischiefe was batching euen in time of the first sorrowes) a summary view of the whole sequel thereof is giuen: in a deadlie euill to ouergoe all the face of the visible Church, worship and professors therein. Against which the care of Christ for preseruing his true Church is shewed, and her double condition, first vnder and in time of the mischiefe, by a mystical number of sealed ones, and of whome, and how that number is made vp, in the ninth verse: and secondly her condition victorious ouer the euill, as the same condition is offered to Iohn his perception; first by seeing and hearing: and secondly by information to the end of the seuenth Chapter.

For particular explication of that which in the seuenth Chapter was summarily portended, the seuenth Seale is opened, and yeeldeth seuen

The Summe of the Booke.

seuen Trumpets, as also many signes giuen of diuers degrees of iudgements, whereby God was, as it were, to charge vpon the VVorld these in comparison, are lighter or heauier. The first foure are lighter: first through cold showres of selfe-loue and fierie contention, mixed with crueltie in the visible Church, followeth a destruction, in part, of true spirituall life and religion both in weake, and in such as appeared strong Christians. Secondly through the fire of ambition amongst Church-men, a corruption, in part, of the common worship and a death in superstition. Thirdly through hereticall prauity, arising vpon despitefull pride, bitterness, and presumption of great knowledge, the very grounds, and chiefe Doctours are poisonable infected to the death of many therein. Fourthly darke ignorance, and a decay in part of true light and learning, both in diuine and humane sciences, Chapter 8.

Now these foure lighter euils were but also many steppes to the fift & first of three great woes in the fift Trüpet. VVhen not in part only, but through the fall of great Pastours frö Heauen to the loue of the Earth: and thus, losing the Key of knowledge and of the Kingdome of Heaue, & becoming Ministres of the Keyes of darkenesse & of Gebonna; so great a smoake ouergoeth the whole face of the visible Church, as all light therein is eclipsed. And out of this darkenesse arised that huge mischiefe of Antichrist, in the abominable army & hellish head thereof, for punishment whereof (if so be they could haue beene cured) the Mahometan armies are loosed from the East: after they had beene a space in God his patience, tied vp from their first ranging, now againe with Turkish furie to make desolate both by sword and poysonable doctrine the third part of the Earth. This sixth ouill and second great woe working no repentance, but rather further induration in Antichristian workes, Chapter 9.

A preparation is for Antichrist his full, recurelesse, certaine, and neere approaching ouerthrow. Christ, in a sort, returning with the weapon of his warfare, the little booke now open, and the bold and powerfull preaching thereof; setting thereto fit instruments: who, by diligent study of scriptures are inabled to preach the Gospell widelic, Chapter 10.

And being instructed with faculty thereto, by assistance of Christ they apply the right rule of examination, and thereby find that

The Summe of the Booke.

That Antichrist hath long obtained the place and title of the visible Church. The true Church all the while lurking within the compass thereof: and being secretly intertained with a hid but powerfull dispensation of grace: by few, vnknowne, and albeit afflicted Ministers yet preaching long without great bloodshed: till at length Antichrist perceiving them to apply the rule, they are for a space cruelly murdered and barbarously intreated, euen with applause, thorough all Antichrist his domination, but God stirring vp others in the same spirit who vigorously oppose them selues, a visible separation by diuine warrant, is made from Antichrist his fellowship and contagion: feare taketh him and his followers: great commotions ensue thereupon: and his Kingdome is in a part weakened. This farre preparation and beginnings of his fall hauing wrought on euen in the height of the sixth euill and second great woe vpon men of the Earth: then the seuenth Trumpet soundeth to his vtter fall, by seuen Vials which it yeeldeth of the last wrath. The summary effect whereof (in a preconceiued ioy vpon the signe giuen) is in a gratulatory song of the Church denounced in the end of the 11. Chapter.

Before the particular explication whereof (for more cleering the reason of so huge a ioy of the Church, and the equitie of so determinate a iudgement against the enemies (according to that cleere sight which the Tabernacle of Testimony now opened in Heauen yeeldeth to God his seruants: of the enemies and their dealings, a large narration thereof is incerted: and thereafter their great and iust destruction (summarily aboue denounced) is expounded at length. Both which parts of story the holy Ghost setteth forth vnder the names of two great signes seene in Heauen. The first in the 12. 13. & 14. Chapters, the other to the end of the narration.

The first signe is double, in the party assailed, and the assailer: the assailed party is the Church, in her first seed, and in her seed of succeeding times. The assailing enemy against both, is the Diuell that old Serpent, but in different manner. Against the Primitiue Church or first seed, directly, in open rage, by his instruments thereof the Roman Emperors: first labouring to keepe downe the Church from rising: next cruelly persecuting her being raised: thirde, being restrained from open persecution, through that protection the Church receiued by Constantine the Great. Whereby as by wings shee was freed.

The Summe of the Booke.

freed from his open rage, labouring to drowne her by that inundation of barbarous Nations, which neuer beleffe in God by wise disposition of Providence, turned to the defacing of that persecuting Empire. Yet so, as, in the time the true Church, by degrees, passed to the Wilderness (whereto the wings gaue occasion) and lurking there, was fed, as was Israel and Elias: no more any true visible face thereof appearing, then those three yeeres and an halfe of famine in the daies of Elias: or the same space, when Antiochus Epiphanes abolished the daily sacrifice, and set vp the abomination of desolation in place thereof, Chap. 12.

Satan highly incensed for his misgiuing endeavors against the first seed, taketh occasion of this flight of the Church to the Wilderness, to bring in roome the Beast of his working & authority, by him to make warre against the Church in her seed of succeeding times. This Beast is the same kingdome of Rome: but vnder the pontificality, by lying signes & wonders, and false pretence of Christ his power, so bewitching the world, as, through voluntary submission of the men of the earth thus deceived, the kingdome of Rome, vnder it, recouereth that ancient glory, lustre, estimation & subiection of Prouinces, which it had lost in the deadly wound it got in the fall of Cæsars, all the earth wondering and following the Beast, Chap. 13.

All the time of this preuailing euill, euen in the greatest height thereof, Christ had still his true Church first lurking; and albeit not perceptible to the world, yet inioying the presence of her head, hauing powerfull and plentiful dispensation of grace from him, and worshipping him heartily & truly. Secondly, by degrees breaking out, & contesting with Antichrist in great suffering and much bloodshed, to the 14. verse of the 14. Chapter. Where the Story falling in againe to the same point of time & matter, whereat (for incerting this interiected narration) at blowing of the seuenth Trumpet Chap. 11. it had left off: what, there, in a gratulatory song was summarily denounced, the summary execution thereof is here propounded (so to bring in the large narration of the effect of the seuenth Trumpet in the seuen Vials thereof) to the end of the 14. Chapter.

This summary proposition is at length handled in the 15. 16. 17. 18. 19. and 20. Chapters: and thereupon the gracefull estate of the Church shewed, Chapter 21. and 22. And this whole matter is

D

that

The Summe of the Booke.

Other great signe seene in heauen: hauing the greatnesse of the
brand, and the disposing of the instrumentes for execution there-
of, Chap. 15.

The execution in seuen degrees: first by discouerie of the filthi-
nesse and hypocrisie of the Beast his characterized followers, their
persons are despised. Secondly, their common worship becommeth
abominable. Thirdly, euen their groundes and chiefe Doctors are
seene corrupted and deadly: and therewith in God his iustice, be-
cause they had beene bloody murderers of the Saintes, they in their
course get bloud to drinke. Fourthly, the still waxing light of the
Gospell, as the Summe discouering their darke workes, burneth them
vp with indignation and despite. 5. Thus Antichrist his kingdome
becommeth contemptible, losing much of the wonted lustre and mag-
nificence, to the great torment of their mindes, they euen gnawing
their tongues for sorrow. Sixthly, Peoples, Tongues, and Nations
falling from the obedience thereof, it is left naked & weake: where-
by a way is prepared for the Easterne Kingdomes, and most speci-
ally the Iewes sparsed amongst them, to come into the obedience of
faith. In which perillous case of their kingdome, the Dragon,
Beast, and false Prophet bestirre them selues, and iointly bend their
whole malice, power, and deceit by their emissarie false Teachers, to
seduce the Kings of the earth in their quarrell against the true
Church. But for such a mightie foile to both the seducers and the se-
duced, as shall make at length the long blinded Iewes, turning to the
faith, to concelebrate the victorie. 7. This miserable euent in the
enemies, prognosticated against all their busie indeuors in the sixt
Viall, is now in the seuenth fully executed, with so strange a commo-
tion, alteration and ouerturning of the state of the earth, by so vn-
couth plagues, as was not since the beginning of the worlde. At all
which notwithstanding, that Antichristian body, deuoted to destru-
ction, still obstinately blasphemed. Chap. 16.

Thus so huge a destruction, so summarily in the seuenth Viall de-
liuered, is henceforth more largely and cleerely expounded, according
to that growth of light which that time shall bring with it, laying o-
pen to the view of the Earth, the parties destroyed, and the manner,
measure, and euent of their ouerthrow. These are, the VVhoore,
Chap. 17. and 18. The Beast and false Prophet, Chap. 19. and the
Dragon

The Summe of the Booke.

Dragon (for an absolute victorie) Ch. 20. Of the VVhoore is shew
who shee is, and by whom shee shall be destroyed. This VVhoore is the
City of Rome borne vp to be a Lady of Kingdomes, and a mother
harlot corrupting the Earth with spirituall fornication, by the ponti-
ficalitie, the eight and last sorte of soueraigne heads ouer-ruling that
state, and with whom it shall fall for euer. Her destruction shall be
by these selfe same Kingdomes & States, who, before deceaued with
her, had beene speciall props of Antichrist his power but at last espy-
ing the abominations thereof, fall from him and become instru-
ments of God his iust indignation against the VVhoore, Chapter 17.

The greatnes, certainty, instant performance, and equitie of her
irreparable ruine, is Rhetorically amplified, Chap. 18.

Whereupon, and the conioined fall of Antichrist her aduancer,
by the sword of his mouth who iudgeth and singeth righteously,
whose name is that word of God, is ministered to the Church
such matter of ioyfull praise as stirreth also at length (God power-
fully turning their hearts) the Iewes to ioine in the concelebration of
the same victorie, Chap. 19.

The Dragon, Satan, who by Constantine his conuersion and
Christianitie by lawes established, had beene bound vp, from open
rage, a thousand yeares, (all which time, howsoeuer the most part
of the VVorld, through Antichrist his preuailing deceit, were dead in
superstition and blindnes, yet the true Church, who receiued not his
character, liued the life of God, being partakers of the first resur-
rection, and Christian religion was in account) is therefore againe
let loose to practise open crueltie; and thereto, stirreth all his forces
from all quarters. But yet by the power of the Gospell preuailing,
maugre all his endeauours, the rest of mē who haue long laien dead
in blindnes and error, rise also the first resurrection: there is a new
face of a world, all enemies being so ouerthrowen, as the Church
bath a most gracefull and quiet state, for that Sathan is now taken
againe this second time, and so as he neuer getteth any libertie here-
after, either by error to deceiue, or persecution to disturbe the
Church her quiet; he being now not onely bound vp for a thousand
yeeres as that first, but so as his destruction now begun, holdeth on
till that full point it shal haue in the last iudgement, and the church
her raigne hereupon shall accordingly, not be for a thousand yeeres

The Summe of the Booke.

ly, as at the first, but for euer more; hauing now performed in her and to her what soeuer rested (foretold by the Prophets) vnaccomplished for her gracefull & quiet state and her enemies full destruction here; and, in that, the mystery of God is fulfilled: shee hauing no more to expect but the comming of her Lord for translating her to glory.

From the sixth verse of the 22. Ch. is the conclusion of the Booke, wherein, for procuring to this prophetic due regard and carefull obseruation, it is commended from the truth and fidelity of the matter which is from God by a glorious dispensation, and ministry deseruing credit, from the neere approaching performance of things prophesied: and from the perfection thereof, in this, that it closeth vp the Canon, so as no more is to be expected either for light or manners, but hearts to be erected in earnest wish & attentiu expectation of our Lord his comming. *Euen so come Lord Iesus.*

A N



AN PROFITABLE COMMENTARIE Vpon the REVELA- TION OF SAINT IOHN.

CHAPTER 1. 2. 3.



THIS Book is the third part of the Euan-
gelike Story and hath the condition of
the Church from the Apostolike times, till the finishing of the mystery. It is
Prophetical, and accordingly, vttered
in a style agreeable to the maiesty of so
high mysteries, which were reuealed to the beloued
Disciple, and in goodly and conuenient types, in one
continuall trance exhibited: with commandement of
sending a written record thereof to the seuen Churches
of Asia, and vnder their names, to the whole militant,
and to all of all tymes and places. Chap. 10. 76

2. Of this it is, that besides the inscription, in the first
three verses, the whole is an Epistle: whereof, the salu-
tation is to the 9. of the first Chapter. The valediction
in the last verse of all. The rest is a narration of things
heard and seene, to the 6. of the last Chapt. Whence is
the generall conclusion.

3. These things, for their distinct time, end, and ma-
ner of reuelation, are two, and accordingly, the parts
of

A Commentarie Chap. 1. 2. 3.

f narration. The first is, of things which are, and which shall come hereafter, that is, which both in propriety of story, then were existent, according to the constitution of these seuen Churches truelie expressed, and for their particular instruction: and yet so, as the things to come are therein also reuealed; and for instruction of al in all ages: as the clauses of the epistles euince clearly. Neither is this only, for that the promises or threatnings, to, and against each, according to the good or euill, praised or taxed in them, are future: or, for that, in these seuen Churches, the holy Ghost hath, in great depth of wisdome, so liuely patterned the diuers cases that may befall, as none euer hath beene, or in any age shall bee, which in one of these, may not clearly read her owne case, and learne wisdome. But furder, for that these seuen (as appeereth) haue a typical relatiō to the whole Church militant, according to her seuerall degrees and conditions, in the mysterie of iniquitie, working on to a height, and her arysing againe from vnder that euill. Wherethrough it is, that this first part of narration, in the first three Chapters, for end and manner of reuelation, differeth from the second, in that, albeit in some respect, the first be of things to come, & so for instruction of the whole Church, yet it is but by typical relation of things then existēt, & first, for the vse of particular Churches: whereas the second thorow the rest of the booke, is of things which must bee done hereafter, as, nothing then vpon earth existent, is taken to expresse the same, like as the vse of it is first and properly for the whole militant Church, and therefore to the perception therof, *John* behoued to goe vp to heauen, Chape. 4.

4. Before the first part is a goodly and glorious vision of Christ, not according to the proper veritie of his person, but according to his presence and operation in and towards his Church, and in special regard of these seuen of *Asia*: and therefore, commonly concerneth them

Chap. 1. 2. 3. vpon the Reuelation.

them all, as wee see that from it are taken these properties & attributes which are fit to expresse his particular dispensation towards each, and seuerally applied, as, both in them selues, properly, & in these to whom they haue relation, typically he worketh.

5. The Church of *Ephesus* hath relation to the first times of the Church, wherein, as in that of *Israel*, *Iudg.* 2:7. truth remained all the daies of *Ioshua*, and of the Elders who outliued *Ioshua*, so, while the Apostles and Apostolike men and their Disciples liued, there remained such a presence of Christ, so painfull, powerfull, zealous, watchfull, patient, and constant a ministerie, that, albeit the mysterie of iniquitie was working, and false teachers were busie to aduance it, yet they were so watchfullie marked, and mightilie resisted, that error was borne downe, and truth held place: but so, as at length through falling from the first loue, a step was made to that next heauier degree in the Church of *Smirna*, where error and lies so farre preuaile, as heretikes durst, now, boast of the name of the true Church, and despise the pouertie and abiect state of true professors, yea cruelly persecute and blaspheme the way of truth: whereas, in the first they were not suffered who were euill & (shakē out of their pretences) were found liers. And this *Smirna* hath relation to these times when heretikes preuailing became proude, as in the *Arrians* is cleare. That *Ephesus* is taxed and *Smirna* praised, it is because the point whereto *Ephesus* declined, was not yet such as that therefore God would account the decliners to be none of his Church, or incorrigible: but now, in *Smirna* the decliners to the next point, had fallen so far, as they are none of that account, God therefore casting off the care of their amendment, and now, the poore, persecuted by them, Christ taketh onely for his Church, whom therefore he comforteth, as their case greatly required.

6 *Pergamus* hath relation to the time when error hath
so

farre preuailed, as Antichrist sitteth in the Temple of God, euen the vicar of Satan his throne, Chap. 13. so as now vnder and within his cōpasse is the true Church, Chap. 11. keeping God his name, but hauing this note of weaknes, that idolatrie and spirituall fornication is tolerated by them, they, albeit keeping theselues pure, yet not daring challenge the same, because it was set forward vnder pretence of spirituall authoritie & propheticall warrant of that *Balaam*, whose deceit and account deceaued many, and so farre astonished others, as they durst not or would not resist euen that false prophet and aduersarie, against whom, and his followers, the Lord fighteth with the sword of his mouth, chap. 19. 15

7. *Thyatira* hath relation to that time when as the Church is in the first degree of rising from vnder this bondage, & first step to Antichrist his fall, which point in comparison to the first degree of declining, is remarkable. For, as falling from the first loue, made way to the euill, and *Ephesus* guiltie heereof, therevpon was warned to repent and to doe the first workes, vnder paine of remoouing the Candlesticke, so, heere the first degree of restoring the candlesticke & remouing darknes, is, that the *last works are moe then the first*: God, now, kindling zeale and loue in mens heartes, of his knowledge and worship, and making them swellie the little booke, Chap. 10. And the comparison of the first declining Church with this first rising, for their diuers constitution at these two so contrarie euent, is admirable. The first Church hauing plentie of light, truth preuailing; and error so far borne downe, as it was not only watchfully aduerted, but also zealouslie impugned, and no wayes tolerated, yet falleth, through decay of loue to a degree of Apostasie. This church again, in the greatest power of darknes, & height of the mysterie of iniquitie, hath for the first degree of her rising, an increase in the workes of loue, euen at the time of Antichrist his most absolute dominatiō, when, not only by

ly by couered fraude, and hypocrisie, laying stumbling blockes, as *Balaam*, he erected and maintained Satan his throne, which was his first dealing in *Pergamus*, when as the beast is yet like a Pard, Chap. 13. but now also together with propheticall pretence, impotently dominating as a Queene: that whoore *Iezabel*, not only making men drunke with the cup of her fornication, (whom, with her God will cast in the lake of fire & brimstone, Chap. 19. euen the bed of torment) but also murdering the Prophetes of God and erecting Baal: the Whoore, borne vp by the beast, being now drūke with the blood of Saints, both shee and the beast bearing her becoming, heere through of the Dragon his colour, Chap. 17. And whereas *Ephesus* tried such as called them selues Apostles, and found them liars, and could not suffer such as were euill: this Church hath this note of infirmitie, that, albeit shee drunke not of *Iezabel* her cup, nor committed fornication with her, yea & was waxing in loue and workes thereof, yet shee had not, either the knowledge, or the courage to challenge her Whoordome, no more then the first of the three Angels, Chap. 14. but euen tolerated her, hauing her weake eies yet dazed with the pompe and pretences of the whoore, and beast that did beare her. So then that neither in *Pergamus* nor *Thyatira* Antichrist was directly challenged, it is in deed an argument of their weaknes & that Christ hath something against them, but yet no argument, for all that, why either they were not God his true churches, or that *Balaam* and *Iezabel*, tolerated & obeyning rule amongst them, are not that Antichrist and great *Babylon*.

8. The Church of *Sardis*, hath relation to these reformed Euangelike Churches, amongst whom neither *Balaam* nor *Iezabel* is any more tolerated, who if they could remember what they haue receaued and heard, were happie: but resting vpon the name of reformed Churches and imperfect beginnings, thinking it euough that they haue forsake *Babel*, they neither labour to entertayne the life

A Commentarie Chap. 1. 2. 3.

of God in them selues, nor studie to perfect reformatiō: and therevpon are taxed *that hauing a name that they liue they are dead,* and *that their workes are not perfect in Christ his sight:* howsoeuer, amongst them, God hath his number; whose hearts and liues are answerable to their professi- on, and tende to perfit reformation of God his worship. Now, as betwixt *Ephesus* and *Thyatira*, so heere, the com- parison betwixt *Smirna* and *Sardis*, is notable. *Smirna* in the second degree of declining and nearest step to the erecting of *Satan his throne*, being poore, yet were riche, and being *blasphemed*, yet was approoued of him who was dead and is alue. *Sardis* in the second degree of rising, and nearest step to reerecting of the throne of *Dauid*, and rule of his key hath a name that shee liued, and yet is dead.

9. *Philadelphia* hath relation to these churches which, not resting on imperfect beginnings, hauing left *Babel*, labour to builde *Sion*, and endeouor for a perfect refor- mation, that the Key of *Dauid* may open and shut in God his house, and no key else of whatsoeuer forge. These, for any humane aide, are of litle strength, yea almost im- pugned of the greatest; but what *Christ* openeth, none shall be able to shut, and what he shutteth, shall none be able to open. Now, as in *Pergamus*, declining came to that degree, that *Satā* his throne was erected in the midst of the church, against which, notwithstanding, the true church, there held truth and kepted *Christ his name*, so heere, in *Philadela- phia*, *Christ* his throne is reerected, his Key ruleth, and at the feet of this Church the enemies are faine to bow and giue their names. The difference is notable. *Satan* his great strength as hauing a throne erected in *Perga- mus*, yet could not obteyne but that the true Church, e- uen there kepted the name of *Christ*, and that against the terrour of bloodshed. Heere the truth hauing for it litle worldly strength, yet enforceth the enemies to giue their names and bow: And, this honour is singular to this Church, that, notwithstanding her litle strength, yet, to her, the enemies yeeld, and heerevpon, shee hath the

Chap. 1. 2. 3. vpon the Reuelation.

the promise to be established as a pillar not to goe out any more, and that on her *Christ* will write *his name*, &c. so as, to haue this honour permanent to be *Christ* his true Church that *new Ierusalem* from heauen, which shall neuer be mooued, all Churches should striue for this Church her perfection, as which, at length, for all her litle strength, shall beare away the name, and not to rest vpon imperfect workes, till the little beginnings die, and the end be worse then the beginning. *Christ* com- ming on them in an houre that they know not.

In *Laodicea* wee haue the type of these Churches which thinke them selues so far escaped *Babel*, so settled, gifted, and strengthened, as they become secure, and which is worse, glorie in outward things, wherin confi- steth not the honor of God his house, nor true strength and riches of a *Christiā* church: and despying the litle strength of *Philadelphia* & rule of *Dauid* his key, they seeke to be honorable and strong in outwards. This bringeth on a colde indifferencie in matters of God his worship, becomming *luke warme*, and neither cold nor hote, the very next step to plaine *Atheisme*. Now, as this mischief com- meth chieflie of avarice, secular wisdom, carnal lustes, and ambitious affecting of wordly honor, so *Christ*, for soueraine and only medicine against this euill, calleth vp to his true riches, wisdom, banquet, and hope of his throne: whereto we attaine by fighting and ouer- comming, as did our Head.

E 2

CHAP.

CHAPTER IIII.



THE second part of this propheticall narration, is henceforth to the 6. of the last Chapter, of things to fall out after the time wherein *Iohn* had this reuelation, and concerning, first and properly, the whole militant Church,

2. In this, is first, the preparation of the Apostle, to the preception of these mysteries, and then, the things reuealed. The preparation is in the first and beginning of the 2. verse of this Chap. and is, by light, by inuiting voice, and the euent of both in *Iohn*.

3. In the first, besides the thing which he seeth, are two circumstances; of time, and the seer his disposition. The time, is after the perception of the former things, wherein no intermission is to be imagined, but only the order of manifestation noted, all being but one continual trance, vpon one and the same Lord his day. The seer his disposition is, that he yet looked, shewing a holy desire and earnestnesse, not resting in things already seene, but intending still his eyes to see more. Which disposition, being in sobrietie and sincere affection, is neuer fruitlesse in anie. That which for preparation *Iohn* seeth, is an open doore in Heauen, a signe of an entrie, opened vnto him to the sight of heauenly things, which neither are earthly, nor of earthly mindes comprehended. Thus, *Iohn Baptist* saw the heauens opened, so did *Stephen* the first Martyr; *Iacob*, vpon such a sight, called *Luz*, *Bethel*, the house of God and gate of heauen: and the Lord most plainely, shewing what by this frame of speech is meant, when he would tell of a more plentiful dispensation and sight of heauenly things: heereafter, saith he, *ye shall see the heauens open*.

Mat. 3. 16.

Acts. 7. 56.

Gen. 28. 17.

Iohn. 1. 51

4. In the imitting voice, are two, what the voice

was

was, euen one and the same of a trumpet, which first spake to him Chap. 1. And next, what the voice vttered: wherein, is the commandement, and end thereof. The commandement is, *Come vp hither*, whereby is required, in *Iohn* and al hearers and readers hereof, a rising aboue them selues, from the earth and all earthly affections, to enter at the doore, opened by G O D, to see his secrets. For as God his true Church consisteth of such as are not of the world, so neither is God his dispensatiō towards them, neither their gracefull state thereby, to naturall and worldly men perceptible. And heereof is it, that throughout the Prophesie, heauen, in opposition to the earth, is taken for the state of the true Church, as the earth is for the worldly sort. The end of the commandement is, that hee might shew him things which must be done heereafter, which sort of things are most difficile to know, and yet wee must desire to vnderstand. But the Lord doth nothing, but that he reuealeth to his seruants the Prophets.

1. Cor. 2. 14

Amos. 3. 7

5. The euent, in *Iohn*, cleereth the end of the commandement. This euent is, he is raiued in spirit: not as if this were an other trance the former being past: but to shew a further intending of spirit and degree of raiuishment, now requisite, for perception of more hid and retired matters then were the former, which, were first and properly, of things then in earth existent, and concerned particular and visible Churches: whereas the things following are not only future, but concerne first and properly, the whole militant, which with the eyes of faith, we must behold, as also her condition. And this is to al flesh impossible, to whom God openeth not heauen, yea and whom he bringeth not vp, & to whom he sheweth not the same, when they are come thither. For in these matters before we enter in the Lorde his Sanctuary, we are but beastes, Psalm. 73. 27. 22.

6. This is the preparation. The things offered to *Iohn* his perception, follow thorow the rest of the booke

and haue two parts. For as the whole, concerneth chiefly the state of God his Church, and God his administration in grace towards her, and wrath against her troubles: so before the story of speciall euents, is put in this and the next Chapter, a goodly vision of the generall condition of God his Church, and his administration for and towards her. As we see in the beginning of the prophesie of *Ezechiel*, the like vision of God his generall administration in the world: and as, before the first part of this propheticall narration, a vision was put to shew the operation of Christ in his Church. The first part then of the two, is in this and the next Chapter, & may well be called a generall introduction to the speciall story. The other part, hath the storie of speciall euents, to the 6. of the last Chapter.

7. In the introduction, are first, a goodly type of the Church militant, as in, and against all troubles, it hath, and euer shall stand stable, through God her King, in the midst of her resident, and his generall dispensation, towards her gracious, and for her terrible, in this Chapter. And next, his particular dispensation of this present reuelation and things therein, for her instruction & comfort: the excellent dignity, of which particular benefit, is by many arguments, shewed in the 5. Chap. And both these are heere for great vse. The first, for stablishing the heart of *Iohn* and all Christians, against the manifold dangers, wrestlings, decayes, and apparent eclipses of the Church, in the course of the subsequent story, by setting downe in type, such a state thereof, as whereto alwayes, at least with the eye of faith, we may looke in the midst of most desperat calamities. The other again, endeareth the particular gift, and should greatly stirre to study, as whereof, with good reason, it was said in the beginning, *Blessed are all that read and obserue, &c.*

8. In this type of the Church in this Chap. her gracefull state is shewed: first, in the presence of the King, euen God himselfe, dwelling and ruling in the midst of her:

Ezeck. 1.

her: secondly, in her dignity, which shee hath of her Lord: thirdly, in God his dispensation for, and towards her: fourthly, in her dutifulnesse againe to her Lord, in all true worship and hearty praise.

9. God is described from his office and from his nature. His office, in that, as onely King, Lord, and Head of his Church, he ruleth therein, & steadfastly fixeth his habitatiō in the midst thereof, as which he hath chosen to be the place of his feet, euen the mountaine wherein he delighteth to dwell, yea wherein he will dwell for euer. This is shewed by one onely throne set in heauen, & one onely sitter thereon, the other thrones being in the circle, but His only in the center. His nature, more to our capacitie, then as it is in it self, incomprehensible, is shadowed by three iewels, al of great worth; a Iasper, Sardine, and Smaragde: the Smaragde hath this singular, that it is diffundit in manner of a Rainebow about the throne. Now, albeit I am perswaded that the perfit knowledge, of the natures and vertues of these iewels, would giue a sight of some analogy to God his nature, so far as earthly and senselesse things may expresse him to whom nothing is like, & that some thing also might be pretilly spoken hereof, yet in so high a matter, beeing myself inexpert in the nature and qualities of pretious stones, I dare not be bold: and what others perhaps vpon more knowledge deliuer, I rather it bee sought in them selues, then I should speake in such matters, vpon any man his credit. This seemeth certaine, that herein, the holy Ghost giueth vs to take vp, the trinity of that one, who accordingly, after, of the beastes, is praised thrice holy. Wherein, as the Father, by the Iasper, and Sonne, by the Sardine, so the holy Ghost, by the Smaragde is signified: Whose singular note, of beeing diffundit about the throne as a rainebow, hath a sweet analogy both to his profession & name, particularly giuen him by the Lord, of Cōforter. Neither is this to bee esteemed a vaine speculatiō, because in this same Chap.

*Ezeck. 43. 7.
Psal. 68. 16.*

the

the holy Ghost is set out in seven burning lamps, and the Sonne at length, in the next: for the consideration is much diuers, & no lesse necessary, for a distinct vnderstanding of the persons, as in them, and each of them, one and the same deity subsisteth, according to their inward relation, so, sitting in the throne: and for the knowledge of them, according to the outward economy or dispensation towards vs. For hereafter in this Chap. the holy Ghost is described more according to his graces and vertue in vs, then in the former consideration: and the Sonne in the next Chapt. is described, as Christ and Mediator betwixt God and man: in the first consideration, both being one with the Father, sit in the throne; in the second, for expressing God his outward dispensation of grace, in the Mediator, by the spirit of sanctification, they are described before the throne.

10. Thus is the presence of God the King of his church. Now her goodly and graceful state herethrough is set out in the type of twentie foure elders; whose place, number, and dignitie, are to bee obserued. Their place is round about the throne, noting their attendance, open sight, and easie access. Confer with this whole type, the forme of the campe of Israell, *Numb. 2.* Their number is twentie foure for all elect (for this is the type of the true Church, according to the purpose of grace) who are of Israel his twelue and Israelites in deed, & who are builded on the foundation of the lambe his twelue Apostles: for these are the first borne written in heauen to whom we all come. For as none had lot of inheritance in *Canaan*, who could not deduce his pedigree from one of the Patriarches, so the new *Ierusalem* is builded on twelue foundations, bearing the names of the twelue Apostles. This Church is larger then that of Israel properly. And as of Christ and his Church, *Dauid* and his state was a type, so accordingly, hee not onely distributed all the Priests, singers & porters of the Temple in twenty foure orders, but also the King his seruantes monethly were twen-

Heb 12. 23

Chap. 21. 14

1. Chro. 24.
and 25. and
26. and 27.

twenty foure thousand. Such a diuine harmony is in the word of truth. Now the dignity of these, is first, in their venerable and respectfull maiesty, through the image of their Lord and ripe knowledge, being no more children, but all Senators. Secondly, they are all Kings, by their thrones and crownes of gold. For, *there are thrones set for iudgement, the thrones of the house of Dauid.* Thirdly, they are all Priests as clothed in long white robes. *Psal. 122. 5.*

11. In this Church, the dispensation of her God in her, is twofold. The one terrible, against her onemies, for her protection: the other gracious, towards the Saints. The first is expressed by lightnings, thundrings, and voices coming out of the throne; as in Scripture commonly, his terror in iudgement, is by these expressed. At the giuing of the Law, God gaue out his terrour in a mount that could not bee touched, in blacknesse, *Exod. 19. & 20.* darknesse, sound of Trumper, and in voice of words, *Heb. 12. 18.* which they who heard, besought they should hear them no more. But specially, when his iudgements are set forth in deliery or auenging of his Church; thus they are described, *Psal. 18. and 46. and almost euey where.* This is the more to be aduerted, for the oft occurring of these words in this Prophecie, and alwaies in this sense. His lightnings, are his swift consuming punishments compared to arrowes *Psal. 18.* His thundring, is his horrible terrour, as blacknesse, darkenesse, and tempest, with which, thunder ordinarily is ioyned. His voice, is his fearefull rebuke, when he speaketh in displeasure, *Psal. 2. and 9. 5. The Lord speaketh fearefull things in his wrath, but hee will speake peace to his people, Psalm. 85. For wee are not come to the mountaine which cannot be touched, nor to the sound of words, &c. but to the bloud of the Couenant that speaketh good things.* Now, these are said to come out of the throne, for that, as hee sheweth saluation out of *Sion*; so is he zealous for her: and all men heere-vpon, feeke either, mercy or wrath, as they are of her, or fight against her. For, *in the palaces of Ierusalem God is knowne*

Exod. 19.
& 20.
Heb. 12. 18.

Heb. 12.
18. 24.
Psal. 8. 97.

Pfal. 68. 35. for a refuge: *Pfal. 48. 61.* There is he great, there hee breaketh the Bow, the Speare, the Shield, the Sword, & the battell. He is terrible, out of his holy places: He roareth out of Sion, and uttereth his voice from Ierusalem. This protection made David to place all his security, in being in the Lord his Tabernacle: where the Lord would place him on a Rocke, and where he would repose vnder the wings of the Lord.

12. The other part of God his dispensation is gracious in threefold graces, as the first was in threefold iudgments. The three graces, are the spirit of sanctification, the pure word of God, & the faithfull Ministry thereof. The type of the spirit of sanctification, are seuen Lampes burning before the throne; seuen for perfection of all graces: burning, both for illumination, & purging power: Lampes, for this worke in our hearts, in which hee infundeth and nourisheth the oile of grace to faith and loue: our sound state wherein, is compared by the Lord to wise Virgins, hauing oile in their lamps, & we are warned to haue our lamps burning, and that wee quench not the spirit. They are said to be before the throne, as Chap. 1. For the Spirit his ready and plentiful outward operation still ioyned with his two subsequent instruments in his owne children. Sect. 9.

13. The second grace, is the first outward meane of the spirit, the pure word of God: the type whereof, is a glassie sea like to Christall. It is before the throne, as euer ioyned in his Saints with the spirit, and for that therein wee may see the glory of God with open face: *Isai 59. 21.* *1. Corint. 3.* That the word of God for the purging and refreshing vertue thereof, is compared to water, is euident by the ordinary speech of al Scripture. Hereof, the Lauer placed in the entry to the Tabernacle, was a type, to which in *Salomon* his Tēple succeeded the brasen sea, whence this, here hath the name. It is of glasse, for the calme stilnesse thereof: for God his word is not as those raging waters which stirre vp mud & durt; but like those still running waters, by which David was led, *Psal. 23.* And as the soft running

*Exod. 30.**1. King. 7.**Isai 57. 20.**Isai 8. 7.*

waters

waters of Siloam which refresh the City of God. *Pf. 46.* Therefore, besides their stilnesse, they are cleare as Christall, much excelling that Sea in *Salomon* his Temple, which was of Brasse; both for the open and cleare sight, (for which it is also before the throne, as I haue touched) and also for that this Sea admitteth no mixture of any other Cisterne. It is not mixed with bloud as that Chapter 8. much lesse with bloody worsum, as that, Chap. 16. Finally it admitteth nothing except the fire, Chap. 15.

14. The third grace, and second outward meane of the spirit of sanctification, is the faithfull Ministry of this Word: for it pleased God to saue the world by the foolishnesse of preaching. The type hereof are foure bodied wights, translated in our bookes, beasts, through the pouerty of our tong, which affoordeth but one word for ζωον and θυριον. They are called ζῶα, in relation to the two former graces. For, albeit the spirit bee the spirit of life, and life it selfe; yet as wee see neither what way the wind commeth, nor which way it goeth, so know wee not the way of the spirit, although wee feele the force of it. And howbeit the word of God bee liuelie, and of it, as of an immortall seed, wee are begotten to immortality, yet it hath not that outward naturall and bodily life in it, which men haue who minister the same, who therefore are called liuing wights by their Ministry, begetting in vs the life of God, and so are our spiritual Fathers, *Gal. 4. 19.* And this is the third great grace of God vpon his Church, that hee hath giuen gifts to men, and raised vp to vs Prophets of our Brethren. In them are shewed first their properties, common and singular; and next their function. Of their cōmon properties, the first is their place betwixt the throne and the Elders; as Ministers and dispensators of grace from God to them; as also for all their function, whereof hereafter. Thus placed, their number is foure, as sufficient to go to all quarters, like these foure Ministers of God his general prouidence & dispensation, *Ezech. 1.* Foure Chariots of Brasse, *Zach. 6.* the 4. Angels.

*1. Cor. 1. 21.**John 3. 7.*

Chap. 7. Their next common property is, that they are full of eyes, noting vigilancie and knowledge, for they are Watchmen, and should bee able to teach, exhort, rebuke, improue and conuince. For their place, & calling, whereby they haue to looke continually to the Throne, to the Elders, the Church, and to them selues, as placed for lightes and examples to their flockes: they are full of eyes before, behinde, and within. *Act. 20. 28. 1. Tim. 4. 16.* Their last common property is, that each hath sixe winges in all, answerable to the number of the Elders, and so placed, as all are for flight (not as of the *Seraphim, Isai. 6.*) in such sort as they can intende flight no where, whether they haue not wings to carry them, hauing winges round about as well as eyes; to shew, as well as knowledge and care, so promptitude and fitnesse to helpe diligently, and minister a word in season to the weary, to strengthen the weak, to confirme the strong, to raise them who are fallen, to binde vpon the broken hearted, to beate downe the lofty, to seeke what is loosed, and bring home what is strayed. The singular property of each is: the first, had the face of a Lyon, shewing courage; the second, the face of a Bullocke, noting patience and labour; the third, of a man, for prudence; the fourth, of a flying Eagle, to signifie, as a contempt of base, so, a sharpe sight in heauenlie things; as the Eagle soareth high, and is able to looke in the Sunne at Noone-day. Now, these are not here so attributed, singularly, to each, as if they were vtterly deprivied of the other properties, which cannot consist with their vertues, which euer draw all these together in some degree, as these foure. *Ezech. 1.* are described, each to haue all the foure faces: but heere, they are distinctly attributed, to shew God his wise dispensation in his Ministers of grace, so dealing aboundantly to all, as yet his diuersity of graces is to bee seene in each one. Further, if we consider rightly, since the Apostles who excelled in all: the first succeeding Ministers of the Gospell, were like Lyons for courage, subduing all, and taking the spoile, none able to

rescue

rescue it. The next, for bloody persecution and constant suffering, were bullockes. The third, for prudent spying out of Antichrist, were men. And therefore Chapter 13. to count the number of the beast, is counted wisdom, & the wirty are inuited thereto, and Chap. 17. the mind which hath wisdom, findeth out who the beast is. The fourth sort are of them, who, Antichrist being reuealed and knowne, shall see as Eagles, & soare vp to the beholding of the hid secrets of God his word; when the Angell standeth in the Sunne, Chapter 19. as the dayly growth of knowledge in these & other misteries of the Kingdome, giue not onelie sure esperance, but already great proofe. Now this diuersity of gifts, God giueth as hee findeth expedient, and as they may best serue for his honour and good of his Church, hee requireth the vse: sometime courage, sometime patient suffering, sometime prudence in both, sometime a deepe search of Scriptures, and of the dealing of God; as according hereto, we see these foure to vtter themselves, at the opening of the Seales, Chapter 6. Consider alwayes, how conueniently these eyed and winged wights are ioyned to the glasse Sea: as the sea in *Salomon* his Temple was set on twelue buls, & on the borders of the bases for the Caldrons were Lions, Bulles and Cherubins: the Cherubins, for their face and flight, answering to both the man and flying Eagle, in this place. So sweet is the consent of Scripture. Thus are their properties common & singular. Their function is first described in generall, & next, from the speciall end thereof. The generall is, God his worship, wherein, are two things; first, their continuall diligence night and day, in season & out of season, waiting on nothing else: for who is sufficiēt for these things? see *Paul* his example, *Act. 20.* Secondly, is the function or worship it selfe, wherein they kith such diligence, which is, they are publike Heralds of God his praise, euen thereby teaching others to doe the same: according to the speciall end wee see heereafter, whereto the forme is substantially framed. For they ascribe to God

all holinesse, euen triple holinesse to that triple one. Now, if our God bee holy who sanctifieth vs, that, as he is holy, we may be holy also; this teacheth vs to studie to our sanctification; for holinesse becommeth his house. Hee is onely Lord, therefore to be serued; he is God therefore to be feared. and as hee is not holy without authoritie, but is Lord and God, so hath he not authoritie without power, for he is Almighty: so that we may & ought to put our whole trust in him alone; and as hee hath all power, so is he constant and true, as he who is eternall & without shadow of changing, who, yesterday, and to day, and the same for euer, is, was, and to come: his holines is the more admirable, as ioyned with absolute power, and such a power as is not alterable: his truth giueth assurance of his promises, to repose thereon: heere is all Religion. Thus is their function in generall. The speciall end is, to bee leaders of the Elders, that is, the Church, in this same dutie of publike worship and thankesgiuing, by going therein before them. This end is clearly shewed in that when the foure beastes gaue praise, the twenty foure Elders fell downe, following their very wordes, as it were, saying Amen to them: and this is that fourth point which we noted to be in this Chapter, the worshippe returned to God by his Church.

15. Their worship is by outward gesture, & by speech. The gesture is three-folde, prostrating, adoration, & casting their Crownes, all downe to him that sitteth on the Throne, and to none else, in casting their Crownes, confessing their vnworthinesse in them selues, of that high honour whereto they are called. Their speech, hath the honour giuen to God, and the reason thereof: for, God will haue all our worship and reasonable seruice to proceed of knowledge, not as the Samaritanes, who worshipped they knew not what. The honour giuen to God, is, all whereof, by signe they confessed them selues vnworthy. The reason is, for that he created all things, and that for him selfe, as whereto no forraine cause, but his owne

Psal. 93. 5.

Iohn 4. 22.

owne will stirred him, aboue which to search any cause, is not onely grosse ignorance, but presumptuous impietie. And this reason concludeth strongly: for he, of whom are all things, and for whom are all things, ought onely of all things to receiue all honour.

16. Thus haue we the type of the true militant church of Christ vpon earth, but heauenly, such as alwayes, by powerfull protection, and gracious dispensation of his Spirit, Word and Ministerie thereof, hee hath preserued in the greatest power of darkenes, which, though the World can not see, nor learne their Song: yet the lightened by Faith will perceyue and reioyce. This sight made Moses to despise the pleasures of Egypt, and chuse to bee afflicted. This made David to make so great account of the Courtes of the Lord, as to make it the head of all his desire to dwell in his Tabernacle, to beholde his beautie. *Jerusalem is faire in situation, the glory of the whole earth, and City of the great King. Glorious things are spoken of thee, O City of our God.* Euen heere, wee are quickned together with Christ, and raised together with him, and with him in the heauenly places. This is the Church builded on a Rocke, against which the gates of hell preuaile not; which, though men haue often afflicted from her youth, yet haue they not preuailed against her. For the Lord her God is with her, and the ioyfull shout of a King is in the midst of her. Herefore it is, that through all this Booke, howsoeuer to expresse the diuers conditions of the Church, in her speciall wrestlings, sufferings, eclipses, victories, diuers types are brought, yet this of the Throne, Elders and Beasts, in all her alterations, still holdeth through all.

Chap. 14. 3

Heb. 11. 24

Psal. 122.

Psal. 84

Psal. 27. 4

Psal. 48. 2

Psal. 87. 3

Eph. 2. 5.

Mat. 16. 18

Psal. 129. 2

Num. 23. 24

CHAP. V.

C H A P. V.



THE first part of the introduction to the Story, was in the fourth Chapter, in a goodly type of the militant Church, and God his generall dispensation in her. The second part is in this Chapter: wherein is shewed, in whom, for whom, and by whom it is that the Church hath all this presence, protection and graces: and in speciall, (for bringing on the second part, in the storie of speciall euent) by whom, and for whom, shee hath this particular benefite of this Reuelation; the great dignitie whereof, albeit it appeareth sufficiently by that which in the former Chapter was scene, it being frō such a King as God, to his owne Church; yet heere it is more plainly shewed in two great points. The one is, the retired highnesse of the matter, surpassing the reach of all Creatures: The second is, the singular worth, and prerogative of that personage by whom it is reuealed.

2. The retired height of the matter, is declared first by the naturall condition of it, in it self: and next by the imbecillitie of all Creatures in attayning thereto. The condition of the matter is, according to the manner of men, set forth in foure circumstances. 1. That it is in the hand of him that sitteth on the Throne. 2. It is a booke. 3. Copiously written. 4. It is most surely sealed. That it is in the hand of God, not only is shewed the eminency thereof, but also that the whole case of his Church, and wrath on the world for her hard entertaynement, are directed by him as the worke of his owne right hande; as also his carefull memory of it, keeping the record thereof in his right hande, as men doe of these things they holde most deare. It is a booke, for the certaintie of things, registred in God his booke, *Psal. 139.* according to the manner of men, who carefully put in Register that whereof they would

would haue the record abide sure. For properly God hath no booke, but is his owne booke. It is copiously written, in that the inside of the roll (for booke must be vnderstood according to the manner of that time) not sufficing to contayne the whole; it is written also on the backe: and this sheweth, besides the certaintie of the matter, so carefully and amply recorded, the speciall prouidence of God in all the particular cases of his Saintes, as, whose wandrings are counted, teares are registred, & haire are numbred. It is sealed with seuen seales, to shew the abstruse secretie, as perfectly closed vp, which the number of seuen implyeth.

Ezec. 2. 10.

Isai. 29. 11.

3. Now besides this condition of the matter in it selfe, the retired eminency thereof is declared also by the imbecillity of all creatures to attaine thereto, prooued by a most sure argument, euen experience, which is here set out after the manner of men: in that all being by publike edict prouoked to the opening of the booke, all come short of it. Which first euent of imbecillity of all Creatures, is more cleared by a second euent in the Apostle, who thereupon mourneth a sore mourning: here then are to be obserued, the Herauld, the tenor of the Proclamation, and the double euent aforesaid. The Herauld is a strong Angell, hauing a strong voice, such as becommeth the Herauld of a great King, for making all Creatures to heare him. And euen heerein is implied an amplification of the imbecillity of creatures, as which all are prouoked, & haue lawfull warning. The tenor of the Proclamation is, *Who is worthy to open the booke, and loose the seuen Seales thereof?* shewing, as a free Essay offred to all, yet that to atchieue it, was required great worthinesse. The first euent, is the insufficiencie of all creatures, whereof, according to the ordinary maner of Scripture, is put a perfit enumeration, of those in heauen, in earth, and vnder the earth: neither Saint nor Angel being found worthy of this work. And their weaknes is amplified, in that all were so far from the worthines of taking and opening the booke, as none were able to

G

looke

looke vpon it. The iudgements of God are so great a depth. Vpon this first euent, followeth a second, in *Iohn* who hauing beene called vp to heauen, to see such things as afterwards were to befall the Church, he is at the first, brought almost to despaire of seeing ought: whereupon, in a holy, albeit infirme, affectiō (hauing forgot on whose breast he had leaned) as zealous of the Church her good, and hartily sorry she should remaine deprived of so great benefit, he mourneth, and mourneth much; an affection now rarely found in any. And certainly, so long as, for obtayning ought out of God his hande, for our comfort, wee looke to any creature, we shall reape but mourning, till we see him, who onely is worthy, to bring vs grace from the Father.

4. The second great argument, of the dignitie of this reuelation, is the worthy personage by whom it is reuealed, to whom God gaue it, Chapter 1. And of him are to be obserued two things. First, his performing of that, wherein all Creatures had succumbed, and secondly, the euent and effect following thereupon. In the performer, are first, *Iohn* his knowledge of him, and next, the fact performed, *Iohn* his knowledge, is first, by information, and secondly, by sight. In the information, are the occasion, the informer, and what hee informeth. The occasion, is *Iohn* his mourninge, whereof the informer would comfort him. For it is most true, that as, holding our eyes on Creatures, wee can reape but sorrow: so, till in conscience of our owne wantes, and felt experience of the vanitie of all refuge to any creature, wee learne to mourne and mourne much, wee finde no solide ioy, either for peace of conscience, or light of reuelation. Our Diuels are not cast out but by prayer and fasting. *Daniel* had then greatest reuelation, when he had beene in heauiness three weekes of daies. The informer, is one of the elders. Now wee must consider, whereof, these twentie-foure elders are the type, and, what personage *Iohn* heere beareth: which duly weighed, we shall not maruel, how
this

Mat. 17. 21.
Dan. 10. 2.

this sonne of Thunder is informed, of one of the Elders. *Iohn*, heere, is the type of one entring in heauen to knowe God his secretes. Now, heauen and the twentie foure Elders, are the type of God his true Church, as hath beene cleared. As then, the true Church is the pillar and stable seat of truth; so without it, is neither saluation, nor anie true knowledge: for *God is knowne in Iuda*. Heereby then is signified, that all true knowledge of Christ, is in his Church. The information hath, first, a dehortation from mourning: secondly, a designation of the singular personage: and thirdly, his prerogatiue to performe: the dehortation, as it is grounded on the comfort, hee was to shew him, so hath it this vse, that true light bringeth euer true ioye. The designation of the person performer, is by two titles. 1. That Lion of the Tribe of *Iuda*. 2. That root or syour of *Dauid*. In these are to be obserued, first the titles, and next, whence they are brought. Hee is a Lion, but with this note, that hee is of *Iuda*. *Sathan* is a Lion, and a roaring Lion, that Lion, whom *Sampson* rent, and out of whose mouth *Dauid*, pulling his sheepe, killed him: but this Lion of *Iuda*, taketh the prey, and none is able to rescue it, whom, when hee lyeth downe, who dare stirre him vp? Hee is the root or syour of *Dauid*, by *Iuda* and *Dauid* to shew the true Messias promised of their seed. These titles, are brought, the one from *Genes. 49.* the other from the 11. of *Isaiah*, the one from *Moses*, the other from the Prophetes. They haue *Moses* & the Prophetes, saith *Abraham* in Parable; thither Christ sendeth the Iewes, for true knowledge of him selfe. So then, the Elders informe, but out of *Moses* and the Prophetes; to shew, that as, onely in the Church true knowledge is to be had; so, no voice should, there, be heard, but of the holy Scriptures. *Searche the Scriptures, for they beare witnesse of mee.* The thirde point, whereof the Elder informeth *Iohn*, is the prerogatiue, of this great personage to performe. And it is set downe in this one worde, *Hee hath obtained to open the booke, &c.* of which,

1. Tim. 3. 15

Psal. 76. 5.

1. Pet. 5. 8.

Judg. 14. 6.

1. Sam. 17.

35.

Gen. 49. 9.

Nom. 24. 9.

Luke 16. 29.

Ioh. 5. 39.

Ioh. 5. 39.

more heereafter in the song. This farre knowledge *Iohn* getteth by information; the other degree of knowledge, is by sight: wherein, the ordinary degrees of true illumination, for stablishing of a soule in certainty of truth, here, in great wisdom set down, are carefully to be marked. The first is the information of the Church & authority thereof, as *Augustine* calleth it, *Opportunum inquirendi exordium*. In which respect, hee saith in another place, and in the person of one ignorant of Scripture, *Ego Scripturas non crederem, nisi me ecclesia commoueret autoritas*. Yet, in this degree, albeit of great moment, the soule resteth not, but hath, next, to aduert not only what, but also whence the Church speaketh: neither in this yet canst thou acquiesce, til, besides both these degrees, God by his spirit open thine eyes to see and behold: so as now, thou beleuest, not only for that the Church so saith; but because by her testimony, out of the word, God hath lightned thy minde to see and know, *Non iam hominibus, sed ipso Deo intrinsecus mentem nostram firmante atq; illuminante*, as saith the same *Augustine*. In the sight then of this person priuiledged aboue all creatures, as *Iohn* seeth him, are first his place and gesture in it, and next his description. The place is betwixt the throne, and the foure beasts and twenty foure elders: his gesture is that hee stood. In both which is expressed, his administration betwixt God and his Church, towards both *ἐκ τῆς πρὸς τοῦ θεοῦ καὶ τῆς πρὸς ἡμᾶς*. His description is that he is a lambe, but of strange note. Hee is the lambe of God, which taketh a way the sinnes of the world, and our true passeouer. His notes are first, that he stood as though he were killed, not that so it was in apparance and not in thruth, but this form of speech is put, to shew the cōtinuall recent vertue of his death eternally effectual before God, as whereby once for all hee hath purchased eternall redemption. His second note, are his seuen eyes, & seuen hornes, the seuen spirits of *Iehouah*, euen that full perfection of wisdom and power wherewith hee is anointed aboue his fellowes, hauing receiued the spirit without measure,

Libro de Gitate create cre-
dendi.
Cōtra Epist.
fundamen-
talem. c. 5.

Mat. 22. 12.

Iohn. 1. 29.

1. Cor. 5. 7.

Heb. 10. 14.

Heb. 9. 12.

Zach. 3. 9.

Psal. 45. 7.

Iohn. 3. 34.

measure, to rule all things according to the high authority giuen him of the Father, of whom hee hath receiued all power in heauen and earth: abundantly so instructed with all that serueth for perfect execution of his royall, Priestly, and Prophetical offices. Thus is the knowledge which *Iohn* had of this personage, followeth his fact, which is, that hee went and tooke the booke out of the hand of him who sate vpon the throne, &c. for, as by him onely wee haue all blessing from the Father (whom none knoweth but the Sonne,) so particularly, this diuine reuelation.

5. Thus is his fact and performance of that which no Creature was able to looke vpon. Followeth the euent ensuing hereon, in all which the dignity of this Reuelation appeareth clearely. And this euent is much different from that, which, despaire of getting the booke opened, wrought in *Iohn*. For now vpon cleare sight, and assurance of one taking the booke, & worthy to open the same, is raised an excellent ioyfull song of praise; wherein fall to bee marked, first the occasion. 2. The Singers. 3. The quality and tenor of the song. And 4. the order of singing: That they see the Lambe take the Booke, it occasioneth the song. The Singers are the 4. Beasts, the twenty foure Elders, the Angels: And lastly, all Creatures. Of these, the foure beasts, and with, and following them, the twenty foure Elders, raise the song: the Angels in course succed, & sing their part: then all Creatures. Lastly, these who raised the song, sing the last passage, & so close it. The quality & tenor, will appeare through all, in the parts therof. In the foure Beasts, and twenty foure Elders, who are Precantors, are noteh; first their disposing of themselues to sing. 2. the quality of their song, and 3. the tenor or substance of it. They dispose themselues by conuenient gesture, and by fitte instruments of praise. Their gesture is, falling downe, and that before the Lambe, as before they did before the throne; for hee is to bee honoured as the Father, and such is the Father his will, that who honoreth the Father, they honour the Sonne also.

Mat. 22. 12.

Mat. 11. 27.

Their Instruments of praise are their Harpes, golden Vials full of odours, and voice ioyned therewith. Harps are known Instruments of praise through al the Psalmes. The Odours are interpreted prayers of Saints, powred out of golden Vials, that is, faithfull and pure hearts: the speech is from the Leviticall Ministry, wherein Incense was offered on the golden Altar, and had a typicall relation to our Christian sacrifices of prayer & thanksgiuing, (which *Dauid* sought that they might bee directed before God, as incense) the golden Vials of the Legall worship being types of faithfull and cleane hearts, for faith is more precious then gold, and our prayers are odors and smell sweetely through Christ, the golden Altar. Now with both these the voice is ioyned, to shew all earnest endeouour to magnifie the gift of God in this benefite, euen with instrument, heart, and voice, as *Dauid* in the Psalmes often. For God will haue all, outward, and inward. Here is no ground for praier to Saints, departed; an Idolatrous error fondly builded here on Scripture mistaken: and yet, euen in their sense, giuing thereto no watrant: for, giue, that here the Saints departed, were said to offer vp praises to God, as no doubt they doe alwaies; what reason is that for vs to pray to them? but, as I haue shewed, all this is of the Church militant, heere spoken. Thus they dispose themselues to sing. The quality of their song is, that it is a new song, which sort ordinarily is of most accout, the destruction of Satan his workes, restitution of all things, redemption of man is a new worke. Behold I make al things new.

Isai 43. 19. In Christ Iesus wee must all become new Creatures: for old things are past away. These same, Chap. 4. did sing a song to him that sate on the throne: but it was the old song for the old worke of Creation: here is a new song, so much the more magnifically set forth and song, as the worke of Redemption (that is the new worke) in all degree of comparison passeth the old.

6. The tenor or substace of their song hath first, the praise of the Lambe his worthinesse to take & open the booke, and next, the reason thereof. The praise, for the forme
(wherby,

(wherby, in *Amabaan* manner, they answered to the Proclamation of the strong Angel) is exceeding delightful, shewing now as triumphing ioy, as before, the sight of impotency in all creatures bred to *Iohn* a dumpish sorrow. For, where the Angell proclaimed, *Who is worthy to take the booke and loose the seue Seales therof?* These, now in exulting ioy answer: *Thou art worthy to take the Book, & loose the seue seales therof.* The reason of this the Lambe his worthinesse & merite is his slaughter, and the great effect and fruit thereof. Where, take heed, wee esteeme not, this to bee the reason of his worthinesse absolutely, but in relation onely to this fact, and all grace procured to his Church. For that wee haue any accesse to God, or that any blessing is obtained to vs from God, it is through the slaughter of the Lambe, and merite thereof; and this is that prerogative which the Lambe hath: the third point which I shewed was to be obserued in the Elder his information, in these words: *Hee hath obtained, &c.* And great reason is there, why his slaughter should bee of such merite. For the onely begotten sonne of God died; and none tooke his life from him, but hee willingly gaue it, as who had power to lay it downe, and take it againe. The effect and fruit of his slaughter, is our Redemption; which is amplified, first, by that which buying implyeth: albeit not put heere expressly, that is, our wretched state, from which hee redeemed vs: for Redemption, of necessity, presumeth bondage, & miserable was our bondage. Secondly, to whom wee are redeemed, to God. Thirdly, by what price, neither gold nor siluer, nor any corruptible thing, no bloud of Goates or Bullockes, but by his owne, that is, God his blond. Fourthly, is the large extension of his benefite, euen to all peoples, kindreds, tongues and nations; not as that of the Paschall Lambe in *Egypt*, to *Israel* onely. Neither thus, for that all, of all peoples, &c. find the fruit, but the elected of all. Therefore it is said, thou hast redeemed vs out of all, &c. The fift and last point, amplyfying the effect of the slaughter, is, to what condition & state wee are redeemed: euen to be Kings and Priests,
to

Chap. 1. 16.
1. Pet. 1. 9.

to raigne euen here vpon earth, where we haue the kingdome of grace, vnder hope of that of glory. Now, by all these, consider if his slaughter be not of great worth, why he onely should obtaine to take the booke, &c. and therefore, alone to haue the praise of it. In all this song and tenor of it, are diuers infallible Arguments; that these foure beastes be no Angels, but Saints redeemed, as this whole type is evidently of the Church militant, and not of any state in heauen.

Psal. 148.

Hebr. 1. 14.

Ephe. 3. 10.
1. Pet. 1. 12.

1 Tim. 3. 16

1. Cor. 11.
10.

Psal. 68. 17.
Dan. 7. 10.

2. King. 6. 17

7. Thus was the song of the foure beastes, and twenty foure Elders: the Angels in course sing the next part: in whom, are notable three things. Their place, their number, & their song. Their place is about the Throne, beastes and elders, for two respects: one of protection, and defence, *The Angels of the Lorde pitch round about them who feare him*, as ministring Spirits for the good of the Elect. The other respect is, in the Church, and by the Church, to behold and learne the manifold wisdom of God. For, *they desire to looke in these thinges*: And this is one maine point of the mysterie of godlines, that *God in the flesh is scene of Angels*. To whom the Church, for God his wonderfull dispensation, in, and towards her, is the clearest looking glasse of God his infinite wisdom. Whereupon, that reason is brought by *Paul* for Women their modest carriage in the Church: For the Angels. This should much stirre vs to a carefull beholding of that, whereby euen the Angels are made wise; and to a deepe consideration of our dignitie, and care of our wayes, whom God hath made looking-glasses to the Angels. Their number, first is set downe indefinite, in the word *many*: Next, in a definite, but huge number, to shew innumerable Angels, and God the only Lord of hostes; all set for defence of his Church; for both their place and number; consider the storie of *Elisha* and his seruant. In their Song is shewed their earnest affection to the Lambes praise, as which they sing *with a loud voice*. Next, is the Lambe his worthinesse to receiue all praises whereof, they giue him seuen points, as hee hath seuen

hornes

hornes and eyes. First, power, or authoritie: for he hath all in heauen & earth. With authoritie are requisite riches. These hee hath, as who is abundantly rich towards all that beleue, is the riches of God in vs, and onely hath gold tried by fire, to enrich the poore. Now authoritie and riches without wisdom, are but the weapons of mischief in the handes of a foole. But hee hath also all wisdom, and with Wisdom strength: so as nothing is lacking to him, or can let him to performe what him pleaseth: therefore of all to bee honoured, in all thinges to haue the glorie, and of all thinges to report the praise. Next to the Angels, all Creatures sing their part, of whom a perfect enumeration is put, as verse 3. and in their song, they affirme what the Angels had sung before the. This they haue singular, that to the Lambe they ioyne him, who sitteth on the Throne; to shew that they are one, and their praise one. That singing of praise is attributed to vnreasonable and insensible Creatures, it is the ordinarie frame of Scripture speech; to shew that all things, in their owne kinde, praise God; and that not onely, for that the glorie of God, Creator & Administrator of all, is in them set fourth; but also, for that after a sort, they reioyce for the redemption of the sonnes of God, hoping thereby to bee freed from the vanitie whereto they are subiect thorough the sin of man; and vnder which they groane together with vs. The last passage is sung by these who first raised the song, wherein as the Angels ioyned him who sitteth on the Throne with the Lambe; so these, to shew the vnitie, and that in praying both, they praise but that one eternall liuing God, they giue all praise to him who liueth for euermore. Now, in this course and order of singing, wee haue to obserue, that as the benefite belongeth first and properly to the beastes and Elders, that is, the Church, so they begin the song. The Angels who gather matter of praise out of beholding the Church, succeed in singing. Heereupon all Creatures in their kinde reioyce (for certainly this type hath a true relation,) the

2. Cor. 8. 9.
Rom. 10. 12
Colos. 1. 27.
Chap. 3. 18.

Rom. 8. 19.

H Church

Church lastly closeth the song: to shew, that as from them it ought to begin, whereby all the rest may magnifie God; so the singing of the rest should serue the Church for a new vpsirring to insift in his praise. And truely it is a great shame, that all both Angels and other Creatures should ioy at our good, and wee remaine senselesse: and that the very senselesse creatures should groane vnder the burden of our sinne, longing for our full redemption, and we be nothing moued. And a huge sinne is it, in place of raising the song of God his praise, & stirring all both Angels and other Creatures to the same duty, whē we marre all that heauenly melody, grieue the good spirit of G O D, contrist the Angels, who ioy at the conuersion of one sinner: and in place of gladnesse, make all both senselesse & faikelesse Creatures to groane for grieue of ingratitude.

CHAPTER VI.



THE generall introduction was in the two preceeding Chapters: hence is the storie of speciall euent, Prophetically foretold; and that, by proponing the same vnder goodly and conuenient types: of all which, as they are closed vp from the knowledge of all Creaturs; the sealed booke, in the right hande of God was the type: like as the reuelation of them to vs is, by opening of the seales, expressed. Now then, all beeing comprehended vnder seuen seales, sixe of them are opened in this Chapter, and the euent accordingly shewed. The seuenth, holdeth to the end of the propheticall narration: begetting first, seuen trumpets, the last of which, begetteth seuen vials of the last wrath. Thus the course of the Prophecie is heauily and cleere: all beeing, so comprehended vnder seuen seales, as the first sixe contayne the beginniges of sorrowes: the seuenth bringeth foorth the succeeding hea-

uier euils in the trumpets, in fixe of which, the seconde dangerous mischiefe, in the degrees thereof, is shewed. The seuenth, hath the third and last wrath, powred out of seuen vials, to finall destruction. All which euils are against the world and worldly sort, in vengeance of the Gospell and true Church, persecuted and contemned by them: till, by finall destruction of all enemies and troubles, shee be beautified with fulnesse of grace heere, to the attent expectation of glory heereafter.

2. The sixe seales opened in the Chapter, affoord sixe types of the ensuing euils: to all which, this is common, that the Lambe openeth, &, that to each proceeding type, is ioyned a speech, giuing the signification. To the first foure, is common, first, that their types are horses and riders; next, that to each of them is adioyned a wakening voice of one of the foure beasts, to stirre to attendance & perception, as of things, whereof, albeit many felt the smart, yet none could discern the reason, but the valiant, patient, wittie, and sharpe-sighted, and such as by them were wakened to perceiue. Horses (whereby not vnlike euent is in *Zacharie* expressed) as swift, fierce, and courageous beasts, shew the celerity and the irresistible inuasion of these iudgements. The rider, guiding the horse, and receyuing power to worke, sheweth God his prouidence, directing and ruling al these euent. What in each type, is singular, the particulars will shewe.

3. The first seale opened, bringeth out a white horse and his Rider armed with a Bowe, and adorned with a crowne. To the beholding whereof, the first of the foure beasts warneth. Whose Lions face, as it sheweth courage, so his voice like thunder, sheweth powerfull preaching: such as were the Ministers of the Gospell in this time, abashed with no feare. The speech giuinge the signification, is, that *He went out conquering and that hee might overcome*. White colour, besides that it is the note of gladnesse, truth, and simple purenesse, both in Scripture and Heathen speech: it is also, a note of triumphe.

And ordinarily, triumphing Captaines rode vpon, or had their triumphing Chariots drawn by white horses. The bow, is a weapon smiting swiftly, and hitting both neere and farre off. The crowne giuen him, sheweth vndoubted preuailing, for victors are crowned. The type, thus wee see, accordeth fully to the speech vttered of it. This is the type of the power of the Gospell preached, whereby Christ subdueth all to his obedience, as *riding on the word of truth and meeknesse of righteousness, his right hand teaching him terrible things: hauing arrowes sharpe to pierce the hearts of the King his enemies, whereby peoples fall vnder him.* This rider triumpheth alwaies, both in them who are saued, and in them who perith. These arrowes kill all, but differently. Some are slaine to liue, and beeing killed, are cured, who will be cured and heare his voice, while it is to day. Others are killed to vtter destruction, in whose refractary soules, is shot in the seale of their iust condemnation, and of Christ his terrour, *vers. 15. 16. 17.* For this is a strong archer, not like those of Ephraim, who *being taught to handle the bow, gaue backe in the day of battell:* but euen the true Ioseph, the feeder of Israel, who, though *the archers shot at him and grieued him, yet his horse abode strong, through the mighty God of Iacob, and the stone of Israel.* This occasioneth, but improperly, the subsequent euils: and beeing in it selfe, the first of all blessinges, becommeth to the world (madly reiecting, and foolishly impugning, that which must conquer and ouercome) the first of plagues, and cause of all miserie and destruction.

4. To the perception of the second type, vpon opening of the second seale, the second beast like the bullocke, giueth warning: while the patient sufferers, and who, as calves, yeeld themselues to be sacrificed for the Gospell, both themselues see, and stirre others to perceiue, in this second type, a iust recompence, on the world, for their bloud shed inhumanly. The type is a red horse, with a rider, to whom is giuen a great sword. A fit type for expressing, both in colour and kind of weapon, that, which the

the speech, ioyned for explication, sheweth: that, *to him was giue power to take peace fro the earth.* This is the type of bloody warres, a iust punishment of the Gospell persecuted. That who embrace not the word of peace from God, bee embued in bloudshed. *I came not to send peace but the sword,* saith our Sauour. *Mat. 10. 34.*

5. At the opening of the third seale, the third beast warneth to behold a iudgement, albeit terrible, yet, which none but the wise-hearted, should vnderstand, that for contempt of the Gospell it was inflicted: others feeling it, but mistaking the cause. The type, is a blacke horse, with a rider, hauing a ballance. The opening speech, hath this, singular, that it is vttered by a voice from the midst of the foure beasts, euen the voice of the Lambe, who standeth amidst the throne, beastes, and elders: to shew, that by his direction, all these euent are directed & ruled, who hath *the seuen hornes and seuen eyes the spirits of Iehouah sent thorow all the earth.* This is the type of famine, fitly expressed by a blacke horse, a dolefull colour. And what more lamentable case can fall, then that a mother should eat the fruit of her owne wombe, euen *her children of a span long?* Famine, maketh such as were *purer then snow, whiter then milke, more ruddy then the red pretious stones, and like the polished Saphirs, to haue vi-fages blacker then coales.* To this horse and rider, is attributed a ballance, to designe exceeding great scarcity, when according to the curse of the law, men shall eat their bread by waight. Agreeably whereto, the voice denounceth strange scarcity; but with a caution of not hurting wine and oile: so as the want, should be of wheat and barley, the ordinary repast of all men, and which might worse be wanted then wine and oile, which serue for the great & dainty fort, and are spent commonly, more for superfluity then naturall necessity. Heere then is a grieuous famine, when the most necessary things for sustenance are abstracted. The degree of scarcity is shewed, in that a measure of wheat should giue a penny, and three measures of barley a peny, three of barley counteruailing one of wheat: *Lea. 26. 26. Ezeck. 4. 16.*

the Roman penny beeing in value neere our teston or tenne pennies sterling: and the measure Chanix, beeing of all measures the sharpest, as which was the ordinary stint of a bondslave his daies allowance, out of which, at most, foure breads could bee bake d.

6. To the perception of the fourth type, vpon opening the fourth seale, the fourth beast warneth, like a flying Eagle: to shew, that albeit God, now, vpon continuance in rebellion and contempt of his former iudgements, bringeth on heauier: yet the induration of mens hearts should bee such, as none should bee able to perceiue Gods working, but such as rising aboue the earth with sharpe sight looked on his dealing. The type is a pale horse, a deadlie colour, and well fitting such a rider as death, and who is accordingly accompanied, euen with the graue, to expresse great mortality; whereto, the commission is large ouer the fourth part of the earth, the executors many; in respect that the iudgemēt chiefly here meaned (pestilence) which commonly followeth vpon famin, as famin vpon war, commeth seldom out single, but accompanied with the former, both sword and famine, and moreouer with noysome beastes, God his foure great plagues, to shew heere a heape of all iudgements iointly on the world for their induration.

Ezech. 14.
21

7. That to the perception of the two types following, none of the foure beasts giueth warning, it is because the first type it selfe speaketh, and the sixt bringeth so sensible a iudgement for greatnesse & strangenesse, as all, how endurated soeuer, are cōpelled in it, to see and acknowledge the day of the Lambe his wrath: so in it Christ his dealing speaketh for it selfe, and these who made the soules of Martyrs cry in the first type, in the sixt againe, by iust recompence, are made to cry in their course, and that iustly, to the confusion of such as would rather heare the beastes crying, at Gods first and gentler strokes, than regard the pittifull cry of the slaine soules. The first type then vpon opening of the first Seale, are the soules of Martyrs,
lying

lying vnder the Altar, crying, receiuing answere, and White robes. The speech opening the scope of the type, is the tenor of their cry, and answere made thereto. Then to come by the right sense of this type; wee must weigh the soules their demand, and answere made vnto them. In the demand consider, first, who cry; secondly, the place attributed to them: and thirdly, their demand or petition. The Cryers, are the soules of these who were slaine for the word of God; as to which they gaue testimony, and held that testimony; for it is the cause that maketh the Martyr; and hee that perseuereth shall bee saued. Their placé is, that they lie vnder the Altar, by frame of speech from the Legal worship, wherein no sacrifice was lawful or accepted but at the Altar: at the foot whereof, round about which, & vpon which, the blood and offering in diuers respects were poured, sprinkled, & offered. For it is the Altar that sanctifieth the offering. From thence hither a typicall speech is borrowed, to shew, that all our obedience and sacrifices of praise, yea the offering of our liues and blood for the honour of God and testimony of his truth, is onely accepted in Christ, who is our Altar, and sanctifyer of all our oblations. For properly, neither soules lye nor cry, nor haue robes: so as the Romans grossnesse, who hereupon build their superstitious laying of Saints Reliques vnder Altars, is not onely ridiculous, in that vpon things typically spoken, they build Arguments of existence in propriety; but also impious and idolatrous. In their demand, is first their affection or disposition, in that they cry and with a loud voice: and next, the substance of their demand: *How long Lord, &c.* This their demand is strengthened with an Argument from the Nature of God, who is *holy and true*; whereto it seemeth very agreeable that speedy vengeance should bee taken vpon *men of the earth* for shedding their blood so cruellie and abundantly. Now this cry is not heere attributed to the soules for any such affection in them, who are farre from that, as resting from their labours, &
free

free of all perturbation: but by this frame of speech, to shew, that notwithstanding all GOD his preceeding iudgements against the worlde for crueltie against his Saintes: yet now it had come to such a height therein, as it might wel seeme that no longer it could stand with God his iustice, to delay the finall ouerthrow of that bloody state, by which the Martyrs suffered: whose blood now seemed to crye for no lesse, and to crye loude, as crying is attributed to the blood of *Abell*, as the cry of *Sodome* is said to haue come vp before God, and as the earth is said to crye out of violence.

Gen. 4. 10.
& 18. 20.
&c.

8. Thus was their demaund. The answer hath in it a two-fold consolatiō against the reioyrning of the sought vengeance. First, by word, & next by signe. The first hath two arguments of comfort, one, that the delayed punishment of their persecutors should bee but a space. For *the hope of the righteous shall not perish for euer*. And the iudgement of the wicked sleepeth not. The second is, the reason of the delay, the perfecting of the number of their Brethren in the same honour of suffering: wherby, as the guiltinesse so the iudgemēt of the enemies behooued to grow. Thus a great benefite it is to die for Christ, and foolish is the world, in troubling the Church, but hastening on so their owne destruction: from which it hath no respite, but till the Saintes be fulfilled, as had *Sodome* till *Lot* was in suer- tie. The other consolation, by signe, sheweth a present benefite giuen to the Church, the more patiently to attend the reuenge of their blood on the world. The signe, is long white robes, which in Scripture haue a triple cōsideraion: First, they are the note of our State towards God: in which consideration Christ and his righteousnesse, put on by faith, is our white garment. The second is our condition towards men, where our inherent righteousnesse, through Christ dwelling in vs, and making vs to shine as lightes in the midst of a frowarde generation, to the conuiction of gain-sayers, is our white robe; God bringing forth our righteousnesse as the light, & our innocencie as the noone day. The third respect, is to

to our selues, in which, our garment of glory, in heauen is vnderstood. Of these three, in this place. The second is meant, as a most necessary consolation to the Saintes of that time, who were not onely murdered in heapes, but also traduced with horrible calumnies, to eclipse the glory of their sufferings: whose innocency, God now would bring to light, euen in the consciences and confession of those who had persecuted them, to the great glory of their sufferings, and high account of Christianity, which had bene so farre abhorred. In summe, the euent signified by this fifth type, is, that notwithstanding the former iudgements of sword, famine, & pestilence, seuerally & iointly executed against the world, for resisting the victory of the white horse, and his rider, whereby they ought bene terrified; yet the furie of the enemies should still increase, and that to such degree of crueltie, as in God his iustice required their speedy and finall destruction, which neuertheless should bee delayed for a time, but so, as the rage of persecution being mitigated, the Church should become of great account euen before men. Therefore, in this fifth Seale, is put the cry of Soules against cruelty, not that heere it beganne, but for the hight whereto the enemies were come now therein; as also a reason of God his patience in such measure of wrong, was needful. And further, hearts are hereby wakened to see the equity of the great plague in the sixt Seale, when God in a great degree performeth the promised vengance, albeit then fully it shall bee executed, when vpon powring out of the seuenth Viall, they shall bee absolutely destroyed who destroyeth the earth, and kingdomes of the world shall become our Lords: the rest of Saintes being slaine by the beast, euen the rest of the womans seed, Chap. 12. 17. and 13. 7. and 14. 12.

9. The sixth type, vpon opening of the sixt Seale, is a great Earthquake, the darkning of the sunne and moon, the fall of starres, the departing of heauen, and remouing of mountaines and Ilands from their places, the speech

opening the signification, is the Kings of the earth, great men, rich men, chiefe Captaines, and mighty men, bond-men and free-men, should haue such commotion & alteration of state, carrying such imprinted sense and cleare sight of Christ his wrath & vengeance, as they should bee filled with desperate terrour: so sore a iudgement coming on them, as in a sort, the state of the world should bee ouerturned; these, who were as the Sunne, Moone, & Starres for glistering shew in their Kingdomes, wealthes, honours, commandements, & great roomes, being darkened, and falling from their places, all their glory and honour (compared to Heauen) euanshing as a scrole rolled vp: such as seemed most closely hedged about, as Ilands being driuen from their places, and who appeared to bee settled as mountaines, yet remoouing. Which plague should bee so much the more grieuous, as no condition of men (bond or free) should escape it: all feeling such desperate terror and sorrow, as felt these, *Isa. 2.* as had the Israelites at the destruction of *Samarita*, *Ose 10.* and as Christ foretold should betake the Iewes at the destruction of *Ierusalem*, *Luke 21.* Neither is this type to bee drawne to any other, or extended to any further sense. To take it of the last consummation is ridiculous ignorance, the seuenth Seale as yet not opened, and yeelding more then foure times as much story, both for time, & euents in time, as all these six preceeding, & to exted it to the decay of the visible Church, is impertinent, as which matter is handled properly in the seuenth seale, and sixe trumpets thereof. For albeit, that in this Prophecie, both before, and hereafter, starres be put for Pastors of Churches, and the eclipsing of Sunne and starres for darkening of spirituall light, and fall of starres, for falling of Pastors from the truth: yet heere, where that matter is not handled, and where the holy Ghost so plainly ioyneth the interpretation, wee ought not iumble so distinct matters; and the frequent vse of these same Allegories, in the Prophets, for euents of this same kind might haue taught so much, *Isai 13.*
 verse

verse 10. 11. 12. 13. 14. and 14. 12. and 24. 19. 20. 21. 23. and 34. 40. *Ezechiel 32. 7. 8. Iosel 2. 30. 31.*

10. Now, for right accommodation of Story to these Seales, wee must flie two extremities, wherein many Interpreters falling, breed to themselves great difficulties, & darken cleare matter. The first, is of these, who typing themselves to more strait rules of interpretation then the holy Spirite hath laid to them, wil needes haue these seue Seales, as also the Trumpets & Vials to bee so many knots or periods of time exactlie cutted, within which, the accommodation of each is to bee sought; whereas they are no knots of time, but types of distinct matters; and the whole matter comprehended in seuen Seales (whereof, the seuenth affording the trumpets & vials, hath the matter of foure times as much time, as all the former sixe) sheweth the weakenesse of this coniecture; yea, the effects of them are seene clearely, to bee often of one time, the former holding out long after the beginning of the next. The other extremity, is of these, who well perceiuing the absurdity of the first, neglect in the accommodation, all consideration of distinct time; so iumbling Seales, Trumpets and Vials, to the confusion of al order, and light of Story, which in this Prophecie is most orderly set downe; with speciall relation to distinct euents. Then let vs hold this rule, that these sixe Seales haue the story of the first sorrowes, as Christ calleth them, *Mathew 24. 8.* as the seuenth Seale hath both the second sorrowes in the sixe Trupets, and the last wrath in the seuenth, by seuen Vials. Thus farre then wee haue to respect time in accommodation of these Seales; that albeit they shew such ordinary iudgements, whereby God at all time hath punished, and will punish the contempt of his grace; yet here they haue a speciall relation to the first time from the writing of this Prophecie, to the ouerturning of the state of the Roman Empire, so far forth as might make way to the succeeding more dangerous euill in the seuenth Seale, & sixe Trumpets therof. Now as these beginnings of Sorrowes

(so called, and oft Christ himselfe recorded in the same order which here is set down) fell out in diuers places, *Matthew* 24.7.8. So also in diuers times of that first time: now and then heere and there, yet alwayes in this order, that first the white horse goeth out: after, the Sword, Famine, Pestilence, and noisome beastes, (God his foure great plagues, *Ezech.* 14. 21.) sometimes seuerally, sometimes ioyntly, as God saw it expedient, fitting his iudgements to the growth of induration against that persecuting estate, till at length all the glory and face, almost of that wicked Empire was ouerturned. And these are the proper euils of that first time, for that albeit in succeeding ages, God had inflicted them on the world, yet neither in such degree as then, neither for any degree thereof vpon the world thereafter, come they in account, in respect of heauier woes then they.

11. How the preaching of the Gospell went forth, conquering to overcome maugre all oponents, besides the successe preceding this Reuelation, it had after *Domitian*, who now letted it with all his might, a great propagatiō, as in story is cleare, and whensoever by persecutors it was crossed, immediatly the red horse and his great sword, in God his iustice, commeth forth, in bloody warres, partly with forrainers, but most tragically of the *Cesars* amongst themselves, whereof the Stories are knowne, and too long heere to bee repeated.

12. Now famine ordinarily euer accompanieth or en-
sueth hard vpon Warres, but these times had as strange bloudshed, so vncoueh examples of scarcitie, which the godly who were men, (*for that is all the man, Eccles.* 12. 13.) noted to bee in punishment of the Gospell reiected. See *Tertullian* in his Apology, and to *Scapula*, and *Cyprian contra Demetrian*.

13. As induration grew and cruelty against the Gospel, how God sent out al his foure great plagues on these persecutors: consider the tragical time of *Antoninus* surnamed the Philosopher, a most bloody persecutor, & the record thereof

thereof in story, *Ab Armis nusquam quies erat, perque omnem Orientem Illiricum, Italiam, Galliamque bella feruebant: terra motus non sine interitu ciuitatum, inuudationes fluminum, lues crebra, locustrarum species agris infesta: prorsus ut nihil prope quo summis angoribus antea mortales soleant dici seu cogitari queat, quod Antonio imperante non seuerit.* The times of *Gallus* and *Volusianus* were more miserable, and yet more, that of *Valerianus* and *Galienus*: but most of all that of *Maxentius Maximinus*, and *Licinius*: all these foure plagues raging mightily, their Stories, will make any Reader agast, and comparing therewith these praxditions, to wonder at God his both wisdome and iustice.

14. Now all these plagues working no amendement, but stirring them to further rage against christians, whom they tooke to bee causers of all these euils, the fiercenes of persecution was more intended. *Dioclesian* set himselfe to roote out Christianity: his Colleague *Herculeus* no lesse bloody. Hereupon a great and loud cry of martyred soules ascendeth, which till the appointed time of full vengeance obtaine long white robes. Thus God in some degree had comforted them before, by imprinting his terror in the hearts of cruellst persecutors. The Edict of *Traian* spake for them when he was forced to put forth, that no inquisition should bee made for Christians, much more the Edicts of *Adrian*, and *Antonius Pius*, who vnder paine of death commanded, that none should bee delated for Christianitie, except guiltie of some other crime. *Amo-
nine* the Philosopher, whom no Apologie could mitigate, yet in the *Marcoman* warres is conuined of Christ his power: when in confession that hee and his Army were saued at the prayers of Christians, hee called that Legion *Fulminatrix*, the terrors affrighting so, *Dioclesian* & *Maximianus*; as, wearie of Massacring Christians, being ouercome by their constant sufferings, they bequeth their states, and seeke secret corners wherein to hide themselves: what was it else but a quiet confession of Christians innocēcy? *Maximinus* at his tragical end, setting himselfe to blaspheme

Christ, yet is forced to confesse him, and to acknowledge him selfe iustly punished for persecuting the Saints. *Lucius* is faine to counterfet Christianitie. But then it was, that the soules got the long white robes, when *Constantinus* embracing Christianitie, by publike edicts, Christian Religion is approued and established, and Heathen worship abrogated: The Church so becomming glorious, and of high account: and all former horrible accusations, now seene and knowne to the world, to be lies. At this point of time Satan is bound a thousand yeres, seates are set vp, and they sit on them, Chap. 20. The commemoration of Martyrs was alwaies honourable amongst Christians, & laudably of them, vsed at first (howbeit it turned afterward to foule Idolatrie) but that the heades of that same bloody state, should submitte them selues to Christ his name, and the Church thereupon to haue so goodly, free and peaceable state as we see ensued: that was indeed, to receiue long white robes.

15. The promised vengeance yet behoued to come vpon that bloody Empire, while in the sixth seale, cometh in a high degree, when the whole state therof is shaken, & in a manner, defaced by the *Gothes* and other barbarous nations, whose names had beene till then, not heard of: who (occupying the fairest & goodliest Prouinces of the Empire, erecting new kingdomes & states, and changing the names of countries, euery part, almost, receiuing new inhabitants) altered, as it were, the face of the world, & eclipsed the glory of that pompeus and bloody Empire. And this, out of al doubt, is meant by the sixt seale: and is that deadly wound which the beast getteth in his sixth head, which wound being afterward cured, that state, in the cured head, continueth the enemy & murtherer of Saints (*the rest of the brethren*) albeit in another sort, til, for the full, final and recurelesse ouerthrow thereof, wee expect a greater earthquake then this, or any since the beginning of the world, by pouring out the seuenth Viall of the last wrath. That, som interpret this seale of these sturres, wherby the heathen

Heathen persecuters were deiection, about *Constantines* time; who preuailing against them, made (as it were) a new face of an Empire, by abrogating heathenisme: it hath no conuenient analogy with this type, and lesse cleare accomodation to the signification, heere set downe by the spirit. The slaughter & deiection of diuers Emperours fro their states, so long as, in the succeeders, the Empire retained the lustre and strength (as, in *Constantine*, it was more confirmed & enlarged) was no such vncouth or strange thing in that state, (which was but a very stage of Tragedies) as that in such speeches, as the spirit vseth in this type, it shold haue been expressed. It is true, that the coincident case of Christianity established, & heathenisme abrogated, was a great & vncouth thing: but which, in al mens confession, cannot, by these speeches of darkning the sunne & fall of starres, &c. be signified. For that aduancement of Christianity, was in the fifth seale by long white robes expressed: whereby the soules were the more patiety to attend the vengeance promised, which is heere in a great measure, but then fully shal be executed whe *the rest of the brethren*, euen *the rest of the womans seed*, against who the Dragon maketh warre by the Vicar of his throne beeing slaine, the kingdomes of the world shal become our Lords: and all, both first & last dead, shal be iudged & aduenged, by the finall ouerthrow of that bloody state; which, first and last, is the murtherer of Saints. Which now, in this sixth seale, receiue a deadly wound, but hauing it cured againe in the eight head (therefore called one of the seuen) recouereth glory & worship of nations, & holdeth on the aduersary stil, till out of the tabernacle of testimony open in heaue, at the seuenth trumpeter, seuen ministers of the last wrath come against it: whereof, the last bringeth a greater earthquake then this, to vtter destruction of that state for euer.

That which hath ledde exceeding learned men in this error of accomodation, both heere and in other parts of this Prophecie, is that wrong conceiued ground, wherof I spake before, that these seales and trumpets are sections of time; & finding, that at the opening of the seuenth seale, such

Chap. 12. 17.
& 13. 7.
14. 12.
Chap. 11. 17.
18. & 29. 60

Chap. 15.

Chap. 17.

Chap. 18.

Chap. 16.

such effectes ensue, as are anterior in time to this fall of the Westerne, & the great weakning of the Easterne Empire, they drawe backe the accommodat. on. But, as the euils of the sixe seales, which from Christ his owne words, I called the beginnings of sorrowes, being taken whole and together, are anterior, both in consideration and in time, to the euill of the seuenth seale and sixe trumpets thereof: (as whereby are shewed the iudgements of God against the open rage of the Dragon in his ministers, the Roman Emperours, by all the degrees thereof, till induration, at length bringing this ruine) and as the second great euill, of the seuenth seale and sixe trumpets thereof, taken whole, according to that height of mischief whereto it grew, is posterior, both in consideration and time, to the former: so in comparing partes, the second in some first degrees of her growth, is before the full end of the first. Heere is the deceit, that men thinke the effects of the sixe seales must haue a full end, before the opening of the seuenth, vpon their forelaide preiudice. For, euen in the time of Satan his first open rage, he was busie hatching the second euill, the mysterie of iniquitie working, euen then; albeit before it could be reuealed, or come to anie great height, that which withheld, behoued to be taken out of the way: the sixt head behoued to bee wounded deadly, and the seuenth, rising by the wound, euanish in a short space; that the eight by cure of that deadly wound (the beast *which was, and is not and yet is*) might bewitch all the world, and perish in the cup of the last wrath. So that *Arctas* saith fitly, that this sixt seale maketh way to Antichrist; who, though he was before this well farre aduanced, yet the holy Ghost deliuereth his whole growth in the seuenth seale: thus distinguishing diuers cases, & not preciselie cutting times. And the next Chapter, containing summarily the whole story of the seuenth seale (before it be opened for particular explicatiō) sheweth, that as that mischief was in some degrees working on, in time of the sixt seale: so, this Prophecie is penned for clearing of mat-
ter,

2. The. 2.

Chap. 17.

ter, and not for calculatiō of times. Albeit each euil (considered in the height thereof, and taken whole and together) is deliuered according to their order in time.

16. The summe then of all this Chapter is, that the Gospell, going soorth in power, should by Satan, stirring the Empire of Rome against it, so be resisted; as God in his iustice should punish the state, with sending bloody both intestine and forraigne warres, strange famines, and grievous pestilences, seuerally and iointly, and all his ordinarie plagues. Notwithstanding which, they should still so grow in cruelty against the professors of the Gospell; as in God his iustice, required no lesse then full & final vengeance: the patience of Saints beeing extreemly proued. Which vengeance, in respect, that for good cōsiderations, in God his wise administration, (specially, for fulfilling the sufferings of Saints, & therein the cup of the enemies iniquitie) it was to be for a space, delaied: least the Saints thereupon should be tempted aboue measure, God gaue them in that time, great relaxation from persecution, and high accōt before men. And soone after (in such degree, as in the time, might witnesse his wrath euen to the consciences of the aduersaries, indured against all the former iudgements) he powreth a great measure of indignation vpon that bloody state, giuing it so, a deadly wound.

CHAPTER VII.



THE sixe Seales opened, exhibited the particular types of the firste sorrowes. The seuenth, is to bring soorth so huge an euill, as the heart of *John*, and all hearers and readers, were to bee strengthened against the horror thereof. Heerefore it is, that before the seale bee opened, to the manifestation of so many degrees of a detestable mischiese, in this Chapter a summary view is giuen,
K of

of the rest of this Prophecie, in a generall type of the euill arising, of the prouident care of Christ to preferue to himselfe a Church, vnder and in the midst thereof: the victory of the Church ouer this euill, and her gracefull state thereupon. Thus, not onely, by a timous praeception of deliuerance, from so dangerous a case, fortifying hearts, which otherwaies, at long and particular explication thereof, without this praeuention, might haue fainted: but also, by this order of handling, in proponing these things before the opening of the seuenth seale, (whereof they are the proper euent) implying, not obscurely, that this second great euill, was euen in time of the former sorowes, greatly aduanced.

2. The mischiefe, is shewed in foure ministers of indignation: by their number, place, & action; portending plainly, that euill which at more length & particular, in the sixe trumpets is expounded. Against which inconuenience vpon the worlde, how Christ entertaineth his Church, during the time of the euill, is declared to the 9. verse: From thence to the end of the Chapter is first, the Church her victory, (at length in the seuenth trumpet, & seuen vials thereof declared) and next, her gracefull state thereupon; which is amplie in the 21. & 22. Chapters enlarged: heere, both summarily proponed.

3. The number, of these ministers of indignation, is foure: for the foure corners of the earth. See Chap. 4. their place, the foure corners of the earth: to shew an euill, which in the height of it, should ouergoe al: as is cleere in the fifth trumpeter & end of the 13. Chap. Their action, is to hold the foure windes, &c. Windes when they are tempestuous, are noysome, but blowing temperately & mildly, they bring a sweet influence of fertility to the earth, & of purification both to sea and aire. We liue by emitting and indrawing of breath: & without wind, all things would putrefie. Hence in Scripture, to signifie the influence of spiritual graces, speeches are borrowed: *Iob. 3. Act. 2. Cant. 4. Arise o South & come o North, blow on my garden, &c. See Ezech. 37. 9.* whence most cleerely, this speech is in this sense. The

with-

with-holding then of windes, signifieth the restraint of spirituall life and grace. The earth, sea, and trees, are also typical, as is euident in the fifth trumpeter, Cap. 9. where the maine point of this foresheued euill, taking execution, the ministers therof are interdicted, hurting of these trees who had the seale of God on their foreheads. This frame of speech, is also from the practise of enemies in extreme destructions. As of *Israel, Iuda, and Edom, against Moab. Marring euery good field, stopping euery fountaine of water, and feling euery good tree, 2. King. 3. 19.* Destroying so, the fields wherein, the moysture whereby, & the things theselues, which in fields and by moysture doe grow. The earth then, is the place of the visible Church, wherein are trees good and bad, some bearing fruit, some but leaues: but, as here it is hurt by this plague, it signifieth onely the earthly ones, who are in it, but not of it: for the sealed ones are not of the earth, but albeit in the earth, yet the citizens of heauen. The Sea, is the comon worship, wherein men are ioyned, pure or impure, as it falleth, through the lothsomenesse or deadlinessse of the waters, making accordingly the trees which grow thereby, good or bad. Trees are men: of whom, such are planted in the courts of God, are alwaies fresh & flourishing; like these of paradise. Christians, good & bad, are in scripture, so ordinarily called trees, as it were a vaine thing to heape testimonies. This euill then, was to ouergoe the whole visible Church, doctrine, worshippe, and professours therein.

4. Against this danger, the care of Christ is shewed, ordering the state of his elected ones, by imprinting on them such a marke, with the seale of God, as thereby, they should escape the euill. Herein, come to be obserued, the person actor, and the number sealed. The person is of great note, as being an Angel, but of singular quality, euen the Angel of the Couenant. This is cleare, by his notes, & by his action. His notes are two. His coming vp from the East: and hauing the seale of God. In the first, are notable, the quarter whence he cometh, *the East*: and that he ascendeth therefrom. He cometh from the East, not only,

K 2

as

Chap. 12. 12.

Ezech. 47.
Psal. 1.

Psal. 92. 13.
& 52. 8.

as our day starre and Sunne of righteousness, by frame of speech from naturall lights, which all arise from the East (and heere, conuenientlie, sheweth him to bee the light & life of his sealed ones, when spirituall darkenesse should possesse all) but this hath also a speciall allusion to the last Chapters of *Ezechiel*: wherein, the goodly state of the Church, vnder the Gospell, being described vnder legall types, not onely is the glory of the God of *Israel*, seene enter into the Temple by way of the East, and the forefront of the house noted to be towards the East, and the land so diuided amongst the Tribes, as one end of each portion should reach to the East: but also, at the East doore of the inner court of the Temple (so situateth, as, to each doore thereof, men behoued to ascend by degrees, as this Angel *ascendeth fro the East*) none were permitted to enter or come forth but the Prince. All, both Prince and people, worshipped before that doore, but the Prince onely went in and out thereat. Neither might the people come in the Temple at all to worship, but when the Prince was in the midst of them: they came in together & went out together, yet at the East doore, none but hee. And out of the East doore came the waters, which did grow to a Sea. All, no doubt, to shew; that no light ought to come in God his house, but the *Prince his* light; neither any Doctrine flow from the Temple but his; who onely entreth and commeth forth at the East doore: in his light, all must walke, and worship; & therefore, no entry. But when hee entreth, no worship but when he is present, as in whom and for whom, onely it is accepted, and from whom onely wee are to take the rule thereof. His light riseth on all his owne children, hauing all their portions reaching to the East. That this Angel then, cometh from the East, it sheweth him to be the Prince: that he *ascendeth*, it noteth his coming to be into his temple, to bee life and light to his sealed ones, in the midst of this darknesse: euen that lambe vpon Mount *Sion*, in the midst of those 144000. Chap. 14. when all the earth followed the beast,

Chap.

Chapter 13. Consider well, for this state of Christ his Church, and his manner of presence in it, the 11. Chapter. His second note is, that *hee hath the Seale of the liuing God*. This seale, hee hath essentially, as hee is the Image of the *inuisible God*; and ingraued character of the Father his person: *hauing life in himselfe, as the Father hath life in himselfe*. And hee hath this seale, to seale others therewith: giuing life to whom hee will, as the Father quickneth whom hee wil: *for him hath the Father sealed*. All faithfull, haue this seale; that is, are sealed therewith. But to haue it in this degree, as therewith to be the sealer of God his Saints, it is aboue the dignity of al creatures. Hee only is the Master of God his great Seale, sealing all God his children, with the holy Spirit of promise. *The foundation of God abideth sure, and hath this seale, the Lord knoweth who are his*. And this also hee sealeth vp in vs, by his Spirit of sanctification; so, as, who call *on the name of the Lord, depart from iniquity*. Hauing this Seale, wee need not feare any darkenesse of Antichrist, for our anointing teacheth vs all things: and the honour of our God so requiring, wee haue our Seale in our foreheades, ready to giue account of our hope to all that aske vs.

5. Thus are the notes of his person. His Action is that, *hee cryeth with a loud voice, &c*. His loude crying sheweth the greatnesse of the mischiefe: for preuenting whereof, as men in such cases doe, hee is said to cry with a loud voice, so bewraying care. The Substance of his cry, is in a commandement, & the end therof. The commandement is, *not to hurt, &c. till we haue sealed, &c*. His commandement sheweth authority, whereby he ruleth al things in heauen and earth, both in mercy and iustice. As our brother, God is his God. *I go to your God, and my God, your father and my father, Iohn 20.17*. The end of the commandement is, that the seruants of God may bee in suretie through his Seale in their fore-head. The speech is from the 9. of *Ezechiel*: where, vpon, the destruction of *Ierusalem*, Temple, and all to ensue by the state of *Babell*: such a type of caution is put

K 3

for

Col. 1. 15.
Heb. 1. 3.
Iohn 5. 26.Iohn 5. 26.
Ioh. 6. 27.Ephes 1. 13.
2. Tim. 2. 19Ioh. 2. 27.
1. Pet. 3. 15.

for preservation of such as mourned, & sighed for the iniquities committed in that City: so heere a spirituall desolation, & Captiuitie being to come on the visible Church by mysticall *Babylon*: the like caution is prouided for the like sort: The marking on the forehead, is put but according to the manner of men; who imprint a conspēctible mark on what they would haue easily discerned from cōmon, so as the beholders cannot misse to see it. Not that this Seale was perceptible to Antichrist, or ministers of his deceit and cruelty. For the world saw not these sealed ones, neither could learne their Song, Chapt. 14. 3. but as I haue said, by this frame of speech, to shew their sure protection by the prouidence of their God.

6. In the number sealed, consider of whom it is, and what it is. It is of all the Tribes of Israel, that is, of al true Israelites, the Elect of God, and Israelites in deede, *Gal. 6. 16.* For properly it cannot heere be taken: but the speech is from the Church of Israll, and the ordinary manner of the Propheticall denunciations: for, as when the Church consisted onely of Israell properly, the same was little in comparison to that time, when by the Gospell the Gentiles ioyne thereto; and as, euen of the Church of Israell, though their number were as the sea-sand, yet but a remnant was saued: euen so, in time of Antichrist his darkenesse, the true Church of God should be narrow (as Israel; yea, but a remnant of Israell, as the Temple, while Court and Citie are giuen to the Heathen, Chap. 11.) in comparison to the state following in the victorie, when (as by ioyning of all Nations, the Church of Israell was enlarged) by the comming of these out of great tribulatiō, who with palmes and white robes celebrate the victory, & by rising of the rest of the dead after a thousand yeres, an innumerable multitude shall fill the Church. The number then is a few secret select ones, abiding with the Lambe on Mount *Sion*: while all the earth follow the beast. This number is 144000, to shew a competent Company, euen then when none appeared to be left, Of the further mystery of this number, see Chap. 13. in the end. From

Isa. 10. 22.

7. From the 9. verse is the third type & part of this chap. of the Church victorious ouer this mischiefe: set downe two waies. First, as *Iohn* had the knowledge therof by seeing & hearing that company which are the type. Secondly, as hee is otherwise informed of their case. The first to the 13. verse, the next to the end. That which *Iohn* did see of them, is their nūber, place & habite. The number is innumerable, and that of all Nations, Kindreds & Tongues to shew the largeness of the Church in this state, far beyond that vnder the euill, & here expressed by the names of Nations, Kindreds & tongues, according to the names of Propheticall speech, as is before touched. These haue notes, farre differing from the former, arguing evidently this type to be of the church victorious ouer the euil. The former, were few marked & secret ones, closed vp from a common plague, whose song none could learne but them selues: heere are innumerable with publike Ensignes of victory, in high and loude song celebrating the same, and praising him by whom. These come not in place till the Tabernacle be opened in heauen, & the Vials of the last wrath, be a pouring out on the beast, Chapt. 15. 5. Their place is standing before the Throne, the place of the true Church, Chapter 4. and accordingly interpreted of the Elder, verse 15. So in this sense, it is said, Chapt. 11. to the two reuiued witnesses, *Come vp hither*. Their habite is white garments, so interpreted, v. 14. with palmes in their handes, as victors ouer great tribulatiō, out of which they are come, vers. 14. the Palme with all nations is the signe of victory: so iustly in remembrance whence they are come, these celebrate now the feast of Tabernacles, victorious ouer the beast, his character, name and number therof, Cap. 25. 1. Thus farre *Iohn* seeth of the. He heareth the cry, & with a loud voice. Here now these sing, & with a loud voice, so as all may heare & learne, who will not harden their hearts. To the former was no song attributed, they had one, but which none could learne except theselues. Here is a song in the eares of heauen and earth;

Chap. 14. 3.

The

The Song of Moses, and of the Lambe, Chap. 15. The substance of their Song, as it is excellent, so it well fitteth their case. *Saluation is of our God, and of the Lambe.* Antichrist deriued saluation from so many, and diuided the praise thereof among so many, as litle part thereof remained to God and the Lambe: These to shew a plaine crossing of all Poperie, and a triumph ouer it, acknowledge all saluation to be of God in Christ, and therefore all praise thereof to belong only to our God & the Lambe. This ouerthroweth all wherein the Romans contest with vs, wee pleading nothing, but that *All Saluation is of our God and the Lambe:* In which Song if they would ioyne with vs, all debate were ended. This Song, by times the Iewes (now obstinate) shall learne, and washing their garments in the bloud of the Lambe, shall come out of great tribulation, being at last fully wakened by a voice from the Throne, to sing with vs *Haleluiah*, Chapter 19. All Angels affirme this Song, of whom their place and song, Chap. 5.

8. Thus farre *Iohn* heard and saw of the case of these. Now from the thirteenth verses, what hee learned by information; wherein come to bee considered, the informer, one of the Elders, see Chap. 5. Sect. 4. and what he informeth. Wherein, againe is the occasion, and the matter whereof, vpon that occasion hee informeth. The occasion is, *Iohn* his ignorance, and desire of knowledge: to the consideration of one whereof, and so to the desire of the other, hee is stirred vp by an Interrogation, *What are these?* shewing an admiration, as of an vncouth and strange thing in the eyes of the world, when men in so great numbers, shall arise from vnder Antichristes darke-nesse, to the true light of the Gospell, whereof the daylie encrease maketh the enemies gnaw their tongues for sorowe, and amaseth the world: but greater wonder shall yet bee, when vpon the beast his fall, the Iewes forsaking their owne righteousnesse, which is by the Law, and taking hold of the righteousnesse of God, by washing their long white robes in the bloud of the Lambe, shall ioyne with

with vs in this song: so as the Church herselfe with ioyful admiration shall be moued to say, *Who hath begotten me these? behold I was barren, whence are these?* For the speeches after following, see *Isa. 25.* and *49.* and *60.* *Iohn* his answere hath a confession of his ignorance, & a modest request of information: whereupon the informatiō followeth; first, shewing what and whence they are, according to the double demand: and next, shewing their graceful state vpon this their victory, through God his dwelling amongst them, and copious dispensation of grace. Their comming out of great affliction; is the coming from vnder the bondage of Antichrist: which how great spirituall affliction it is, they know who haue gottē the victory, in whose mouth God hath put this song, *Saluation is of our God, and of the Lambe.* For this tribulation, see the fift Trumpet, Chapter 9. And when God openeth the eyes of the Iewes to see their common Saviour, then shall they well vnderstand what both spirituall & bodily affliction they now are in, which shall endure, so much the more their victory: Hee sheweth their longe white robes to bee their iustification in the bloud of Christ apprehēded by true Faith, expressing the action of Faith in these wordes, *they haue dipt, &c.* Thus noting a great difference betwixt them now, & when their garments were dipt in the mire of mens merites, in the filthy sincke of Antichrists Indulgences, and puddle of Purgatory: and in Iewes now a great change, no more seeking to establish their owne righteousnesse, which is by the law, or placing it in diuers washings, rites & carnall ceremonies, which cannot purge from sinne: but dipping their robes also in the bloud of the Lambe. So liuely the holy Ghost painteth out these things. Thirdly, he sheweth of them, that their stāding before the throne, noteth the true church of God, worshipping him in truth.

9. Thus is the victory, now their gracefull state hereupon is shewed in a freedom from all euill, and affluence of all good, and that through God his presence, and protection, and the Lambe his gracious dispensation, set out

L

in

Rom. 10. 3.

Hebr. 9. and
10. 4.

in so goodly a manner, as many thinke the things heere promised to bee of the Kingdome of glory; but heere in magnificke termes, the goodly state of the Church is expressed according, as for plenty of light & peace, shee shall bee vpon the destruction of Antichrist, and all open enemies heere in the Kingdome of grace, & no description of the glory to bee reuealed in heauen: which neither the eye can see, nor the eare heare, nor heart of man conceiue, and in heauen is no such dispensation of the Lambe as here is noted, who then shall surrender the Kingdome to his Father, that God may be all in all. As in Antichrist his preuailing, the state of God his Church was shewed in the 144000. and the Church victorious ouer him (now discovered, and going to destruction) in the number innumerable, & their victorious gesture: so here the goodly state of the Church (now free of all inuasion or bondage, and hauing plenty of light and quiet state) is magnifickly expressed, and yet but in such frame of speech, as is ordinary in the Prophets for such cases. This state of the Church is largely handled in the end of this booke, as the first (in the hid and sealed ones) is in the sixe trumpets, and the victory in the seuenth, & seuen Vials therof. Now as I haue said, according to the phrase of the Prophets, these blessings are set forth vnder things corporall, & amplified each by remouing the contrarie euill. *They shall not hunger, for the Lambe shall feed them: they shall not thirst, for hee shall leade them to the fountaines of waters: they shall feele no burning, for God shall ouershadow them, &c.* the ouershadowing is from the cloude in the wilderness: for the leading & feeding, see and weigh, Psalm. 23. a profession of these graces, which the man of God felt. See *Iohn* 4. 13. and 6. 27. &c. It is maruaile, how men acquainted with the ordinary stile of Scripture, should haue drawne this to any other sense; but hereof more vpon the 21. and 22. Chapters. This state is in these few words expressed, Chap. 19. *The Bride is prepared:* And accordingly, in all her goodly ornamentes shewed to *Iohn*, Chap. 21.

1. Cor. 15.
24.

Isai 15. &
49. & 60.

CHAP.

CHAPTER VIII.



THE sixth seale being opened, first was exhibited the proper euent therof in the end of the sixth Chapter; and in the seuenth Chapter, a summarie view giuen (for strengthening hearts against the terrour therof) of the whole matter of the seueuth seale; which heere, now is opened, & special euent thereof declared, through the rest of all this propheticall narration. Of these, wee haue, first, a general preparatiō; & next, the particular execution. The preparation, hath an incidēt effect immediatly following vpo the opening of the seale: which is, *Silence about halfe an houre.* To shew an attent expectation of great things; whereto wel, the portending of them in the former Chapter, might haue erected the mindes. And the waiting for rare or feareful euent, worketh a silent attendance. When the wise speake, then all keepe silence: and when the Lion roareth, all the beasts of the Forrest hold their peace. Besides this, great things commonly come foorth with processe and preparation. And truly, God who is slow to wrath, is, in a sort forced to poure out heauie indignation.

2. After this incident effect, is the preparation in the ministers, & in the orderer of the whole errand. The ministers are described by their nature, *Angels.* Quality, ministering Spirits, as who stand before God, *Luke* 1. And instruments of ministratiō, *Trumpets.* In the instrumēt, are noted two things. First, that they are trumpets, & secondly that they are giuen to them. That the instruments are trūpets, it sheweth that their ministry in this ensuing matter, is to be founders of the alarum, and giuers of the signe for inuasion of the world by each woe, as als many armies of him who is Lord of hostes: as also, that they are denouncers, & that of great & weighty matter. For, Trūpeters are messengers of great things, and, but for great personages.

Iob. 29.
Hab. 2. 20.

L 2

In

In this also is implied, that the end of their ministry and of these iudgements denounced & executed, is to waken vp the dead world to repentance, or make it inexcusable against finall wrath. See the end of Chapter 9. Therefore when the world is not wakened with Trumpets, it feeleth iustly full cups of wrath tumbled out. That these Trumpets are giuen to the Angels, it sheweth them to doe nothing without speciall warrant and mandate.

3. Thus are the ministers; the master and orderer of the errand, is described by his office, and his actions. His office, that hee is an Angell: for that, is heere the name of office & not of nature. And this angel differeth farre from the other seuen: for hee is the Angell of the couenant, cleerely by all his notes. Hee standeth as the other seuen, for hee also, in some respect, is a minister: but hee hath a particular stand, which is at the Altar, as High Priest. Hee is furnished also with an instrument, but which is proper to the Priest, and belonging to the most holy place; to wit, the golden Censer. He hath also somewhat giuen to him, but a rare gift; that is, *Many odors*, whereby all the praier, and of all Saints is acceptable. For by him wee offer vp sacrifices to God. In the fifth Chapter, the praier of Saints are called Odours, and heere the odours are distinguished from the praier: onely to shew, how it is, and in whom that they are odours; that is, acceptable to God. These odours are said to bee giuen him, according as hee acknowledgeth all things to be giuen him of the Father, as hee who is both sealed and sanctified, and as mediator, hath receiued the spirit without measure. This is by allusion to the Leuiticall ministrie, and not to the Masse.

4. His actions are two: one, of gracious dispensation, another of wrath; as hee, who is both the propitiation for Saints, & treader of the winepresse of Gods indignation: both an elect precious stone, & a stone of offence. And our consolation heerein is great, that to him all iudgement is committed. His action of grace, is the offering vp of the Saints praier, and making the gratefull smoke of them
goe

goe vp before God through his odors; and this hath a double consolation: first, that God alwaies in the midst of wrath remembreth mercy, an is neuer so carried in wrath to poure out heauy indignation on the sintfull world, but that the louing care of his elect commeth first in place: secondly, that the praier of Saints haite on iudgemēt on the world, while they fend vp sighes & groanes for God his dishonour, a great incouragement to pray. *If Israel had Psalm 81. turned to mee, how soone would I haue hūbled their enemies?* His second action, is a signe giuen to his trumpeters, who stand attending it from him, to set too, to particular execution. The signe is, *Hee filleth the Censer with fire, &c.* In token of burning wrath: and *with fire of the Altar.* For, as the acceptation and sanctification of al the Saints and their offerings is of him, who is the true golden Altar, so all his wrath on the world is from him: in whom, all men, in God his predestination, are ordered to their diuers ends, according as they are either giuen to him, and builded on him, or passed by, & stumble at him. This fire, is also from the Altar, for the spirituall iudgements that it worketh. For the fire of this Altar hath double effects. It is gracious, nourishing, purging, reuuing, and strengthening to the elect, *Isai 6.* And it is a fire deuouring the aduersaries, and burning vp the world as stubble; for our God is euen a consuming fire. Christ, comming into the world, brought both the one and the other, though the one improperly. Thus, from one and the same Censer, and one and the same Altar, one and the same fire, both sendeth vp a sweete perfume, and downe a consuming wrath. As the praier of *Elias* brought both fruitfull raine and deuouring fire: and as the two witnesses, *Chap. 11.* are to the goodly, candlestickes and refreshing oliues; but, with fire out of their mouthes, slay their aduersaries. *If I see the man of God (saith Eliab) let fire come downe from heauen, &c.* Vpon this fire cast on the earth, follow *Lightnings, Thundrings, Voices and Earthquakes*, euidēt types of horrible iudgements and commotions, Chapter 4. And so heereby the attending Trumpeters get
signe

signe to blow the alarum, and denounce particularly the iudgements whereby God was now to plague the blind & obstinate world. And vpon the signe thus giuen them, they set too in order to blow, see *Eze. 10.* for this casting of fire, in signe of wrath & Gods departing frō his sanctuary.

5. Thus farre is the general preparation. The particular execution, hath in each, the denūciation, by the trumpet, and the effect insuing. And are diuided in lighter or lesse woes, & heauier & greater. The first foure, in degree of comparison are lighter, and are in this Chapter. The three other, are heauie: whereof, two are throw out the 9. 10. & a good part of the 11. Chapt. The last holdeth to the end of the whole narration. The first foure, are als many degrees of the mystery of iniquity working on to that fearfull height, which is in the fift trumpet accompanied with a no lesse deadly euil, for iust punishment thereof, in the sixt trumpet; which being ineffectuall to worke repentance, cometh on the last wrath in the seuenth trumpet.

Psal. 11. 6.

6. Vpon the first sound, are seene haile and fire mingled with blood: which, cast on the earth, that is, in the visible Church, Chap. 7. Section 2. produce then a terrible effect, *That all greene grasse, &c.* The iudgements of God in Scripture, are ordinarily expressed by haile, fire, and stormy tempest. God borrowing speeches from naturall things, to set foorth his terror. But this speech heere, hath a speciall allusion to that plague of Egypt, *Exod. 9.* and *Psal. 105.* Now then, to finde the analogie, as heere the burning vp of grasse and trees, is to expresse the decay of spirituall life, and moisture in all true Christianity: and that not onely in weake ones, as grasse; but in the strong, as trees: so, heere wee are to search, agreeably to this effect, what is answerable to haile and fire. It is the fire of God his spirit, begetting in vs faith and loue, which maketh vs Christians weaker or stronger, according to the measure of grace giuen vs, and our growth therein: and that by the watering & moistening of sweet showers
of

of grace, as dew vpon the mowne grasse, or raine on the thirty ground. For of heate and moisture commeth all flourishing greenesse. Hereof it is, that so often, in Scripture, we are exhorted to edifie one another in loue. This burning heat did eat vp our Lorde, and in it the Apostle
burnt: this fire of loue is the band of perfection, whereby
we grow vp, as one man in Christ. And heereupon, are in
Scripture, so many attestations to be like minded, & detestations of debate & diuision. Now when this fire of loue is turned into the fire of contention: then they, frō whose
mouthes should droppe, wisdom & refreshing showers,
send out the cold haile of their owne affections & frosty
showers of selfe-loue: which in place of comforting and
nourishing the hearbes and trees, by wholesome word &
sound example of life; in contrary, burne them quite vp,
as doth haile and fire. This was the first euill, which entered into the Church, for the firste degree whereof, the
Church of *Ephesus* was taxed. Which degree betime growing, not onely to coldnesse in loue, but also to fiery contention, & mixed with frosty haile, wrought this fearfull
effect, and first step to Antichristianisme, euen want of true
Religion, and of the life of God in a great part. This fire
and haile, is said to haue bene mixed with blood, for that
not onely this euill of fierie debate began euen while as
yet hot persecution lasted against the Church by heathen
Emperours; but also, for that it entred in the Church, in
such degree as proceeded to cruelty and bloodshed. This
euil, Satan laboured to bring in from the first times of the
Gospell, but that the fire of loue and sweet showers helde
things greene. The first that greatly kindled this flame,
was *Victor* Bishop of Rome: whose fierie headines in a
frivolous matter, had it not bene repressed by the graue
rebukes of *Irenaus* Bishop of *Lions*, & *Policrates* of *Ephesus*, had
made a great burning. *Eusebius* recordeth (*Lib. 8.*) of the
persecution by *Dioclesian*, that it was a necessarie correction of the Church, which had fallen to ouer great a
custome of sinne, (see how greenesse was burnt vp,
and

Col. 3. 4

and whose pastors were begun to fauor of pride and tyranny (see the step to the next euill.) Thus wee see how the fire was euen mixed with bloud: but soone after, how farre this fire brake out, vpon the first relaxation vnder *Constantine*, it is wonderfull: so as, if the prudent care of that Prince had not bene the greater, that first, & famous Councell of *Nice*, had bene a miserable prooffe of this fire: which beeing but restrained, there, for the time, how vehemently, to the disgrace of Christianity, and burning vp of all true Religion in the heartes of men, it brake out thereafter, is manifest in the storie. So, as *Constantine*, in his Epistle to the Synod of *Tyrus*, exprobrateth to them, that he saw nothing in Bishops dealings, but an ouerthrow of all Religion. This, made *Nazianzen* to vtter that hard speech: *That he neuer did see a good effect of any Synod*: because in steed of the fire of loue, mixed with the sweet raine of healthsome doctrine, and spirit of Christian lenity, the fire of contention, and frostie hailestones of destruction ruled all. Yea, so farre heerein, were the Bishops carried one against other, as it is monstrous, what malice, falsehood, and crueltie, they practised: so as in the times of *Constans*, *Constantius*, and *Valens*, the fire and haile were mixed with bloud. This made still a decay of true Religion both in small and great.

7. Vpon sounding of the second Trumpet, a mountaine of fire is cast into the Sea; whereupon the third part thereof becommeth bloud, &c. Mountaines in holy Scripture, are put for high and proud States. Then a burning mountaine, is the fire of ambition, as the first was of contention. For, albeit contention ariseth of pride; yet at first, the debate was not directly for prerogatiues and places, as now, in this second euill is meant. Remember alwaies, as I touched Chap. 6. Sect. 10. and 15. that so, these euils are ordered, for course of time, as both the first holdeth on with the succeeding, and the succeeding, in time of the formers height, is begun to worke. This is cast in the Sea, whereas the first was on the earth: to note
a de-

a decay in a higher degree then the first, as the Sea is a higher and purer Element then the grosse Earth. The first decay was of Religion, in the heartes & liues of men. This second, is in the ordinary worship, which in great part now becommeth corrupted; & thereby, a great part both of common professours and Pastors, become dead in superstition. The Creatures liuing in the Sea, are comon Christians. The ships are the occupiers therein, designing Church-men; as is plaine Chapter 18. where *Ship-masters*, *Marriners*, and occupiers in the Sea, bewaile the fall of the Whore. The first death was different from this. That, was in life and manners, objected to the Widowes, *1. Tim. 5.* and to the Church of *Sardis*, Chapter 3. 1. This is of another kinde, objected to *Ephraim* by the Prophet. *VWhen Ephraim spake there was trembling, but hee is dead in Baall.* The allusion is to *Exod. 7. 19. &c.* When the waters are healthsome, all things in them liue, *Ezechiel 47.* The loue of riches and honour is the root of all euil, which, while men lust after, they erre from the faith. To this euill, *Constantine* his preposterous zeale to indew the Church with riches and pompe, much helped. As the voice (then vttered, if their stories say true) did verifie. *Hodie seminatum est virus in Ecclesia.* The common saying is well knowen: *Ecclesia peperit diuitias, & filia deuorauit matrem.* And that, of *Golden Bishops* and *Green Chalices*, and *golden Chalices* and *Green Bishops*. This fire of ambition, was much kindled in the hearts of Pastors, before the Councell of *Nice*, they beginninge to fauour thereof (as saieth *Eusebins*) before *Dioclesian* his time: but there was laid a ground of ambitious contention, by ordering the seates and prerogatiues of Patriarches. *Ante Concilium Nicenum, ad sedem Romanam paruum habebatur respectus*, saieth *Aneas Sylvius* estloones a Pope. What shamefull digladiations followed about dignitie and prioritie of place, what bitter contentions about limites of Diocesses, would make any sound hearted Christian blush for shame to read them. *Iulius* Bishop of *Rome*, albeit topping a good cause, yet seeking therein the aduancement of his

Hosh. 13. 1

1. Tim. 6.

10.

owne seate, is so checked by the Bishops of the East, as faine to yeeld to time (saith *Sabellicus*) the whole sway and maiesty of religion, remained with the Bishops of the East, till *Phocas* the Emperour restored it to Rome. It is shame to heare, how *Leo* Bishoppe of Rome, otherwaies a learned and wise man, did chafe at the act of the Councell of *Chalcedon*, in fauours of the Bishop of *Constantinople*. How hardly did the Bishops of Rome take it, that it should bee inacted in *Affricke*, that no appellatiō were made to them? what a stirre they made thereabout? impudently bold to falsifie the act of the *Nicene* Councell, for maintenance of their ambition: till by authentike copies from *Greece*, their fraud was detected: and they but too meeklie, admonished to beware, they labored not to bring into the Church *famosum typhum seculi*. The contentions of the Bishops of Rome and *Rauenna*, of *Milain* and *Papia*, would euen amongst secular Princes, bee counted detestable. The Patriarch of *Constantinople*, first vsurping the title of vniuersall Bishop, is worthily taxed of *Gregorie* Bishoppe of Rome. Thus then, while men were ambitiously seeking themselves, and carelesse of religion; corruption entred into the worshippe, in manifold rites and superstitious ceremonies: as euen diuers godly men in that same time, heauily regreated.

8. Vpon the third blast falleth a great starre, &c. Stars are Pastors of Churches. This great Starre is the type of great and learned Pastors: men of high account, yea and of great shining: but who fall from the heauen, (from the truth & true Church) and so, their shining which ought to haue bene cleare, gentle, and comfortable light be cometh like a burning Torch, noting fiery contentions and burning despite, as a blazing flame, in place of a pleasant cleare light, *οι εστι επιδειας*, Rom. 2. 8. For this disposition in it selfe, and working the like in others. This starre hath the name of Wormewood as beeing in the gall of bitterness, and making bitter. *Simon Magus*, is said to bee so, *Actor. 8. 23*, the Holy Ghost in that one Arch-

Here-

Heretike, shewing the common disposition of all, as full euer of contentions and burning despite, which manner the Church of God hath not. The effect here wrought is, that this starre falling in the riuers and fountaines the third part, &c. Here is yet a higher degree of corruption, working on to the great euill. For Riuers & Fountaines are in a degree of purity and subtile Nature, aboue the Sea, as the Sea is aboue the earth. Now, as there may bee a decay of Religion in the hearts and liues of men (which is the burning of grasse and trees) the ordinary worshippe yet abiding pure and vnmixed with superstition; so may both Religion in men decay, and great corruption enter in the ordinary worship (the Sea becoming in a part bloody) and yet the fountaines and riuers (that is the Scriptures and interpretation thereof) abide sound, as experience teacheth, how many abuses will kрееpe in, & with custome take place, while yet both the word and interpretation thereof is vncorrupted. The teachers (who are also Wels and Riuers, bringing waters to the common Sea) teaching more purely then is the practise in ordinary worshippe. But when not onely corruption entred in the common worship, but euen the Scriptures are corrupted with false glosses and hereticall interpretations, the fountaines beeing poysoned, and the Riuers which should carrie douce waters to purifie the common Sea, bringing thither bitter waters, and turning the sweet water of life to bee like these of *Ierico*, and of *Mara*, then is the euill growne to a high and dangerous degree, and their multitudes, who for any blood in the third part of the sea, would haue liued, become dead in hereticall prauity. The verity and accommodation hereof is more then cleare, as principally in *Arius*; so in all the other Arch-heretikes of that time, men more learned then holy, and more quicke then modest, like blazing Comets corrupting the truth of doctrine in a great part. And therefore for the full perfectiō of euil in this kind, when not onely the third part, but wholly al both earth, sea & fountaines

2. King. 2.
19. &c.
Exod. 15.
23. &c.

M 2

shall

Dent. 29.

18.

Hob. 12. 15

shall be burnt, turned into bloud, and made bitter, and all light eclipsed; the like type is vsed in the fift Trumpet, but with this notable difference, that that starre falleth to the earth, and so breedeth the mischiefe.

9. The fourth Trumpet bringeth a darknesse in part vpon Sunne, Moone, Starres, day and night. A kindlie degree of euill to follow on the former: and therewithall noting yet a higher degree of Apostasie, & advancement of the myltery of iniquitie, as the heauenly lightes are about fountaines & riuers. This is the type of darke ignorance, comming on the world first in a great part. The former euils arose, more vpon contention, pride & bitter despite, then vpon ignorance (while men either not aduerting, or malicioullie miscarried they tooke place) but now together with these, commeth also grosse ignorance in a great part, darkening all true knowledge. Christ is our sunne whom wee behold in the true light of his Gospel, wherof when the third part is darkened, so farre is our sunne darkened to vs. The Moone and starres are they in whose hearts God so shineth, as they are able to make the light of the knowledge of God, to shine in the hearts of others, in the face of Iesus. The day is that light, thus ministred from our sunne by these starres, wherein we walke, who are children of the day, and not of the night. For starres heere must bee considered, more as receiuing light from the sunne, they dispense it to vs, then for that they shine in the night. And here the night signifieth that light which naturall men who are not children of the day but of the night, yet haue in humane sciences and liberall arts (in comparison to the light of the Gospel, but a night of darknesse) whereof now by this Trumpet came a great decay, as in story is more then manifest. Now as these euils are said to worke but on the thirde part in each kind, to shew that the first degrees came on but in part: so as first the loue and life of God abode in the most part of the Church, as in the second degree, yet the most part were shipped purely: and in the third, held still the Orthodox faith.

faith: like as now in the fourth yet continued great measure of learning, both in diuine and humane sciences. Whereas, in the next Trumpet, all falleth to the height of euill, and a totall and common Apostasie is set downe. And therefore for preparation to it, a heauie warning is giuen of a triple woe. But this warning is by an Angell flying through the middest of heauen, and so farre remoued from the perception of earthly men, it being, so farre and obscurely deliuered, as few were capable thereof, or aduerted it: see Chapter 14. and 18. 1. Diuers learned and godly men, (of whom this Angell is the type) saw the mischiefe comming on thorough these euils more and more preuailing, and gaue warning of it, euen Gregory Lib. 4. Ep. Bishop of Rome saw so much, and made him say, Rex super- 34. & Ep. bis prope est, & quod dici nefas est, Sacerdotum est paratum exerci- 38. tus, & vbi est ille Antichristus, qui appellationem vindicabit vniuersalis Episcopi, & cui Sacerdotum exercitum paratum est ad affectandum eum? prope est & in foribus. He did but very right, for within little more then three yeeres after him, his owne successor Bonifacia the third tooke to himselfe the title of Vniuersalis Episcopus, which all the succeeding Bishops retaine, & so by suffrage of a most famous Bishop of Rome, they are that Antichrist.

CHAPTER IX.



OLLOW the heauier woes, denounced in the fourth Trumpet, to fall on the earthly sort, on whom are all these iudgements, from which the sealed ones are exempted. Of these three, the first is in this fift Trumpet: euen that huge mischiefe of Antichrist, to which height of iniquity, the former euils were als many steppes. The other two woes, following in the 6. and 7. Trumpets, are the consequences in God his iust indignation,

both to shew that this euill, is the height of that mischief porrended in the 7. Chapter. Against which the Elect were sealed: and also, to shew here the truth of their preservation; and so, how it was, that Christ, in this totall eclipse of light by Antichrist his darkenesse, yet preserved a Church. Wherein yet, be not so grosse as to thinke that one number still of the same persons continued all that time. But it is to shew God his continual course in helping his owne, all the time of this mischief on the worlde.

The allusion to Iocel
1. and. 2.

Obserue heere also, that by grasse & trees, men are meened, as I shewed Chap. 7. And, as fitliest thus expressed, in the euill of locustes. Now, of these, in the first Trumpet, onely the third part was burnt: heere all feele this plague, except the sealed ones. The second point, in their limitation, is the degree of hurting. Wherin are two cautions. First, the quality of the harme permitted them to practise: and next, the time limited to their working. The quality of their harme is cleared by a diuers kinde, from which they are restrained. For it is permitted them to torment men but not to slay. This their tormenting, againe is cleared by a comparison, that it is such as ariseth vpon the sting of a Scorpion, that is so painefull, as death is more tollerable, as the effect thereof well sheweth.

Now consider well, that this torment and plague is on the inhabitants of the earth, and, heere to be taken vp as God his iudgement on the world, wherof the true church is free. And so, this army hath not power to slay: as neither that way, plague they the men of the worlde, as doe the ministers of the sixt trumpet; who, both sting with poysoning tailes, and slay with heads, as hauing power in both. But, these haue their power in their tailes, only to torment with poisonable sting, and not to murther openly. For other waies, as they are considered in their dealing against the Saints (which is not in this place) their blood is found with them: yea and all the blood shed on the earth: albeit not for direct professed power and practise of the sword; but, as on the Iewes came al the blood

from

from that of *Abel* the righteous to the blood of *Zacharie*: who, yet professed that it was not lawfull for them to put any man to death. This is heere put for an euident note of Antichrist his dealing: of purpose, to discern this euill from that of the sixt trumpet: and that so cleerely, as it is wonder, how, men of learning & iudgement, could confound things so notably distinguished, and which can receiue no other accommodation. Now, that this their tormenting of men, is lesse tollerable then death. We know, that no vexation is comparable to that of a conscience, wherein is put the sence of God his terrour and eternall wrath, if therewith the true remedy be not applied. For, as *Skin for skin, and all that a man hath, he will giue, for his life*: so life and all a man will giue for his soule, and the peace thereof, who once hath felt the terrour. For, a troubled spirit who can beare? and a good conscience is a continuall feast. But all the doctrine of the Church of Rome, is such as putteth in this sting in the conscience, whereby the torment is bred, but neuer applieth the true remedy: But such bastard cures, as augment the anguish. Hereof it is that superstition is most bulie and restlesse. For, *He multiplieth his owne sorrow which offereth to another God*. Hence arose, painefull pilgrimages, deuoting to sacred warres, Kinges bequeathing their Crownes: Husbandes their wiues and children: wiues their children. Hence were so many erections, and fond donations for soule Masses: if so be after death they might finde that repose & comfort, which they neuer felt in their life. Heerefore is this vexation fitly compared to the stinging of a Scorpion, most painful of any. How many strange policies and treacherous deuises (as of walking spirites, and forged miracles) these locusts haue practised, & still doe, to subdue to them selues the consciences of men and hold them in torment, is more then manifest. And by such as they haue stunge deepely, it is that ordinarily they atchieue all their desperate Treasons and murders of Princes: Actes, forsooth, of such merites as will obtaine heauē to a person otherwaies

N

con-

dignation, of this great woe: the one, for punishment, to prouoke repentance in the sixt Trumpet: which being ineffectuall to conuersion, vpon obstinate impenitencie, verse 20. and 21. The seuenth Trumpet bringeth the third great woe and last wrath, to Antichristes vtter destruction.

2. In this euill, are the origine whence it ariseth, and the euill it selfe, the origine, is first and secundarie arising of the first. The first is the fall of a great starre from heauen to the earth; the type of Pastors of great mark falling from being heauenly, to become earthly, from the true state of Saintes to the state of the world, and to the loue thereof: from light to darkenesse, from the keyes of the kingdome of heauen, to the keyes of the bottomlesse pit. Now as this fall was not in one instant or point of time, (*nemo repente fit rursus*) but by degrees, so is it not to be taken of one man personally, but is the generall type of that euill, wherein Pastours falling, they became ignorant, and ministers of darke ignorance: out of which arose the mischief of Antichrist, and his poysonable Armie: the euill is the loue of the earth, wherethrough cometh this change of Keyes, by an Apostacie and falling away of these who had bene starres of heauen and ministers of light, as hauing the keyes of the kingdom of heauen, to be the ministers of other keyes, euen these of *Gehenna*. This is that succession, and these are the Keyes, the Church of Rome and Bishoppes thereof, so much bragge off, as this whole prophesie euinceth clearly. The secundarie origine of the euill, is darkenesse arising thorough this fall and change of Keyes, and that in a strange degree; for this darkenes is not in part, as that of the fourth trumpet, but it eclipseth al light, actiue and passiue, Sun & aire. Christ is our Sunne, whose beames lighten our spirituall aire, whereby wee both walke in light, and draw in a pure breath for entertaynement of our spirituall life. This by this darkenesse of the bottomlesse pitte, (which arose through that Pastors falling to the loue of earthlie things,

things, lost the Key of knowledge, and became ministers of darkenesse) is wholly eclipsed, so as all the face of the visible Church is darkened, and common life in it corrupted. The euill of the third Trumpet, was by fall of a great starre, but that fell in the Fountaines and riuers, so making them in a part bitter: but heere the desire of riches and loue of the earth, maketh all erre from the faith.

3. Of these beginnings ariseth the mischief, wherein are two things, the abominable Armie of darkenesse poysoning all: and the head of so damnable a band, the Armie is described, first summarily by their qualitie, and their annoying power, verse. 3. Heereafter more at large, this their annoying power is expounded, and their properties, whereby they are inabled to the harmefull execution thereof, are declared. In all which is a most liuely representation, and most conuenient type of the Romane Cleargie, who are evidently this army of darkenesse, whose monstrous swarmes nothing but hellish ignorance brought in the Church: as earthlinesse of great Pastours, brought the ignorance. Their qualitie, first is shewed, in that they are Locusts both, for their swarming multitudes, & for their destroying and eating vp al green things in earth: as, who not onely deuoure the best of things belonging to this life, but also destroy all spiritual life in men. For their growth and successe in both, see the Story and be amazed.

4. Their annoying power is summarily set foorth, in that they sting as Scorpions. A venemous and bitter kinde of Serpent, walking waiwardly, and stinging whe it would appeare last to doe so. This their power (in the larger exposition thereof) hath this generall note, that it is limited and not absolute. The firste point of their limitation is, of such as they are permitted to harme. The next is, in what degree they might doe it. As for the first, they are restrained wholly from hurting the sealed ones, of whom Chapter 7. Which restraint, is here pertinently recorded,

both

Nabum. 3.

both to shew that this euill, is the height of that mischiefe portended in the 7. Chapter. Against which the Elect were sealed: and also, to shew here the truth of their preservation; and so, how it was, that Christ, in this totall eclipse of light by Antichrist his darkenesse, yet preserved a Church. Wherein yet, be not so grosse as to thinke that one number still of the same persons continued all that time. But it is to shew God his cōtinual course in helping his owne, all the time of this mischiefe on the worlde.

The allusion to Iob. 1. and. 2.

Obserue heere also, that by grasse & trees, men are meant, as I shewed Chap. 7. And, as fitliest thus expressed, in the euill of locustes. Now, of these, in the first Trumpet, onely the third part was burnt: heere all feele this plague, except the sealed ones. The second point, in their limitation, is the degree of hurting. Wherin are two cautions. First, the quality of the harme permitted them to practise: and next, the time limited to their working. The quality of their harme is cleared by a diuers kinde, from which they are restrained. For it is permitted them to torment men but not to slay. This their tormenting, againe is cleared by a comparison, that it is such as ariseth vpon the sting of a Scorpion, that is so painefull, as death is more tollerable, as the effect thereof well sheweth.

Now consider well, that this torment and plague is on the inhabitants of the earth, and, heere to be taken vp as God his iudgement on the world, wherof the true church is free. And so, this army hath not power to slay: as neither, that way, plague they the men of the worlde, as doe the ministers of the sixt trumpet; who, both sting with poysoning tailes, and slay with heads, as hauing power in both. But, these haue their power in their tailes, only to torment with poisonable sting, and not to murther openly. For other waies, as they are considered in their dealing against the Saints (which is not in this place) their blood is found with them: yea and all the blood shed on the earth: albeit not for direct professed power and practise of the sword; but, as on the Iewes came al the blood from

Ch. 18. 24.

from that of Abel the righteous to the blood of Zacharie: who, yet professed that it was not lawfull for them to put any man to death. This is heere put for an euident note of Antichrist his dealing: of purpose, to discerne this euill from that of the sixt trumpet: and that so cleerely, as it is wonder, how, men of learning & iudgement, could confound things so notably distinguished, and which can receiue no other accomodation. Now, that this their tormenting of men, is lesse tollerable then death. We know, that no vexation is comparable to that of a conscience, wherein is put the sense of God his terrour and eternall wrath, if therewith the true remedy be not applied. For, as *Skin for skin, and all that a man hath, he will giue, for his life*: so life and all a man will giue for his soule, and the peace thereof, who once hath felt the terrour. For, a troubled spirit who can beare? and a good conscience is a continuall feast. But all the doctrine of the Church of Rome, is such as putteth in this sting in the conscience, whereby the torment is bred, but neuer applieth the true remedy: But such bastard cures, as augment the anguish. Hereof it is that superstition is most bulie and restlesse. For, *He multiplieth his owne sorrow which offereth to another God*. Hence arose, painefull pilgrimages, deuoting to sacred warres, Kinges bequeathing their Crownes: Husbandes their wiues and children: wiues their children. Hence were so many erections, and fond donations for soule Masses: if so be after death they might finde that repose & comfort, which they neuer felt in their life. Heerefore is this vexation fitly compared to the stinging of a Scorpion, most painful of any. How many strange policies and treacherous deuises (as of walking spirites, and forged miracles) these locusts haue practised, & still doe, to subdue to them selues the consciences of men and hold them in torment, is more then manifest. And by such as they haue stunge deeply, it is that ordinarily they atchieue all their desperate Treasons and murders of Princes: Actes, forsooth, of such merites as will obtaine heauē to a person otherwaies

Mat. 23.

35.

Iohn. 18.

31.

Iob. 2. 4.

Pro. 18. 14.

Pro. 15. 15.

Psal. 16. 4.

condemned. And what is it, that vpon this presumption, the tormented spirit will not runne to? What a strange practise is that, (amongst many moe) of the Iesuites with their nouices in their chamber of meditations?

The times
recorded in
reuelation.

5. Thus is the qualitie of their harme. The time limited to them so to torment the worlde, is *Five monethes*. In which, for ought I know, the minde of the holy Ghost hath beene highly mistaken of all men. For clearing then, of an obscure matter; In this whole booke, are but seuen times recorded. That of tenne daies, Chapter 2. That of halfe an houre, Chapter 8. This of five moneths, heere. That of a yeere, moneth, day, and houre, in the sixt Trumpet. That of fourtie two monethes, Chapter 11. and 13. with which, that of 1260. dayes, Chapter 11. and 12. And of a time, times, and halfe a time, Chapter 12. are all one. That of three dayes and a halfe, Chapter 11. 9. And that of 2000. yeares, Chapter 20. Of these, all sound Interpreters (for how maliciousslie the Romans, to obscure cleere storie, doe expound them, shall appeare after) fall to one or two opinions. Some taking these times indefinitely. But, while they bring no reason, why such and such, are put of the holy Ghost for indefinite times, they rather cut the knot, then lose it. Others, and some of the most learned, take these times for definite, in exact calculation, but that they are not to be taken in propriete of speech, except the last: and that by a Prophetical frame of speech, a day is to be taken for a yeere, and so by consequence, a moneth for a moneth of yeares, and a yeere for a yeere of yeares. But in my iudgement, there is heereof, neither ground nor example in all the holy Scripture.

The fourth Chapter of *Ezechiel*, whereon all this opinion is builded, yeeldeth to it no ground at all. Where God commaunding the Prophet, in a typicall action, to expresse the long rebellion of the people, beeing impossible to doe it so many yerres: that some analogy at least, might be, he biddeth him lie so many dayes: and therefore the

inter-

interpretation is added, that a day was inioyned him for a yeere. But that in any part of Scripture calculation of time, either Prophetically foretolde, or Historically recorded, is thus expressed, I see it not. That place *Nom. 14. 34.* maketh lesse for it; God shewing but the analogie of his iudgement to the peoples rebellion: whereon, if anie thing of this sort might bee built, it should rather seeme that a yeere were for a day, then a day for a yeere. Now, vpon this weake or rather no ground, to inferre, that as a day in Scripture, is found put for a yeere; so heere by consequence, a moneth is put for a moneth of yeares, and a yeere for a yeere of yeares: without so much as a shew of example; for me, I thinke it too great licence in interpreting God his Oracles. As for these places in *Daniel*, where yeeres seeme to bee, by dayes, calculated: they are of the most learned, taken in propriete, and the accommodation of story fitly giuen; which maketh me much maruel, that an exceeding learned man, euen so, interpreting *Daniel*: yet in his notes vpon this place, for warrant of the other interpretation, should say, *apud Daniele passim*. And for what reason shall dayes in *Daniel* bee taken for yeeres in other places; more then Chapter 10. 13? that he counteth yeeres by the hebdomades, and onely Chapter 9. it strengtheneth their opinion nothing. For, in the common vse of Hebrew speech, hebdomades, are no more properly of dayes then of yeares, but alike of both, as the count falleth, either for the Sabbath day or Sabbathicall yeere, whether common in the seuenth yeere, or great in the Iubily: and, as in the ninth Chapter of *Daniel*, the matter evidently sheweth the account, to bee of yeares, so Chapter 10. 2. (where doubt might haue troubled the Reader, with an apparent strange thing, if they had beene taken of yeares, as in the former Chapters) hee addeth the interpretation for a cleare distinction. If it had beene the purpose of the holy Ghost, thorough all the rest of this Prophesie, to set downe in these formes of speech, the exact supputation of time:

I see no reason why in the last, of a thousand yeres (which onely of them all, is to bee taken definitely, and for great reason, as shall be shewed) hee should haue altered his ordinarie manner of stile. This wrong conception of these times, hath marred all the accommodation of this Prophecie: making euen notable learned men, and who otherwaies haue had deepe insight in these mysteries, to iumble and confound distinct matters, while still, according to this forelaid preiudice of definite calculation, they apply things, but giue no satisfaction: and the matter heere handled, and the manner of leading, being opened vp, will shew cleerely, how by this preiudice, they haue laide; both before themselues and others; great blockes, to impede a cleare way. This time, then hereof *five moneths*, is to be taken indefinitely, and put heere, for a consolation; to shew, that this terrible plague, should not alwaies preuaile ouer the world. But besides this, wee must finde out some reason agreable to the maiesty and wisdom of the holy Ghost, why this time, in this place, the other, in their places are taken of the spirit, more then any other time. As for that of *tenne daies*, Chapter 2. it is easie, by common frame of Scripture speech, both for time and number. The parents of *Rebecca* intreated her abode *tenne daies*: *Iacob* his wages were changed *tenne times*: Wisdom strengtheneth more then *tenne Princes*: *Ruth* to her mother in-law, and *Elkana*, to his wife, were better then *tenne sonnes*: *tenne Virgins* haue *tenne lamps*: and Chapter 11. the *tenth* part of the great City falleth: *tenne men*, take hold of the skirt of a *Jew*, and many such. So as for this number, or of *seuen*, in matter or time, the ordinary vse of Scripture answereth. The reason of others is more difficulte, and most of all, that of this time heere put: why it is (seeing this euill of the fifth trumpeter, is all one with that beast which worketh 42. moneths, Chapter 13. All which time accordingly, the heathen trod vnder foot the holy City, and the Prophets prophecie in sackcloth 1260. daies, Chap. 11. and the Church is so long, fed in the

wilder-

wildernesse, Chap. 12.) that heere, to the Locusts should bee attributed *five moneths*: a time, through all this booke, no where else recorded. And this is indeed wisdom, for perceiuing whereof, we must vnderstand, that as all the types, yea and frames of speech in this Prophecie, are from the old Testament; the collation whereof, bringeth to both great light: so these times heere, are put by allusion to the like times there: not onely to shew, that these euils should haue an end, as had the others: but also, by the same time attributed, to take vp the conformity of case, in things heere propheied, to those, to which, the same time in the old Testament is giuen, for more cleare light in both. And to stirre vs to aduert this purpose of the holy Ghost in vsing these times, not onely is the same time, but alio the same speeches put: to moue vs to the collation of things, and so, therein to finde, both great light, and delightfull satisfaction. Now then, albeit this time, as the others last mentioned, bee of the working of Antichrist, yet the euill heere, hath a farre different consideration from the same euill, where the other times are thereto attributed. Heere it is deliuered to our consideration as the plague of God vpon the whole world, from which the sealed ones (the true Church) are free: as the other times are attributed to it, it is put, as the wrestlings, sufferings, and troublesome state of the true Church, vnder, and by this euill are to be considered. Therefore to the euill heere such a time is giuen, as may leade vs by the like time, and like frames of speech ioyned therewith, to find out and consider such a like case in the old Testament, of a generall plague on the world, which yet the sealed ones escape; that by comparing, wee may finde what a huge wisdom heere in two words is comprised. Now in all the story of old, no such case occurreth, but onely the deluge of *Noah*, in all things semblable to this. That was the onely generall plague wherewith euer at one time the whole world was punished: and this darknesse of Antichrist is a spiritual plague, ouergoing once all

N 3

the

the Christian world. In that only they escaped whō God sealed vp, and inclosed in the Arke (the type of his true Church) here none escape but the sealed ones who are on Mount Sion with the Lambe, while all the earth follow the beast. That plague ouerwent the earth by opening the fountaines of the great depth, *Abyssi magna, Tehom Rabbah,* & of the windows of heauen. This by fal of a star from heauen, opening the bottomles pit, and smoake bullering out thereat, ouergoeth al. That by degrees grew, til at lēgth, it ouerwent the highest mountaines *five times three cubits*: this by degrees rose to ouerwhelme sunne & aire. These waters preuailed ouer the highest mountaines *five times thirty dayes*, that is *five monethes*: this euill growing by degrees to a height, shall haue a time of preuayling, & obtaining place ouer all. These waters preuailed not stil, but after an hundred & fifty dayes, that is, *five monethes*, they beganne peece & peece to decrease, till at length the earth was dried, the Arke opened, & the closed & sealed vp, ones came forth, and replenished the earth. This euil after a time of preuailing ouer all, shall abate, and by the light of the Sunne of righteousnesse, and wind of God his mouth by degrees be consumed, as by degrees it did grow, and the true Church shall breake forth, the Tabernacle of Testimony shall be opened in heauen, & these 144000. hid ones shall become a number innumerable with palmes in hands. And as *Elizabeth* the mother of *John Baptist* bearing the reproch of barrennes, hid her selfe *five monethes*, thereafter to appeare with big bellie: so in this preuailing euill of Locusts, and their King *Abaddon*, the true Church as barren shall lurke *five monethes* (that is, for a time) to breake forth thereafter big with child. Of these, who should be preachers of repentance from Antichristian workes, and forerunners of the Lord his last comming, as *John* was of the first. Finally, as the waters of *Noah* was such an euil, as neuer shall come againe, and thereof the Rainebow made a Seale: so the darkenesse of Antichrist once dispelled shall neuer againe ouergoe all: for hee must goe to destruction. And for this

it is,

Luk. 1. 24.

Gen. 9. 11.
Isai. 9.

it is, that agreeably thereto, the great Angell comming to his ouerthrow in the next Chapt. hath the Rainebow about his head. Now weigh what plenty of light and depth of wisdom lye hid in these two words, of *five monethes*, which the spirit repeateth twice, of purpose to waken our negligence, to take it vp. Of the other times wee shall speake in the owne place.

6. This was the generall note of their limitation. Now follow the properties of these Locusts, whereby they are able to vex: first, they are like horses, not common horses, but prepared to battel, lusty, fed, strong, and fierce, ouercomming al opponers. Hereto they are strengthened by vsurped spirituall authority, expressed in Crownes, which are neither vpright in forme nor matter. With this is ioyned hypocritie; for they look like men, who measure their affaires by iudgemēt, as full of reason & humanity. For simulate modesty and simplicity, & for force of alluring inticements, they haue haire like women, with faire and flattering speeches, deceiuing the hearts of the simple, and prouoking to spiritual fornication. But vnder this, they are cruel deuourers, as hauing teeth of Lyons, deuouring widdowes houses vnder colour of long prayers, whiles within, they are rauening Wolues. They are armed against al inuasion, hauing priuiledges and immunities from all secular power, shaking their tippets on Kings, as being onely subiect to their King *Abaddon*. Now al these make their inuasions terrible to the greatest, they being therefore like horses and chariots rushing to battel, & it is well knowne, how the contesting with them hath often brought Princes to the pinche of their estates: and their daily treasonable bloody attempts and suggestions against the liues of Princes, proue this clearely. All this is effectuate by the stings in their tailes, that is, their poisonous doctrine: *The ancient and honourable man is the head, and false Prophet teaching lies, is the taile, Isai 9. 15.*

Ioel 2. 4. 5.

7. Thus is the Armie. Their head is described, from his state and his name agreeable thereto, his state is, that

hee

he is their King, euen setting himself vp against the great King, $\delta \alpha ν λ κ α ι μ ο ρ$, 2. *Theff.* 2. the qualitie of this his Kingdome is shewed, in that hee is the Angell of the bottomlesse pitte, that is, the Diuell his Lieutenent: for to him the *Dragon giueth his throne and great authoritie, Chapter 13.* Hee is the man of sinne. His name, fit for such a King, is destroyer, $\alpha π ο λ υ ω ν$, both for destroying the faith of others and for that hee goeth to destruction, *Chapter 17.* Paul calleth him accordingly, $\upsilon ι ο υ \alpha π ω λ ε ι α ς$, and hee goeth $\epsilon ι ς \alpha π ω λ ε ι α ν$, *Chap. 17. 11.* It is wonder, in so cleere consent of Scripture, how any learned could doubt who here is described. Hee is so called both in Hebrew and Greeke, to shew that he shall be no proper head of Iewes or of Gentiles: but a common deceiuer of both Iewes and Gentile professing Christianity, & whom, at length, both Iewes conuerted to the Faith, and Gentiles shall know, and call the Antichrist, when the place of his soile shall be called in Hebrew *Armageddon*: for euen in this, that hee shall bee so called in Hebrew, is implied a prophesie of the conuersion of the Iewes, as in the same sense, *Chapter 1.* with $\eta α ι$ in Greeke, is put, *Amen* in Hebrew.

8. This is the first great woe, now said to bee gone, & the second to come alone, in respect of their description heere, not that for euent in time, this woe was fully past before the beginning of the next, as is euident by the end of this Chapter, where, after the description of the sixth Trumpet, the impenitency of men stil continuing in Antichristian workes is shewed: so as the firste woe holdeth on all the time of the second, & this second woe had his beginning soone after the open beginniges of the first: G O D so punishing sinne by sinne, and according to the growth and induratiō of men in the first impietie, giuing the more free scope to the second, til desperate obstinacie bringeth on the last woe and finall wrath; for as the woe is not said to come till the height thereof, at least in such degree, as wherefore it may iustly be esteemed the soarest iudgemēt in the time, albeit in some degree it hath bene
working

Chap. 16.
16.

working on before: so the next woe comming in such height, as the former, in cōparison is not so much felt, the first is said to be gone; & that we may take vp this course and reason of God his working, the sixth Trumpet hath this singular in it, that vpon the sounding thereof, commandement is giuen to loose the foure Angels, &c. and accordingly the Ministrie of the sixth Trumpet performeth, onely to shew, that the plague therein was in God his iust indignatiō, the punishment of Antichristian Idolatrie; if so be, thereby men could haue bene moued to repent before effusion of the last wrath: but they persisting notwithstanding in obstinate impenitency, the great Angell in the next Chapter sweareth finall ouerthrow. And this is the reason of that which this sixth Trumpet hath in it, singular from the former; so wisely is this Prophesie penned.

9. In this sixth Trumpet then are the euill, and the euent. In the euill, are noted how it is brought on, and the particular description of the mischiefe. It is brought on by commandement from Christ, who is the goldē Altar, to the Angell of the sixth Trumpet; the tenor whereof is to loose the Ministers of this woe, for working of it. The reason heereof we touched. The Ministers of the woe, are the heades, and the destroying Armie. In the heades are noted their number, condition, place, and end of loosing. In number they are foure, as a number competent, yet not for that respect which is of the foure, *Chapter 7.* (for the foure corners of the earth) for this plague goeth not so wide, being but against the third part of men (a cleare distinguishing note of Mahometisme from Antichrist) but heere, they are foure, for all occasions, as the other were for all places: and therefore foure times are put (an houre, a day, a moneth, a yeare) not to designe the space of this woes durance, but to shew that these were ordained; and in number competent, to execute God his wrath at all occasions, short, or long, as God should be stirred to indignation, and send them forth. Agreeable hereto the com-
mande-

mandement cometh from the foure hornes of the Altar, to shew Christ his sufficiencie of power, to raise vp instruments of his iustice according as by the sinnes of men he is prouoked. For, frō the Altar both the prayers of Saintes, go vp before God, & the fire of végeance is poured down on the world, Chap. 8. this maketh the allusion, & conueniencie in number of foure Angels, foure hornes, foure times.

10. The condition of these heades is, that they are bounde, whereupon is the commaundement of loosing; this sheweth the seuerity of these foure Angels of wrath; in that they are bound vp as ragefull beastes, and giueth certaine expectation of cruell effectes, they being loosed, God his patience is here also noted, restraining his iudgements, till the wickednesse of men extort them from him. These foure Angels are the heades of the Mahometane and Turkish Armies. Not for so many heades in proprietie, as many vainely vexed them selues to finde out, but for the reason aboue touched; who how they were tied vp at *Euphrates*, that is, restrained in the East partes about *Babell* and *Persia*, partly by their owne intestine discords & wars, partly by some great victories of Christians, from working this horrible desolation which now vpon this their loosing ensueth, is cleere in the storie. *Mahomet* arose soone after the open and auowed beginnings of Antichrist, and spread his poyson, aduancing it so with fire and sworde, that in short yeares his Successours ouerrā all *Arabia*, *Egypt*, *Africa*, *Spaine*, and *Persia*. This swift course was after tied vp; (as the commaundement of loosing them from their binding necessarily implyeth, shewing that both before this, they were, and from raging tied vppe) for a good space, till at length Turkes ioyned with Saracenes, and becomminge one people, and of one poysonous religion, vpon huge increase of Antichristian impietie, they gotte free scope from *Euphrates*, in God his iustice, to slay the third part of men, from which kinde of working the Locustes were restrained.

11. Thus

11. Thus are the heads, their army is described frō their number, kind, disposition, horrible effects, & power of working, their number is huge, to shew their innumerable forces, wherein the story is cleere. Their kind is that they are horsmen: both because their chief forces consist of such, as also to shew their fiercenes & irresistable inuasion. Their cruell dispositiō is expressed, in that their habergeōs were of fire, brimstone, & Iacinth. For when the Scripture describeth horrible executiōs, it is ordinarily by fire & brimstone, and ascending smoake, as in Psalmes and Prophets often. Now brimstone inflamed, yeeldeth both a flame & a smoake of a Iacinth colour, and accordingly they are heere put, to shew in these a bloody disposition to worke vtter desolation, like that of *Sodome*. For this, their horses also are said to haue heads of Lions; to designe open rage and professed cruelty, whereas the Locusts couered their Lions teeth with faces of men, and haire of womē. Fire, smoake and brimstone are saide to come out of their mouthes, not onely to amplifie this their cruell disposition, as breathing nothing but vtter desolation; but also to shew their facility of destroying all thinges, as with a breath or worde. The thirde part of men are saide to be destroyed by them, to shew according to the phrase aboue in the first foure Trumpets, that this plague should not ouergoe al, as did that of the Locusts, but yet should worke a horrible & great vastation, conueniently to their cruell disposition, set forth in three things, & this effect is most euident: for neuer any conquering people before them, wrought such desolation as they in the partes which they haue ouerrun: so as in the most plentiful & best peopled parts of the earth, they haue scarce left so many vilages, as were sometime famous Republikes. These are the effectes. Their power of working is both in their heads & tails, for they haue also tails like serpēts, stinging: all the power of the locusts was in their tails, at least by thē they wrought; that is, by poysonable doctrine, therefore they pretended no power of open murdering men of the worlde:

O 2

but

but these haue power both in heades and tailes, that is, both by their policy and gouernement the vse and professe plaine hostility and practise of the Sword, and also by their false Prophets they sting as did the Locusts, poisoning also with false doctrine: so manifest a note of distinction is put here betwixt these woes, as they could not haue bene mistaken, if forelaid prejudices had not forced the wresting of cleare things to wronge accommodations.

12. Thus hath bene the euill, the euent is obstinate impenitency, and induration of men in Antichristian workes, which are heere so plainely set downe, as any hauing eyes may see, whose impietie hath loosed these Angels, and whose obstinacy still maketh them to p̄uaile; and so by iust consequence, albeit to them directlie was not permitted to bee open murderers of men, yet that with them truly, is found all the bloud shed vpon the earth, Chap. 18. 24.

CHAPTER X.



As the sixth Seale, besides the own proper effect gaue a preparation to the seuenth, by a summary view of the whole effect thereof in the seuenth Chapter: so here the sixt Trumpet (besides the proper woe of it in the four destroying Angels from *Euphrates*, and their Armies of desolation in the end of the last Chapter) maketh way now in this & a good part of the next Chapt. to the effect of the seuenth Trumpet, & last woe: which, impenitency now iustly bringeth on. Now all this preparation, euen to the blowing of the seuenth Trumpet, Chap. 11. 15. albeit it be to cleare the way, yea, and hath some no smal beginnings of that great woe, which by the seuenth Trumpet is fulfilled, yet it is comprehended vnder the second great woe.

woe according to their distinction by Trumpets: because euen in the height of this second great woe, these degrees towards the last, were working. So wisely and artificially is the course of this Prophecie led forward, & parts thereof clearely coupled together. This preparation then, for Antichrist his iust and ful ouerthrow, vpon obstinate impenitency against the punishment from *Euphrates*, is by a magnifike descriptiō of that great partie who foileth him: & of the meanes of this victory. The party, is Iesus Christ, heere typically set foorth (as alwaies throughout this Prophecie) not according to the verity of his person, but to expresse his operation in this worke. His meanes of victory are, the little booke opened, and the bold and powerfull preaching thereof: and that, for *Finishing the mystery*, in the full ouerthrow of the enemies, and perfecting the Church in all grace; heere as a prepared Bride for her husband: whereto, hee fitteth apt instruments, who by diuine motion, studying diligently the Scriptures, preach euery where the Gospel. So, as by the true rule rightly applied, the true Church of God is discerned from the false: and light growing, Antichrist his kingdome is in a degree, shaken, and beginneth to fall: and in the seuenth Trumpet is vtterly and for euer destroyed.

2. Wee haue, then in this Chapter, the comming of the great personage performer of this worke, and the end of his comming: For effectuating wherof, prophecy is restored. This great personage, is that stronger one then Satan, who foiled him, and now, after a sort returneth to ouerthrow the beast of his power, the Angel of the bottomlesse pit, king *Apollyon*. In this personage, are to be obserued, whence he commeth, the forme of his person, and his actions. Hee commeth from heauen, as the aduersary came out of the bottomlesse pit, not in propriety of speech as if he personally descended: but that hee, who through Antichrist his darkenesse was not seene, now againe sheweth himselfe. As, God is said often, in Scripture to depart or hide, and againe to shew himselfe. The glorious

Mat. 12. 29

and magnifike forme of his person is shewed in a note of diuine maiesty, that hee is *cloathed with a cloude*, Luke 21. At the erecting of the tabernacle, a cloud filled it. So also, *Salomon* his Temple, *the Lord hath said he will dwell in the cloud*. He gaue his presence to Israel in the wildernesse, in a pillar of a cloud. Hee maketh the cloudes his Chariot, and hee went vp in a cloude. Secondly, he hath the Rainebow about his head, as he, whose presence bringeth peace: the raies of his face imprinting the seale of peace in the darkest soule & most cloudy conscience. The shining of the Sūne against a cloud maketh the Rainbow. So Christ, whose *face shineth like the Sun in his strength*, Chapt. 1. beeing clothed with a cloud, hath conueniently a Rainebow about his head. His flesh is the vaile couering his Deity, whereof the manifestatiō therein, maketh our peace. But here specially, hath hee the Rainebow about his head, as cōming now to dispel the great deluge of Antichristia darkenesse: which shall neuer againe ouerspread the face of the Church, more then the waters of *Noah* shall the earth: giuing thus a sure pledge of serenity, Ch. 9. Sect. 5. Thirdly, his feet haue two notes. They are pillers, & they are fire. The first, for stable firmnesse & solide strength, wheriu he now commeth both to stabilish his Church in peace, & to tread downe all his enemies. The fire, sheweth with light and purity, dispelling darkenesse and purging al vncleanesse, yet fiery affliction conioined, in this conflict with Antichrist: against al which notwithstanding, his Church should stand stable as the *Pillar of truth*. He hath fourthly in his hand, a litle book open. This is the weapō of his victory. It is litle, in cōparison to Antichrist his great booke of humane Traditions, vnwritten Verities, Apocriphe Scriptures, Decretals, Canons, & manifold Legeds, al ioyned & equalled by thē in their practise, at lest, with this book. It is open for that cleere vnderstanding of holy Scripture which now Christ should bring: whereas, in Antichrist his darkenesse, the same was buried in ignorance, which, with them is the mother of deuotiō, it being held capitall for cōmon laicke men to read Scripture in vulgar tongue.

3. The

Exod. 40.

34.

1. King. 8.

10.

Psal. 104. 3.

Abi 1. 2.

Chap. 11. 3.

7. 8.

Chap. 13. 7.

Ca. 14.

11. 13.

3. The actions of this great personage, thus furnished, are in his gesture & in his voice. His gesture is, that he fet his right foot on the Sea, and his left foot on the Land: as he who hath power ouer al creatures. Who stablisheth the mountaines by his power, and appeaseth the noise of the Seas, the noise of the waues therof, & the tumults of people, Ps. 65. His right foot is set on the Sea, as whose rage is most terrible, and the left, on the earth, to shew that hee is sufficiently furnished with al strength, and accordingly vttereth it, as for the party opponer is requisit. In the 13. Chap. to expresse Antichrist his estate, two beast arise, the one out of the Sea, the other, out of the earth. These he cōmeth to vndoe, & conueniently therefore setteth his feet in this manner. So is his gesture. His voice, is a loud cry. Wherein, as the litle book is the weapon of his warfare, so the vse and welding of it, is here expressed; to wit, Preaching. Wherof to shew the boldnesse, his voice is cōpared to the rearing of a Lion. And to expresse the power, & that, perfect, accompanying the bold Preaching of the Gospell now restored, seuen thunders are said to speake. As at the going out of the Gospell in the first seale, the first beast hauing the face of a Liō, *Spake like thūder*: So, now at reuiving of the Gospell to Antichrist his ouerthrow, it shal be accompanied with boldnesse & perfectiō of power. *The great Angel cōming downe to fight for Sion & the hill thereof*, Isai 31. 4. Now, consider that Christ is heere described according to his vertue working in his seruants: whose voice, if it be his, is bold and powerfull. If their voice bee, as it ought, the eccho of his cry, it will bee like thunder. For thunders speake as he roareth, and except he roare, no thunder vttereth any voice. His sheepe know his voice and not the voice of a stranger. Al this is, to shew, that the ministry of the Gospell, through the power of Christ accompanying it, shall consume Antichrist to powder. That notable things were vttered by these thūders, *John* his readinesse to write argueth cleerly. Frō which he is staied by commandemēt;

not

Psal. 82. 2.

Amos 3. 8.

John 10.

4. 5.

not to write, but to seale and close vp what they had spoken. Wee must bee sober, and contented with what it pleaseth God to open, as not able at all times to receiue all things. I doubt not, but now in cleere manifestation of Antichrist, these thunders haue beene, and are still thundering that openly, which heere for the time was sealed vp. But, for this time their speeches haue bene, as I think, so plaine, as Christ thought not meete to put in register. For these mysteries are (as it becommeth) so deliuered, that the wise, in time, shall vnderstande them, but the wicked shall doe wickedlie. To them thinges are spoken by parables, that, hearing they may heare, and not vnderstande, and, seeing they may see, and not perceyue. That these speeches were vttered, and yet closed vp, was partlie, for *Iohn* his particular information and strengthning. As to such effect, God in reuelations, sheweth to his seruants of high imploiment, sometimes, more then is either lawfull or possible to vtter. And truly, I am of this opinion, that none can bee an able minister of the Gospell, who, for his owne both light and feeling, hath not more then hee can publish. It is partly also, for all Readers and Hearers of this Prophecie, to expect and aduert, in their time these thundering speeches: as to the praise of God, wee now doe cleerely. For, that heere Christ commandeth to seale them vp, and that, heereafter in this Prophecie (which is but one continuall trance) they are vttered, I neither see any reason of it, nor any place yeelding anie probability that so it is,

4. Thus is the great personage instructed with his weapen, the word, vnderstood and preached in all boldnesse and power. The end of his coming thus instructed, is to *Finish the mysterie of God*, and that without longer delay or protraction of time: So, as vpon the sound of the seuenth Trumpet, and in the dayes thereof, all shall be accomplished, whatsoeuer the Prophets had foretold either of the destruction of the enemies of the Church, or of God his plentifull mercy and grace, her deliuerance, and

and her goodly, graceful, and peaceable condition thereupon. For this is the mystery of God, which in the dayes of the seuenth Trumpet shall be fulfilled. Which Trumpet as it hath begunne to blow long agoe, and (praised be our God) we see the effect of it in good degrees aduanced: so how long it shall blow, God onely knoweth. This alwaies is certaine, that Antichrist his destruction, already begunne, shall hold on to euerlasting woe; neither shall he recouer strength. As also the increase of light & grace towards the Church, shall continue, till Antichrist being ouerthrowne, and the *Iewes* ioining to the faith: she inioie a gracefull and peaceable state heere, as a Bride prepared for her husband. This to be the minde of the Holy Ghost, the whole course of this Prophecie sheweth euidently. And the many goodly promises of the Prophets gathered together in the Church her description, Chapr 21. and 22. proue cleerely that therein is the mystery of God fulfilled according as hee foretolde, *By his seruantes the Prophetes*. Now, the things in this Chapter, and to the 15. verse of the next, hauing such cōgruities of argument with that of the seuenth Trumpet & last woe (as whereof, they are not onely the preparation, but euen such great beginnings) yet notwithstanding, they are deliuered vnder the sixt Trumpet, and second great woe. Because, albeit it be true that these Trumpets no more thē the scales of Viols be put for knots & periods of time exactly cutteth; but for distinguishing diuers matters: yet thus farre in them, time must be looked to, that they fall out in course after other, as they are heere ordered by the spirit. For though the euill of the sixth Trumpet was euer in time of the fifth: and the euils of both fifth and sixth Trumpet holde on in some degree in the beginning, yea a good space of the seuenth: yet the world, felt first, the fifth Trumpet, & woe thereof; whereupon the sixth Trumpet and second great woe, insuing, albeit the first woe ceased not, yet whē the world felt most the second, as in the heig' t of it, being then the most sensible plague, all euils and punishmentes

Dan. 12.

Mat. 13. 10.

Mark. 9. 9.
2. Cor. 12.

Ab. 3. 21.

whatsoever of whatsoever kinde, are ioyned with the greatest woe in the time. And thus is it, that albeit these beginnings of Antichrist his fall heere, and to the 15. verse of the next Chapter agree, in argument with the matter of the seventh Trumpet: yet, because these beginnings and first degrees fell out in the greatest height of the second woe, & were yet of no such weight or measure as the worldly sort and Antichrist, feeling a heavier woe vpon them, did so much regard: therefore they are put vnder the second woe and sixth trumpet. But when these small beginnings grow on so farre as Antichrist and the worldly sort following him, become first afraid, Chapter 11. vers. 11. and vpon the seene danger of his kingdome already begunne to fall, then falleth to count light of the other woe in respect of this: then is the seventh trumpet saide to blow and the second woe to bee past, the third now coming in place. And this order of deliery, which the spirit vseth, as it is exceeding artificiall and pleasant, so being well aduerted, it bringeth great light and satisfaction. Now, because this end, of this great Angell his descending, seemeth incredible, Antichrist and his kingdome being so strongly settled, as the ouerthrow thereof appeared impossible: the great Whore presuming thereupon, to sit *still as a Queene, and to see no mourning*: therefore, that the promise may bee the more sure, it is confirmed by an oath. Wherein, for instruction, are to be obserued, the swearer, his gesture, the forme of oath, and the point sworne.

5. As wee haue heard the end of this great Angell his descent, so is shewed how this end is effectuate. And this is, by fitting and preparing fit instruments thereto: who are stirred vp by diuine instigation, to take the litle booke from him only in whose hand it is open, to eat it vp; *receiving in their hearts all God his words, &c. Ezech. 3. 10.* This eating hath a double effect in the eaters, of sweetnesse and delight in the mouth, and of bitternesse in the belly; that so they may be meet for that effect set downe in the last ver-

se.

se, where is the interpretation of al this signe. Shewing in *Iohn*, (who heere, is the type of these whom Christ shall thus, and to this end, stirre vp) that, for railing againe the true light of the Gospell, and by the powerfull and wide preaching therof, gathering of his Church and defeating darkenesse: hee will raise first in mens heartes a loue of knowledge, and of the booke of God, who thereupon, by his motion shall study the same most diligently, as eating it with appetite: and shall finde in studying it, exceeding sweetnesse and spirituall ioy to their soules: and letting it as it were downe in their stomachs, and filling their bellies with it, they shall bee so filled, as not able to containe it, they must burst forth; though the preaching thereof beget them of the world great trouble, and many teares. For al this frame of speech, see *Ezech. 2. and 3. & Ierem. 15. and 20.* and withall, obserue herein the distinct degrees of a true inward calling, whereof none can bee lacking in the true minister of Christ. First, a loue of God and of the knowledge of his word, begotten in the heart by diuine motion. 2. A heart to pray for light. 3. A diligent and carefull study of Scripture. 4. A sweet delight & taste found therein of spirituall ioy to their owne soules. Now all these, any good Christian may haue: but, to make a Pastor, thou must also find the last, that is, bitternesse of belly. The accommodation of this is so cleare in story, of these, whom God thus first stirred vpe to the loue of learning, and by whom the true light both of diuine and humane sciences was restored, so as Antichrist was discovered and noted for the *man of sinne*; that it needeth not heere to bee enlarged. Reade the story and accommodations of Writers on this place.

CHAPTER XI.



EBRE, the effect in some degree is shewed, of that which typically was spoken of Iohn in the last verse of the former Chapt. in that the little booke, being eaten, giueth to the eaters, a faculty to discern the true Church from the false; by assistance and instigation

of the great Angell who giueth it. And this is, by applying the rule and measure thereof (sound and straight as a reede, strong, apt, and maniable as a rod, and as Aaron his rod; which deuoured the rods of the Inchanters) wherby the body of the true Church is found to bee small, as the Temple in cōparison of the Court and City: & hid, as the Temple, wherein none entred but the Priests, as a small center in the midst of a large circumference, and closed vp within it. The Ministers in number few, beeing but two, the smallest of numbers, and yet sufficient for witnessing of a truth. In calling, witnesses, and of diuine things, being Prophets and standing before God. In condition, afflicted, as doing it in sackcloth, in much heavinesse and many teares. In this condition, yet hauing great & diuine power: towards the Temple, dispersing plentie of grace as oliues, and true light as candlestickes: and outward, hauing vengeance in readinesse against all disobedience, as Elias and Moses, hauing, nor vsing, against their enemies, no armour but spirituall, and that for the space of a 1260. daies, all the while the Gentils occupy the Court and holy City and tread them vnder foot, that is, all the time, Antichrist possesseth the name and tittle of the visible Church (defacing and downe treading therein true worshippe) which therefore is cast out, & hath not with God, the account of his true Church, now onely closed vp within the Tēple. The frame of speech is from the Iewes Temple, thereby to expresse the condition of the

Exod. 7.12.

Deut. 17.6.

19.15.

18.17.

the Christian Church, vnder and within the compasse of Antichrist, vsurping the title, and glorying in multitude and visibility: who therefore, after the same frame of speech, hath with his false Church, the name of Gentiles, obtaining a good space, the whole City and Court of the Temple; euen that beast, who worketh 42. monethes, Chapter 13. All which time, God had his owne Church, albeit small & not seene of men, euen within the bowels of the Antichristian vsurpation, as the Temple is within the City and Court. Which true Church, hee intertained in the life of God, by a hidde, but powerfull dispensation of grace, of a secret vnknowne and small number of true Ministers. Whose state and condition, in eourie of time & Antichrist his oppositiō, is threefold. First, they prophesie long and powerfully, & albeit in sackcloth, yet without bloudshed beeing hidde in the Temple. Secondly, the Angel of the bottomlesse pit, King Abaddon, smelling them out, they are openly murdered, and cruelly and barbarousslie intreated, euen with applause and congratulation of the world, in all parts of the Antichrist his power (the great City) so as they seemed to bee vtterly vndone and extinguished: and the earth, and earthly men thereupon, reioysed as freed of them, who by the light, reprooued their darke workes, and thus tormented them: not as the Locusts tormented men, Chap. 9. But as Elias and Micheas did Ahab: Ieremias, the Land; and Amos Israel. Thirdly, the spirit of life from God, which neuer can be killed, (for the truth can neuer bee bound) raiseth them, that is, others, hauing the same spirit and power: who stand vpon their feet, that is, stoutly and vigorously set themselues to fight against Antiehrift, so as hee shall then beginne to bee affraid, and his former great mirth shall be troubled: and that so much the more, when hee and his sectators shall see (to their great both grieffe and feare) these few, hid, afflicted, slaine, and mocked ones, of whom, they thought they had beene rid for euer) by diuine calling, called vp to heauen, that is, separated from the fellowship and all

Ch. 14. 2. 3.

In orbe Romano quod sunt Cives sunt Romani. Lex Antonina Pii. Bodin. in metho. historia, c. 6.

See Ch. 19. Sectione 8.

communion with Antichrist and his earthly sort, to bee, with account and protection acknowledged and seene the true Ministers of God his true Church, which now, from vnder Antichrist his darkenesse (vnder which it lay veiled as the Temple within the Court) shall become visible, in a degree euen to the enemies. Whereupon immediately, ensueth a great commotion and stirre: so as a part of Antichrist his kingdome falleth, and the power thereof is much impaired, by ouerthrow of a great number and cōuersion of others. And thus, way is made to the seventh Trumpet; wherein, not a part, but all *Babell* falleth an eternall fall.

2. Consider now, how distinctly and clearely heere, Antichrist his whole dealing in the diuers degrees thereof, & the true Church her case all the while, is euen painted out before the eyes of any that is not blinde. So great light commeth by the little booke eaten, and rod applied. The first of the three conditions was, of the Church before this time of application of the rod, but the measuring and finding it out, is of this time. The other two conditions, come now, vpon this applying of the rod, by such as through eating the litle booke were inabled thereto: which Antichrist perceyuing, they are killed and lie dead, &c. And as, for course of time and story this Chapter is orderly put, so also exceeding pertinently for order of matter. For where, by the restoring of Prophecie, in the last Chapt. it might bee presumed, that no true Church could bee before, seeing, that where no prophecie is, the people perish; and this doubt, might greatly trouble the resolutiō of a godly soule: for clearing this doubt, & shewing how alwayes, euen in the midst of Antichristiā darkenesse, when no such thing appeared to the eyes of men, yet the rodde rightly applyed, made the applyers to see, that God alwayes had a true Church, in which was a dispensatiō of grace, though vnseene. And this Church breaking out, first in few, and outwardly weake persons, albeit it receyued so hard entertaynement by Antichrist, as
it

it seemed euen vtterly extinguished in the rising; yet still it preuailed by euident degrees, till manifestly at last the Temple was opened in heauen, & the Arke of the Testimony seene. The accomodation hereof sheweth it selfe: and the two last cases are so much the more cleare, as they were seene; and are of recent memorie. To cleare the first state and secret dispensation of grace, and light when it appeared impossible, a speech is taken from *Zacharie*, and hauing allusion to the Temple of *Ierusalem*, as hath all this Allegorie. For as light in the Temple by burning Lampes of the Candlesticke, was ordinarilie enterrayned thorough bringing in oyle, dayly to keepe the burning; so the Temple being closed, and not onely the Citie; but euen the Court of the Temple (except through which no passage was thereto) beeing possessed and trod downe so long of the Gentiles; it might appeare impossible that any light could bee preserued in the Temple; thus closed and compassed. Therefore in this estate God compareth the Ministers of grace to two Oliue trees growing vp by the sides of the Candlesticke within the Temple, and letting droppe from their branches oyle in the Lampes. Oh, how sweetly the spirit expresseth that which the foolish world can neuer learne, while still they crye, where was your Church? Neither by an Armie, neither by strength, but by wy spirit, saith the Lord.

3. For more clearing of this matter, as before, Chapt. 9. in the time of *six Monethes*, the state of the Locustes and their working was much cleared; so heere, to the whole rage of Antichrist, during which, the Lorde had still his owne witnesses, a time is attributed, that by comparing the places and cases from which this time is taken, and to which the holy Ghost heere purposely alludeth, we may learne great wisdome. And to lead vs hereto, we haue not onely the like time, but also the like speeches: the spirit, as it were, pointing to vs, whither he will haue vs to goe. The time then attributed to Antichrist his whole rage, is 42. monethes, all one with the 1260. dayes
of

of the two Witnesses prophesying (to shew that all that time God had them, & continually, therefore is the time counted by dayes) and all one with the *time, times, and halfe a time* of the woman her abode in the wildernesse, Chapt. 12. all alike making vp halfe a weeke of yeeres, or three yeeres and a halfe. And thus the spirit counting one and the same time, by all the spaces of time, yeeres, monethes and dayes, to shew evidently, that the yeeres are of monethes, and both yeeres and monethes are of dayes, as also that the dayes are properly to bee taken, it is wonder, how learned men could haue so farre mistaken the. Now in al the Scripture wee shal not finde a condition of the Church, with any circumscription of time answerable in condition, and points of Antichrist his dealing, heere pointed at, (that is, wherein the true worship is so defaced, as in place thereof, a false worshippe is erected, and truth trod vnder foot) but the two heere alluded to, as in the speeches brought hither from both is more then manifest, of *treading vnder the holy City, prophesying in sacke, killing with fire, shutting of heauen that it raine not, &c.* The one is of the time of Elias his lurking and famine vpon Israel three yeeres and a halfe, when God his worshippe was overthrowne, his Prophetes killed, and worshippe of Baal erected, no true Church appearing to be left in Israel, euen to the Prophet, who yet all the while tormented the aduersaries, no raine comming but at his word. The other, is that of removing the daylie sacrifice by Antiochus Epiphanes, and the abomination of desolation, set vp in place thereof for a *time, times, and halfe a time*, Dan. 7. 25. so long our Sauiour vnder great affliction and contempt preached in the dayes of his flesh, euen halfe a weeke, and was cast out of the Synagogue: the Priestes, Seribes and Pharisees all the while obtayning the name and accout of the true Church. To the second condition of these witnesses in this whole rage of Antichrist, are attributed, *three dayes and a halfe*, that is halfe a weeke of dayes, as the whole is of yeeres: only to keepe thus the allusion to the half weeke:

2 King. 17. 1
Luke 4. 25.
Lam. 5. 17.
1. King. 19.
18.

Joseph. lib. 1.
de bello Iu-
daico.
Dan. 12. 7.

but

but so as therein to imply this consolation, that how so euer the whole time of Antichrist were long, which yet should haue an end, as had these miserable times of *Iezabel* and *Antiochus*: and that all that long time, the true witnesses should be in affliction & heauinesse: yet that time of cruell and open murthering, & barbarous feritie should bee but short, as is halfe a weeke of dayes in comparison to halfe a week of yeeres. And this in story is most cleere. For as their cruell and open murthering began with the reuyuing and new breaking out of the Gospell, what time Satan was loosed the second time, Chapter. 20. And the beast became of his colour, Chap. 17. So, as the truth preuaileth by increase of light, they are faine to relent, though nothing in malice & rage, (which groweth more and more, they euen blaspheming and gnawinge their tongues for sorrow) yet from vnbrideled libertie, in murthering the Saintes in this degree. To the last condition is attributed no circumscription of time, because it is the beginning of that victorie to the Saintes, and fall to *Babell*, which shall haue no end of time. For right vnderstanding of these times, see more Chap. 9. Sect. 5. as likewise for this, that heere is saide, (*The second woe is past*) see there Sect. 8. Now heere is well to bee considered, that what in this Chapter is shewed of Antichrist his rage against the Church, and her suffering by him, is here handled, but by the way, and not of purpose, to shew that storie (which commeth in the 12. 13. and 14. Chapters) but onely so farre as was requisite for clearing the storie of the witnesses, how the world is plagued by them: which is here the scope of the spirit, See vpon Chapter 14. Sect. 10.

4. Thus was the sixth Trumpet, and the second great woe, followeth the seuenth: to which we see how faire a way is made in the sixth; to make vs vnderstand, that euen in time of the second woe, and greatest height thereof by the Mahometanes let loose againe from their binding: this last woe was working in such degrees as haue

Q

beene

beene shewed; as in like manner in the sixth seale was giuen a view of the mischiefe of the Trumpets, to learne vs, that euen then, before the ouerthrow, and shaking of the Empire, the mystery of iniquity was working. And in al God shewed his power and prouidence, that euen with the sinne and wickednesse of men, hath his iudgements preparing long before, for their due punishment in time. Now maruaile not that, heere that which is to the Saints, chiefe ioy, is a woe to the World: for our victory is the worldes ruine.

5. Vpon the blowing of the seuenth Trumpet, the effect thereof is, in the rest of this Chapter, summarily denounced, by a gratulatory song of praise of the Church to God for the ioyful effect to them, though wofull to the world, which now they preconceiue is to ensue. And this effect summarily here denounced, is through the rest of al the Propheticall narration exponed at large. The summe and matter of their song, which stirreth them to thanksgiuing is in this, that God now raigneth. And this raigne is cleared by two great effects, the one is the destruction of al enemies, the other is a sequel hereof, the good estate of God his children, the time of whose reward now is come. The Iustice of God in the destruction is shewed, in that these enemies were angrie, and had in their fury destroyed the earth, and murdered the Saints: so as now God had iust reason to be angry in his course, & to iudge and reuenge his dead fully on the world, by prosecuting still his, now begunne wrath and iudgements against the aduersaries, till they be closed vp in euerlasting torment: and redressing the estate of his Church in continuall deliuerance and encrease of grace, till as a Bride fully prepared, shee bee receiued to glorie; all being here performed now in the dayes of this Trumpet whatsoeuer by the Prophets was foretolde, either of the Church her perfection in grace and peaceable state, or of the enemies destruction. An this is that finishing of the myserie sworne, Chapter 10. This is that vengeance promised to
the

the slaine soules, in the 5. Seale, but which they were to attend till the rest of Saints were slaine: and this the Gentiles in their anger hauing performed (hauing trod downe the holy City, euen that beast that worketh forty two monethes, making warre with the Saintes, and ouercomming them, Chapter 13.) Now the Lord cometh in great indignation to repay the world their cruelty. This double euent thus denounced, is by signe also foreshewed, to signifie the rising of the Church in great light and deepe sight of the most hid mysteries, the Tabernacle is open in heauen, and the Arke (which stood in the most holy place) is openly scene. Heere is a great degree of knowledge. In the end of the sixt Trumpet, was a great measure, euen that first visible separation from *Babell*, and her earthly ones, when to the witnesses it was said, *Come vp hisher*: but her clearnesse of light is advanced greatly, and the truth hereof is eident. All praise to him who hath taken his Kingdome; for since the seuenth Trumpet began to blow, the Antichristian kingdome thinketh light of the sixt Trumpet, and now this is their heauiest woe, as will appeare in the effects of the Vials; but it is our song. The signe of the other effect, in the destruction of the enemies, and G O D his horrible iudgements to that end, are thunderings, lightnings voices, earthquake, and much haile. See vpon Chapter 4. Section. 10. thus, *Babell*, whereof, but the tenth part fell at the first essayes, in the time of the sixt Trumpet, now at the sound of the seuenth, taketh a totall ruine, as did *Ierico* at the seuenth Trumpet, for to that is the alusion.

CHAPTER XII.



THE seventh Trumpet sounding, the effect therof was summarily foreshewed in a congratatorie song, & signes expressing the maine points of the euent to ensue, in the end of the last Chapter. Now hence through this Booke (to the general conclusion of all) that is largely & pernicularly expounded; in the story of two *great wonders or signes in Heauen*. The first in the 12. 13. and 14. Chapters: the other thence to the end. The first signe or wonder hath the story of the enemies, and condition of God his Church oppressed by them, and in some degrees comming out vnder that bondage. The second hath the story of full victory, in the perfect ouerthrow of the aduersaries, and the Church her goodly and gracefull state thereupon. The first in the 12. 13. and 14. Chapt. is of one time with that story, which in the sixe scales and sixe Trumpets of the seventh hath beene shewed: but yet is not the same. And where it would appeare to haue but one and the same matter; yet the purpose and respect of handling is much different, whereof see more vpon Chapter 14. Section. 10. And heere this Narration commeth exceeding fitly, both for time and matter. For time, because, albeit it bee of things fallen out before the seventh Trumpet, yet so cleare a sight of them was not got, till vpon the blast of it the Tabernacle of testimony opened in heauen, afforded to God his children a more plaine sight of the enemies, their course and successe of working. For matter, because, that vpon the founding of the seventh Trumpet, so great a ioy of the Church vttered in such a song, vpon perception of so great a deliuerance to her selfe, and destruction of her enemies, requireth for cleare vnderstanding thereof, and how great the worke is, that these enemies bee knowne, and their dealings: and to
endeare

endeare the more to the Church her owne deliuerance, that her troubles and wrestlings with these enemies bee also seene: that so, both the equity of the former iudgements, and specially of this last and finall wrath to come on them, may bee cleare. Till now the Story hath beene of wrath vpon the world, from which the sealed ones were free, the Church her sufferings nothing, or but sparingly touched: the Story of the Witnesses, Cha. 11. being deliuered but as they were a woe vpon the world; but now in these three subsequent Chapters, the Story of the Church her sufferings, and of the parties by whom, (vpon whom, and for which came all the former woes, and now finall wrath is denounced) is most pertinently, both for time and matter inserted. The not aduerting of this purpose of the holy Ghost, hath bredde to many in reading this Booke, great obscurity, while they tooke not vpon the sweet and plaine way thereof, so ledde, as falling in againe, in the end of the foureteenth Chapt. to the point where it left in the end of the eleuenth, (for inserting of this necessary Story) the summary execution is, there preponed of that which in the end of the eleuenth Chapter, was summarily denounced. And so in the second *great Wonder or Signe seene in Heauen*, throughout the fiftene, sixteene, seuentene, eightene, nineteene, and twenty Chapters, this effect of the seventh Trumpet, as touching the destruction of enemies, and Church her victory is largely expounded, and in the twenty one, and twentytwo, as touching her gracefull and peaceable state thereupon.

2. The first wonder or signe is double, according as therein the enemies inuaders, and partie assailed, are expressed. The party assailed is the woman and her seed, first and last. The assailing enemy, is the Dragon, by himselfe openly, and by his Lieutenant, the beast of his power, conuortly. Against the woman and heere first seede, is set the Dragon, directly in this Chapter. Against her in her other seede, the beast of his power, throne and authority, in the

Gen. 3. 15. next Chapter. This is that warre proclaimed in Paradise. In this Chapter are; first, the description of the parties by their habit, and disposition to doe. Secondly, the euent, which maketh way to the nextemie in the next Chapter. The party assailed, is the woman, in habite clothed with the Sun, treading the Moone, crowned with twelue Starres. In disposition of present endeouour, bigge with childe, traueling, pained, and crying through payne. The assailing party, for habit, is a great redde Dragon, hauing seuen heads crowned, tenne hornes, and a taile. His endeauour to doe, is, he casteth starres from heauen with his taile, and standeth before the woman to deuoure her childe with his heads.

3. The euent heereof is (according to the ordinarie forme of Scripture) first Summarily proponed in the fifth and sixt verses. And next, thenceforth more largely cleared. And this euent is double. The childe is borne & exalted: and the Woman flieth. In the summarie proposition of this double euent, the childe his qualitie, dignitie, and exaltation to high estate, is proponed: and the womans flight, by the place, whither, her condition in it, and time of this her condition, is described.

4. Hauing, thus summarily in the fifth and sixt verses, proponed this double euent: hee shewed after, how it fell out and by what meanes. And first how it came, that the childe so narrowly watched, and by so strong an enemy, yet, not onely escapeth, but is exalted to great honour. This, of the childe commeth by a great battel in heauen, wherein are the Captaines of either side, their Armies, & the euent of the conflict. The Generall Captaine of the one side is *Michael*: his Armie, are his Angels. The Captaine and Army opposite, are, the Dragon & his Angels. The euent of their conflict, is, the Dragon is foild, and the degree of the foile is, that he & his Angels are so dejected, as they haue no more place in heauen. This is cleared by two contrary effects. The one, in the heauenly Citizens of ioy: the other, in the Dragon of rage. The ioy of the
heauenly

heauenly Citizens is set foorth in their song of victory: which victorie, is amplified by the greatnesse, crueltie, subtiltie, malicioufnesse, enemitie, and peruerse diligence of the Dragon, who is ouercome: by the noblenesse of the victory, for the price of it: by the Souldiers constant suffering to attaine it, which endeareth it the more: and lastlie, by the miserable condition of the earthlie sort through this his foile. Thus, is declared how the childe escaped, and was exalted. Next is shewed, how the second part of the generall euent, that is, the womans flight, did come. The Dragon his rage for his foile, and misgiuing endeauour against the Childe, stirreth him to persecute the woman. Thereupon shee flieth, being healed thereto by the meanes giuen her of two winges, *Of that great Eagle*. And her flight, heere, as before in the summary proposition, is cleared by the place of her retrait, her condition there, and the time thereof. This rage of the Dragon against the woman, hath two degrees. The first is, hee persecuteth her, wherethorough shee is brought to flie, by the meanes giuen her of the winges. The second degree is, his endeouour, for her ouerthrow in her flight: the flood cast out against her. This double rage is eluded; the first, by the winges; the second, by the helpe of the earth, which swalloweth the flood. This generall euent of all this misgiuing endeauour against childe and woman, worketh in the Dragon increase of rage, whereby he is stirred to make warre against the rest of her Seede. Against those, misgiuen in this open dealing against her first seede, hee stirreth vp that beast, whose rising & working to behold *Iohn* standeth on the Sea shoare.

5. I haue ioyned together, and at lenght, the resolution of this Chapter, the mistaking whereof, in my iudgement, hath marred all the accommodation heere, and much obscured all the rest of this Prophecie. The right accommodation shall yet bee the more cleare, if wee obserue after what manner, in this Prophecie, the holy Ghost describeth the enemies of the Church, and whence the
whole

whole frame of speech, in this Chapter, is taken. First, then, the course of the Church her sufferings, and her enemies, by whom, is framed to the course of the old Testament; wherein, the first great enemy was *Phaaro*. The second great foe was *Babell*, and these Beastes in *Daniel*.

Ezech. 48.
49. 6.
Dan. 7. 10.
14.

Of which, the last extreeme enemy, was *Gog* and *Magog*, euen the Kings of *Syria*: and of them, most of al *Antiochus Epiphanes*. To these their enemies, and the olde Churches sufferings by them, that heere in the storie of the Christian Church her foes and sufferings, the Spirit alludeth, it is most cleare. To moue vs to compare and finde not onely light here, but to see also that these former were stamps of greater things to come. Now al the speech of this chapter, is from the state of the Church in *Egypt*: which, in her infancie there, was as a woman bigge with childe, & crying through cruell burdens: *Pharao* that great Dragon, euen that great *Leuiathan*, first wrought, wisely with them, as with his taile, and next stood cruelly, ready to deuoure all her *Male Children*. But *Michaell* fought for them, and in the blood of the *Lambe*, they ouercame, and all the first borne of *Egypt* are slaine. The Church flieth, as caried vpon *Eagles wings*, to the wildernesse, where she is fed with *Manna*. In her flight, the Dragon *Pharao*, minded to haue drowned her in the redde Sea, but the earth helped her: for earthlie *Pharao* and his earthly Armie dranke vp that flood. And all this is to make vs vnderstande, by conforming of case, that heere, the first great enemy and sufferings of the Christian Church, in her infancie, are set forth.

Psalms. 74.
13. 14.
Isai 51. 9.
Exod. 1. 10.
16.
Exod. 12.

Deut. 32. 11.

Chap. 21. 14.

6. The woman, is the Primitiue Apostolike Church, glorious in the cleare light of the sunne of righteousness, whom she put on for her wisdom & iustification. Treading all borrowed, spotted, changeable, transitory and light things vnder foot: glorying onely in the light ministred by the twelue Apostles, which is her crowne. Shee is big with childe of all peoples, whom she was begetting to God, through obedience of faith in Christ.

Christ. For her great troubles and sufferings, she is said to be in traueling and to cry of paine, traueling in birth of all nations, till Christ should be formed in the. The speech is from the Prophets, with whom it is ordinarily in this sense.

Gal. 5.
Isa. 66. 7.
Isa. 54. 1.
Mich. 4. 10.

7. Now, against this womā, according to the old warre proclaimed in *Paradise*, is set in apparace, a very vnequal match, but that *Michael* fighteth the battell. This aduerfariē, is *Satan*, (for so the spirit interpreteth, verse 9.) He is a great Dragon, for great malice, force, and subtilty. Hee is red for his cruell and bloody disposition: as who was a murtherer from the beginning. Hee hath seven heades & tenne hornes (the armes of *Rome*) because of this the Diuel his furie, against the Primitiue Church, the Emperours of *Rome* were the instruments and executors. And therefore, to shew *Rome* in that state of persecuting Emperours, the heades are crowned, for an euident distinctio of *Rome* then, from *Rome* thereafter in the beast. The heades and hornes are put in both, that we may know what state the spirit designeth: but by the different note of these heades and hornes. To take vp the different time, and condition in time. Against the Primitiue Church, the Diuell, albeit working by *Rome*, is made the direct enemy, because then, Christianitie was directly oppugned, and open rage practised against the Name of Christ: Heathenisme, and worshippe of *Diuels*, plainly maintayned. From which open dealing and licentious murthering, *Satan* being tyed vp afterwarde by power of the Gospell: hee dealt more couertly by the beast of his authoritie, vnder name and profession of Christianitie, and pretence of Christ his power, deceyuing men of the world: till, after a thousand yeares, the reuiued light of the Gospell breaking out a fresh, and discovering the deceit of the beast, hee is so chafed, as he falleth to murthering of Saints. In which respect the Dragon is said to bee loosed the second time, Chap. 20. and thereby the beast falling to open murther, becommeth of his colour, Chapt. 17. Of these heades and

Ioh. 8. 44.

Chap. 17.

Chap. 20.

R hornes,

horns, See vpon the 13. and 17. Chapters.

8. This Dragon then, imployeth head and taile, that is, cruelty and lies: for, he was a liar and murtherer from the beginning. By his taile, that is, by his alluring deceit, whether effectually error, or deceitfulnesse of honours, riches, and worldly lustes, he insinuateth himselfe amongst these, who seeme shining starres of heauen, and draweth them to fall from light and grace, and to become earthly: such as goe out of the church (that is heauē) but were not of it. Marke alwaies, that Sathan his first attempt against the Church, is, with his taile amongst the starres. Thus he stirreth his taile. With his heads, that is, his power & force, he setteth him self, first, against the childe, to deuoure him in the bearing. Whereby, the fury & rage of Sathan by the *Romane* Emperours, to keepe the Church of Christ from rising, is signified: notwithstanding whose malice & cruelty, the childe, and *a man childe*, (alluding to the story of *Egypt*, and also, for that, as Christ was in person, and as the Paschall Lambe, and other expiatorie sacrifices of the flocke; so all Christians, in Christ Iesus are consecrated as males, for perfection of strength and spirituall vigour) is borne; that is, the church is brought forth to the partaking of the honour, first proper to Christ, and in him to all his members. *To rule all Nations with a rod of iron*, Chapter 2.27. And not only thus brought forth, but, in euident presence and power of God ruling in and amongst them, established heere in earth against all Satan his furie, and visibly separated to God; from the rest of the world; becomming Kings and Priestes to God, in Christ: so as, according to Christ his owne prediction, the sonne of man was seene come in his Kingdome with power, by his Church raised in the world. The throne, as the iron rod, is first and properly Christ his right, but it is also the honor of the Saints in him, to whom hee giueth a Kingdome, as he hath receiued one of the Father: and to whom hee giueth to sit in his throne, as hee ouercame and sitteth in his Fathers throne. For euen heere, wee sit with him in the highest places.

66.7.

Psal. 149. 9

John 17. 22.

Chap. 3. 21.

places. So the taking vp of the childe, is the erectiō of the Church amongst men visibly: in that same sense that the two Witnesses were bid *come vp hither*, Chapt. 11. And the casting of the Dragon from heauen, is all one thing with this. For the exalting of the childe, is the deiection of the Dragon from heauen: and the deiection of the Dragon, is the vptaking of the childe. Satan is said to be in heauē, when, so by his lies and error he hath preuailed in the visible Church, as no apparant, or very small face thereof is seene. Like as the Church, is in the earth (*euen where Satan his throne is*) when it is so compassed with error and ignorance, as it appeareth not, till it be saide, *come vp hither*: that is, till God, by purity of worship and open profession thereof, make his true Church visibly, separated from the contagion of the worldly sort. And euen in this case, Satan is deiected from heauen, and sent amongst his owne earthly ones. He is said to fight in heauen, when by slight & might, he laboreth to keepe downe so the true Church, as it can not be discerned from his company: and is deiected thence, when truth openly in the church is maintained, so as he can haue no place for dominiō, but amongst the childre of disobedience. For being cast out of men, he goeth madlings in the swine of the world, and shut out of God his house, he furiously mistrāmeth his owne: putting forth his rage where he may, seeing he cannot where hee would. *Voe to the Inhabitants of the earth*. This is it, which maketh, that where euer the Gospell is purely preached, there immediatly by Satan are raised stirres and tempestes. For, while he brooketh all peaceably, he is at ease, but when that stronger commeth, who spoileth his house, then hee chafeth and becommeth mad in his Instruments. This euent Christ in these same words foretelleth; soas wee need not doubt of the right sense. Now is the iudgement of this world, now shall the Prince of this world bee cast out. And in another place speaking of the effect of the Gospell truly preached. *I sawe Sathan fall from the heauen like lightning.*

Chap. 2. 13.

Mat. 8. 31.

Luke 11. 21.

John 12. 31.

Luke 10. 18.

Dan. 10. 21.

9. This victory is by *Michael* and his Angels fighting in heauen, that is, by *Christ* who is *Michael our Prince*, and the Angels of the Churches, Apostles, and faithfull Pastors fighting by the powerfull preaching of the Gospell against *Sathan* and his Ministers of darkenes, Heathen Philosophers, heretikes and all such: for *Christianity*, is a warfare against *Principalities* and powers, and against beasts, wherein we must all fight the good fight of faith; & striue for that victory which standeth in saluation of the elect from God in *Christ*, and in the foile of *Sathan*, and that by the bloud of the *Lambe*, apprehended by true faith in the word of *Iesus* his Testimonie, with perseuerance, and a ready offering of liues for his honour.

10. Now *Satan* so deiected in rage, that thus against all his endeauors, the Church riseth, setteth himselfe to cruelly persecute the same. For except in distinct considerations, the woman and child are all one: but that the holy Ghost will thus expresse, how *Sathan* first by craft and cruelty laboured to destroy the Church in the rising that it should not spread: whereof misgiuing, and shee multiplying wonderfully, hee inforceth stil thereupon ragefull persecution. The first & second both are more then cleare in the persecuting Emperours, and state of the Church in that time. Now this second endeuour against the Church is cluded, and the woman retired from his fury, but yet so as shee goeth to the *wildernesse*, this is to shew, how by the protection and maintenance of *Constantine* the Great, and his Successors becomming Christians, & who according to the Phrase of the Prophets, are called *that great Eagle* (as the doubled Article τὸ ἀετὸς τὸ μέγαλον, and *Constantine* his particular surname, μέγαλον, proue clearely) this open & furious persecution was stayed, the soules receiuing long white robes, Chapter 6. but yet so as the great honour and riches, wherewith, as with wings hee vpon good intention, endowed the Church as an occasion to make her flie to the *wildernesse*, all true & sincere religion, by degrees decaying in the visible Church. And so by *Sathan* his craft

(who

Izack. 17.
Dan. 7. 4.

(who now is bound vp a thousand yeers) the beast stealeth in and sitteth in the Temple of God. The true church in the meane time lurking in the wildernesse, as *Elias* in the time of famine: and no more any face of true worshippe appearing, then was in *Israell* that while; or then when the dayly sacrifice was remoued, and the abomination of desolation erected in place thereof for a time, times, and halfe a time. Now, this flight was not in an instat. but by long and yet iensible degrees. And therefore wee haue an other degree of *Sathan* his fury against the woman, after hee seeth her so furnished with winges, as hee (beeing now chained Chapter 20.) could no more persecute openly, or come at her. Hee casteth a great floud out of his mouth after her to drowne her in her flight. This must bee a filthie floud which springeth from so foule a fountaine. Hereby then is meaned not onely that inundation of barbarous Nations, which in *Sathan* his intention, no doubt, were set forth to drowne the woman: but also all these poisonable heresies, whereof vpon this restraint hee spued out an Ocean: both which by God his prouidence turned to the destruction and punishment of the earthly sort. For the bloody *Romane Empire* was ouerturned by these Nations; and the wicked of the worlde poisoned with these heresies. Thus, then *Sathan* misgiuing of all his attempts against the woman and her first seed, and finding so little successe in open dealing, from which also hee is now bound vp: hee prepareth a beast of strange working to deceiue the world, and to make warre against the seed of succeeding times. Whereof Chapt. 13. So as the whole summe of this Chapter is this. *Sathan* (seeing the Primitive Apostolike Church by the cleare light of the sunne of righteousness ministred by the Apostles, whereby all borrowed, spotted, and transitory light was trod vnder, like to bring Nations to the obedience of faith; and so, to bring forth a Church in the world, as hee who had long miscarried all men, was now by the light of the Gospell to bee deiected from his place) hee vseth all both craft &

Chap. 11.
Sect. 3.Dan. 7. 23.
and 12. 7.

R 3

violence

violence to impede the successe of the Gospell, and not withstanding it is so fruitfull through Christ his power, & endeauour of faithfull Ministers, that *the sonne of man cometh in his Kingdome with power, and Sathan is dethroned.* This maketh him in ragefull despite, not onely to raise terrible broiles in the worlde to the *earthes great woe*, but to enforce also cruell persecution against the Church: against which shee is armed with *that great Eagle his wings*, so as Sathan is restrained from open rage. His next endeauour therefore against her, thus protected, is by inundation of barbarous nations, and poisonable heresie to drowne her: but this the Lord turneth on the worlde; yet so as the Church goeth to the wildernes and lurketh. Where through the Beast in the next Chapter stealeth in, to occupy City and Court, Chap. II.

CHAPTER XIII.



THUS was the open rage of the Dragon against the Woman, and her first seed: now followeth his couered dealing against her seed of succeeding times, by the Vicar of his power, described in this Chapter, from his qualitie, that hee is a beast: origine, that hee riseth out of the sea, and earth, in distinct consideration: shape exceeding monstrous, hauing seuen heads & ten hornes, as had the Dragon: but otherwayes busked, as hauing his horns crowned, and on his head, the name of blasphemy: in body like a Pard, footed like a Beare, and mouthed like a Lion. Besides this, hee hath for right discerning of him two notes of great marke. The first is his great power & authority, as Vicegerent to Satan in his *power, throne, and authority.* The second is, that one of his head hauing bene deadly wounded, was cured againe, wherethrough, all the

the world astonished at the beast of so great maiesty and vnmatcheable power, worship him and the Diuell his aduancer.

2. These two notes, and effect thereof, thus summarily proponed, are from the fift verse, throughout the chapter expounded more largely, and firste, this his authority practised in two mischieuous effectes, the one of speaking blasphemies, and the other of doing what hee list vncontrolled. This double authority is cleared, first by the time thereof, forty two moneths, and next by the practise of it: his speaking of blasphemies against God, his Church and members thereof. In his doing are noted, what it was, making warre: against whom, *the Saintes*: and with what successe, *that hee ouercame them.* Thirdly, how largely this power was extended: *Ouer euery Tribble, Tongue and Nation.* Through all which hee obtaineth, that all follow and worship him (the elect onely excepted:) a case so dangerous and fearefull, as a warning is, *Epiphonematically*, set downe to all of attention: and therewith, a consolation, vpon two reasons. First, that according to the generall law of God his iustice, whereby euery oppressour is oppressed, and the slaier slaine, this beast should come to destruction. Next, that it pleased God thus to trie the faith and patience of his Saints.

3. His second note, of his deadly wound cured againe, how it was, is shewed by a new vision of an other Beast, rising from the earth: in al outward semblance, like to the Lambe, and pretending simplie his power, but that his speech was like the Dragons. This Beast his actions, and end thereof, are first summarily proponed: in that hee did all that the first beast could doe, before him: and to this end, that all the earth might worship the first Beast in the state of the cured wound. Then is expounded, how hee effectuath this great point. To wit, by signes and wonders which were permitted him to doe, & thereby to deceiue the earth wherein, hee seemed to match *Moses* and *Elias* in master points. That, whereto by all this deceite, hee induceth

induceth the earth and men thereof, is to make vp the image of the Beast, which had the deadly wound and liued. Which he worketh so luckelie, that hee giueth spirit and speech to the Image: and obtayneth thereto worship of Nations vnder payne of death: and subiection to receyue the Beast his marke in worke or profession, as his proper good: and vnder paine of confiscation of goods, and interdiction of all humane commerce, that al, of all estates, rankes, and conditions, should receyue his marke, or beare bis name; or, at least, be accounted of his number: so, making vp the whole body and frame of his Kingdome. Which in respect of the number of his name, comprehēding all the sortes of his followers, wil appeare (to any, who is not indued with heauenly wisdom to count it) so large, so faire, so perfectly and proportionably builded and stablished, as he will vndoubtedly bee overcome thereby. And yet, who is wise to count it, will find it to be but a man his number and none of God his building. And the number to be counted, is 666.

4. That these beastes are the state of Rome, all sound Interpreters agree. But in what time, and of what policy, there is great disagreement. That which hath bred greatest difficulty in accommodation, is, because that the two Beasts heere set foorth, are taken of all men to be diuers, or at least, of diuers time and condition: whereas they are both one. And are heere distinctly and diuersly set downe by the spirit, onely for cleare explication: as in the deduction shall bee made plaine. The common opinion, that the first beast is the heathen state of Rome vnder persecuting Emperours; and the second, the Popedome, can not consist with the cleare notes of this first Beast, proper to Popedome. The first note, is the attire of his heades and hornes. Rome, in the persecuting Emperoures (as they were the ministers of Sathan his open wrath) is noted by seuen heades and tenne hornes of the Dragon: but so, as the heades onely are crowned. The hornes, that is, the Prouincial gouernements vnder them, and wherein was
their

their strength, hauing no Crownes: because the roial and foueraigne gouernement, was then onely in the heads of the state, so, designing the Emperours of that time. But this Beast heere, hath his hornes Crowned: to shew that the proppes of his power are crowned Kings, as Chapter 17. is expounded plainly, that they are Kinges which had not as then receyued a Kingdome. Whereby is manifest that the tenne hornes, as they are crowned, were not in *John* his time: neither this beast, as it hath crowned hornes. The beast indeed, was before, in the fiue heads who were fallen; he was not in the state heere described: for he was to rise out of the bottomlesse pit: and yet, euen then, hee was in the state of the sixt head; that is, the *Cæsars*, by curing of whose deadly wound, in the Pōtificialitie erected, the Popedome afterward became the liuely image: that is, the state of *Rome* vnder the Popes a liuely image of the state of *Rome* before; And therefore, in distinct consideration. The Pontificality, is the eight head of the Beast, and yet one of the seuen. And whereas the former heads were crowned: now the heads arise to a higher presumption, (hauing hornes crowned) to attire them selues with the name of blasphemie, 2. *Thess.* 2.

5. The next note, here proper to the Popedom, is, that the Dragon hath giuen him his power, throne, and authority. The Dragon in his open rage, vsed Emperours but for the ministers of his furie: but the Popes are the Vicars of his power, and therefore, are properlie the *Sonne of perdition*, *King Apollyon*, and the *Angell of the bottomlesse pit*: Whose coming is, in all effectually working of *Satan*. For, albeit the Dragon bequeateth not vtterly his kingdome, yet finding that his open rage had not the destined successe, hee substracteth him self in a sort, and substituteth this viceroy of his kingdome, the most effectually promouer of darkenesse that euer was. *Satan* offered to *Christ* this bargaen, but was repulsd: here, he findeth his Merchant, who accepteth of it, and both him selfe worshipping and maketh al the world to worship the Dragon. That the Popes haue *Sathan* his

S

throne

Math. 4.8.

throne in a peculiar manner, is plaine, by their practise & by their challenge. Their practise, for that it is not onely (as of all the former heades, or other tyrants whatsoeuer, instruments of Sathan his rage) to subdue to them selues bodies, goods and states of men, to dispose thereof at their pleasure: but, he further will impire ouer the conscience: and all his administration, as the proper angel of the bottomlesse pit, is to plunge men in darkenesse. Wherein the Dragon, as almost in all things, is an Ape of God his dealing. For, as God hath giuen to Christ, his throne and authoritie, all power in heauen and earth, for conquering a Kingdome to him: so hath the Dragon giuen all his power to his annointed, Antichrist, the man of sinne, for setting forward his kingdome of darkenesse. Their challeng also argueth this. For, albeit great Monarches, for the largenesse of their dominiō are said to haue the kingdomes of the earth: and the Romans, to magnifie their Empire, would call it, *Imperium orbis terrarum*: yet neuer King or Monarch challenged euer any further right, then either by apparent iust title he might claime, or by Armes he had subdued. But the Pope challengeth right ouer all, as whereof he may dispose at his pleasure. And that yee may cleerely discern the Dragons mouth, hee only of all men since the beginning of the world, stoutly affirmeth, *All the Kingdomes of the world are mine, and I giue them to whom I will.*

6. The third note here put, is the time of his working, 42. monethes. The very time of Antichrist his obtayning place in the visible Church, Chap. 11. of the Temple closed, and witnesses preaching in Sackcloth: and of the womans abode in the wildernesse, Chap. 12. An infallible argument that here Antichrist is described.

7. The fourth note is clearest of all. For, as the description of the Beast, his heads and hornes sheweth him to be the Romane state or Kingdome: so, heere a speciall note is giuen whereby to discern of what time, policie, state and condition of Rome, this Beast is to bee taken: namely,

namely, in the state of the wounded head, cured againe. And, because this, beeing shortly touched might be obscure: therefore to make it plaine, a special vision is giuen of the curer and manner of the cure, whereby this Beast in this state, is made vp: so as, if it may not bee esteemed absolutely the same which it was before the deadly stroke; yet at least it is a liuely image therof. The Curer, is a Beast like the Lambe, and simply pretending his power in two hornes like to his: but speaking like the Dragon. Heere, two hornes like the Lambes, are not put for any answerable number of Kings, but to shew a humble & simple pretence of the Lambe his power: and not outwardly, of that ferity and strength of the Beast, like a Pard, footed like a Beare, and mouthed like a Lion. For, that to the Lambe, Chap. 5. wee attributed seuen hornes and seuen eies, was to shew his perfection of power and wisdom. Heere the Lambe is put according to the naturall veritie of such a beast, so to expresse liuely the simulate hypocrisie and affectation of simple humility in this Beast so masking himself, while yet vnder this pretēce, he but animates againe the beast with seuen heades and tenne hornes, &c. That so vnder him selfe (the eighth head in number and order, and one of the seuen, that is the sixth, by cure of the wounded head) the *beast that was* in the five heades fallen before John his dayes, and in the sixth head was euen then in his time, but was not in the condition heere meaned, might arise in the owne time out of the bottomlesse pit: and deceyuing the world by the cup of fornication, may perish for euer.

The meanes how hee worketh this cure, are by deceit of signes and wonders, 2. *Thess.* 2. The manner of cure is, that by these signes and wonders, the worlde is induced to make vppe the image of the Beast which had the deadlie wound, and liued. And this is nothing else, but that the Kings and States of the earth, should so submit them selues to the Popes of Rome, by signes and force of the cup of fornication bewitching them, and fayning

of himselfe to be the Lambe his Vicar, whereas hee is the Dragon, as the state of Rome, which in ouerthrow of the *Cæsars*, had receiued a deadly wound, should rise to the same or greater dignity then it had in the Emperours: and the kingdome therof, reerected in the pontificality, should bee as it were a liuely and speaking image of the beast before it was wounded: and all men should worship: als farre, or more, the Popes, as they had the Emperours: the Beast, that is, the kingdome or state of Rome, becomming in the head cured againe, that is, in the Pontificality, als famous and wonderfull as it was before the wound. And in this respect, the Pontificality, is both the eight head, in number and order, of that kingdome or beast, and also is one of the seuen, as in which the sixth head is reuiued, or rather the kingdome which in the sixth head got a deadly wound; according as Chapter 17. the Beast hath his denomination from the eight head. For cleare vnderstanding of all this matter, reade that Chapter. The sixth head was wounded, when by incursion of *Barbares*, many greate and famous Prouinces were taken from the Empire. Yet more deeply, when not onely *Italie* was trode vnder foot, but *Rome* it selfe was spoyled and burnt by *Athalaricus*; after by *Athaulphus* and their *Gothes*: miserably rifled by *Genfericus* and his *Vandales*. The wound yet was more deepe, when *Odoacer* and his *Heruls* slew *Augustulus*, and seised vpon *Italie* fourteene yeres. But then it became deadly, when the Emperour and Senate, despairing to keepe *Italie* and *Rome* any more, willingly bequeathed them to *Theodoricus*: who thereupon, defeating *Odoacer*, was receiued in *Rome* as their lawfull Prince. Where hee raigned, by himselfe and his successors *Ostrogothes*, in peace and flourishing state many yeeres.

This deadly wound, *Iustinian* afterward by the valor of *Belisare* & *Narses*, laboured to haue cured; but it auailed not, by new inuasions the wound still remaining deadly. But the Popes, by signes and cup of fornication, bewitching euen al these Kings, who had risen by the fall of the Empire,

Empire, to submit their crownes to them: & that dignity and glory, which *Rome* had lost by fall of the Empire, the Popes recouering the same to it by the authority of the Apostolike seat and keies of *Peter*: then the image of the Beast was so made vp, as for liuely resemblance, it seemed to haue spirit & speech. Euen in a manner to be the same; and so getteth worship & slauish subiection of the world. For the liuelinesse of this image, reade the donation of *Constantine*, and *Steuchus*, in defence of it. His words are these:

Euerso Imperio, nisi Deus Pontificatum restituisset, futurum erat vt Roma nullo tempore excitata, ac restituta, inhabitabilis posthac, fedissima bouum porcorumque futura esset habitatio. At, in Pontificatu, etsi non illa veteris Imperij magnitudo, species certe non longe dissimilis renata est, qua gentes omnes ab ortu & occasu haud secus Romanum Pontificem venerantur, quam omnes Nationes olim Imperatoribus obtemporabant. And thereafter, to shew the resemblance: *An non omnia que Roma quondam profana erant, sacra effecta sunt? quemadmodum omnia Tempia deorum facta sunt Ecclesia sanctorum, ritus item profani ceperunt esse ritus sacri: Nonne Pantheon Templum omnium idolorum, effectum est Templum sancte virginis? nonne in Vaticano, Templum Apollinis vbi condita erant corpora Apostolorum, conuersum est in Ecclesiam ipsorum Apostolorum vt superius demonstratum est? totque alia.*

*Libro de in-
gratis.*

This made *Prosper* to say:

*Sedes Roma Petri qua pastoralis honoris
Facta caput mundo, quicquid non possidet armis,
Religione tenet.*

And, *Roma per Sacerdotij Principatum amplior facta est arce religionis quam solio potestatis.* But this seemeth greatly to withstand our interpretation, that heere, are put not onely two beastes but also hauing diuers origine: the first from the sea, the second from the earth. Whereby some learned men, seeing that clearely the Pontificality was meaned in both, were brought to thinke the same to bee in them,

*Libro 2. de
vocatione
gentium,
cap. 6.*

differently expressed, as it is to be taken vp in diuers times and conditions in time: and so, esteeme the Popedome to bee both the seuenth and eight head, Chapter 17. But as in this (in my iudgement) they haue mistaken, so this difference imposeth no necessity to thinke so. For the vision of the second beast is onely brought, for more cleare explication of that last note of the Beast, touching the cure of the wounded head. In the first beast the Antichrist is expressed, but so as we may take vppe of what kingdome and state hee is head, namely of the kingdome of Rome. And therefore, in the beast, that kingdome is so painted foorth to vs, as to know it rightly, she hath all her heades attributed to her, which ruled in her from her first rising to her last fall: yet so, as here, the beast is to be considered, onely in the condition and state of the last head, arising by cure of the deadly wound. As to the Dragon, all the heades were attributed (to make cleare what state hee wrought by) yet so as his rage then, is considered onely in the sixth head. Hee hauing seuen but for discerning the kingdome; five hauing ere then fallen, and two not as yet risen. The second beast is put onely for cleare explication of the condition, nature, quality, and working, of this last head, considered a part and by it selfe: and how this great worke, of quickning that mortally wounded kingdome or beast, is wrought by it, so as vnder it, the Beast reuiueth: and now, (howsoever for discerning the kingdome, all the heads bee mentioned) commeth onely to bee considered in that state and respect: in which (for great diuersity from the former condition before the wound yea and before the cure) this head is in a sort a different beast, as hauing this singular in shape, that it is like the Lambe: in working, that it doth by signes and wonders: in condition, that the beast vnder it, is rather an image of the former then the same, and yet a liuely image: therefore called the eight head and one of the seuen. In which respect, but seuen heads are attributed to the beast, albeit in number there bee eight.

eight. That the first riseth out of the sea; and the second out of the earth: it is but to note the different manner of rising, of the last head and state vnder it, from the rising of the Beast in all his former conditions and heades. They both, in their distinct manner of rising, haue this common, that they are from below. For, albeit the earth and sea, in degree of account with other creatures, as the fountaines, Sunne, Moone, Starres, Chapter 9. and 16. according to the effectes wrought in them, and that whereof they in these degrees are the types, are to bee taken so, as agreeth with the course of the mystery, as in these places is declared. Yet when Sea and Earth are set in opposition to heauen, as here, and Chapter tenth, when the Angell descending from heauen for ouerthrow of this beast, setteth his feet on the sea and earth, whence in distinct consideration the beast ariseth. And Chap. 12. *Reioyce O heauens, woe to the Inhabitantes of sea and earth:* then things arising from Sea and Earth must bee taken as Christ speaketh to the Iewes: *Yee are from below, I am from above.* And euen the foure beastes in Daniel (whose whole feritie, crueltie, fraud, and destroying power is in this one) whom in the beginning of his seuenth Chapter hee seeth rise out of the sea, are said in that same chapter verse 17. to arise out of the earth, as all one thinge: except that as the earth sheweth the origine to bee earthlie, and from below, so the Sea sheweth their rising to bee of the troubles, tossings and alterations of the earth: whose commotions are compared to the stormie Sea, and according to this to shewe the peaceable and calme estate of the Church vpon vtter destruction of this Beast, it is saide Chapter 21. that there was no more Sea. Then, *1/2. 57. 20.* this second Beast is said to rise out of the earth, not onely for that it was from below (for so is the whole Beast first & last) through the star falling from the heauen, chap. 9. But because this last head (howsoever the beast or kingdome of Rome considered absolutely riseth out of the Sea) in the particular consideration thereof by it selfe, and

and apart, arose in a farre different maner from all the former, which al arose by great commotions and sensible alterations: but this last head arose slyly, subtilly, and almost insensibly, by slow degrees, as thinges that growe through the earth; and so became head of that kingdome, which vnder it is the beast going to destruction, See *Steu-chus* against *valla*, *Paulatim imperare incipiebat religio, habenas imperij capere, ius suum acquirere, nihil subitum, nihil tumultuarium.* Where the seconde beast is said to worke before the first beast, it is not to bee taken for impudent or violent vsurpation, but according to the phrase of Scripture; as *Iohn Baptist* to goe before Christ. And this is onely for clearnesse of explication of him and his manner, who maketh the Image: as traouelling with all sedulous endeauour by lying signes to conciliate authoritie, honour and submission to that state vnder him selfe, as head thereof. Neither heereupon must wee thinke the second beast working to be an other from him, before whom hee worketh, except so farre as the spirit, so will distinguish betwixt the kingdome wholly and absolutely, and this last head peculiarly considered, in comparison to the former, and as after a deadly wound hee quickeneth so that state againe, as hee procureth to it worship of Nations. In one word, the first beast is the Kingdome of Rome vnder the Pontificallie: the second beast is the Pontificality, wonderfully quickening the wounded beast, to that estate: therefore Chapter 17. but one beast, euen this first, is put & called the eight head: so evidently telling vs that both are one and the same, except in consideration as I haue saide. According to this it is, that heereafter the beast is distinguished from the false prophet, not that they are two, as many fondlie imagine: but onely to take vp so the State and Kingdome, as the false Prophet is head thereof, and so the false Prophet as he is head of that state. See vpon Chap. 17. Sect. 11. 18. and 19. Sect. 27. These two beasts, then are to expresse one and the same state (euen Antichrist in his Kingdome, and in him selfe head thereof) both for condition & time.

For

For from the Pope his first degree of rising, hee neuer got any such crossing, as for which it might bee said of him, that he *should abide a short space*, Chapter 17. For euen in the most miserable times of Rome by the Gothes, he not onely retained his old got account, but was still labouring to aduance the credit of his Chaire: as his supercilious dealings in these selfe times, with forraine Churches sufficiently proueth. And whatsoeuer hinderance he had by Gothike tyranny from rising to the height he after attained to, it is too weake a ground to say of him, that hee *abode a short space*: thus to make him both the seuenth and eight head, against cleare Text, which maketh the seuenth to be soone gone, and if such had bene the meaning of the holy Ghost, he might much both clearelier & easier haue called him the eight and seuenth, then the eight *and one of the seuen*: thus clearly implying which of the seuen he meant: to wit, that whose deadly wound, by his arising he cured, & made vp; thus so liuely an Image of the beast, as hee may iustly therefore be counted one and the same with it: that is with the sixth: whom for glory, account, worship of Nations, and Monarchlike state he resembleth liuely, and the Kingdome vnder him, the Kingdome then. The mistaking of the seuenth head maketh all the error, and in such light of Storie, agreeing fitly with this prophesie, it is wonder that all should haue erred. This is certaine that *Cesars* are the sixth head that which then was, and before which five (Kings, Consuls, Dictatours, Decemuires, and Tribunes) had fallen. And seeing that in the fall of *Cesars*, that state receiued a deadly wound, the curing whereof maketh the beast heere, and Chapter 17. *the eight and one of the seuen*, out of all doubt, the head rising by the wound must be the seuenth, as the Pontificality rising by the cure thereof, is the eight and sixt in a fort. The seuenth head then of Rome was, *Theodoricus*, the *Ostrogothe*, and his Successors, who were not yet come, and when they came, *abode but a short space*. For their kingdome endured not aboue 70. yeeres, or thereby from *Theodoricus* beginning to *Teias* his

T

fall.

Luce 1.17.

Cornel. Tacit. lib. 5.

fal. The inuaders before him were but riflers, none setting there a Dominion. *Odoacer*, who only of them all aimed at it, yet was neuer fully & solemnely acknowledged. But *Theodoricus* pleaded for his right, which by the Emperour his consent, and decree of Senate, was bequeathed to him, & whom accordingly the Romans receiued for their lawful Prince, as before I touched. The Emperour *Zeno*, *Theodoricum sacro textit velamine in Signum rei ab Imperio concessa*, saith *Sabellicus*, *Enn. 8. 2.* And as hauing in nothing wronged the Empire, hee raigned peaceably ouer *Rome*, and all *Italie*, *Sicilie*, *Sardinia*, *Illirium*, *Dalmatia*, *Narbone*, and *Pannonia* many yeeres; all which time hee had both peace and friendship with the Emperours of the East, *Zeno*, *Anastasius*, and *Iustinus*.

This beast then is the great Antichrist, working forty two monethes, in the holy Citie and Court of the Temple, and treading downe all true worship therein: who is the eight and last head of the Kingdome of Rome, or the kingdom of Rome vnder the last head, and in whom, and with whom it shall haue an eternall ruine. His qualitie, forme & origine is by allusion to the foure Kingdomes troublers of Israel, as I shewed Chapter 12. typically expressed *Dan. 7.* by foure beastes, a Lyon, a Beare, a Leopard, and a beast with ten hornes. This beast hath a note from each, as in whom all is compacted, whatsoever was mischieuous in them all: to expresse the height of impietie, now come to the full, euen the *man of sinne*. Men falling from pietie and righteousnesse are beastes; and most of all Tyrants fet ouer great States, as hauing most libertie, and least restraint from wickednesse. *A man in honour if he vnderstande not, is like to the beastes that perish.*

8. As for the number of hornes attributed to this state of Rome, both in the Dragon, and now in this beast; albeit something may be said probably & pretily both for the first state, out of *Strabo* his last booke of *Geographes*. And for this last out of *Steubus*, making neere this same count, as by some learned Interpreters hath bene noted; yet according

as I

as I can take vp the manner of all this Prophecie, I acquiesce in this, that this number is indefinitely put, by allusion to *Daniel 7.* wherein, yet what singular difference is betwixt the hornes heere of this beast, and of that beast in *Daniel*. See more Chapter 17. They shew the great power of this beast, and so much greater, as these hornes are not Kings in succession, but all raigning together, as receiuing a Kingdome at one houre with the beast.

9. We haue yet to cleare one point, of al mē widely mistaken, wherein yet the holy Ghost placeth wisdom. The counting of the number of the beast his name. The most receiued opinion hereof, *λατίνος*, is so childish an Egyptian toy, as I marvel much how euer any solide mind could propound it for a rare point of diuine wisdom: the other opinions that I haue heard or seene, are in my opinion little or nothing more solide. The words mistaken haue led men infinitely aside, while they seeke what different things are the Character, the name & the number: and because it is called the nūber of the name of the beast, & the number of a man, seeking to finde it in his name, they so to finde it out, giue to him thereupō a man his name, which neither Scripture giueth him, neither he taketh to him self, & then forsooth, to find out this deepe wisdom of the holy Ghost, they wil picke out of the letters of that name, which themselves haue forged this nūber 666. But why doe they not labor as much to find in the letters of this name his Character, as his nūber? seing the character is the character of the name, as wel as the nūber is the nūber of the name, as is euident, *Chap. 14. 11.* Neither saith the Text heere, that the Beasts name is a man his name: but the number of his name is a man his nūber. But thus it is; Al that follow Antichrist haue his name; but in diuers maner. Som haue the character thereof, that is, the name imprinted, and are his proper good, as hauing his burne-yrōn & mark, a familiar phrase frō the māner of men. Som haue his name, yet so as they haue not his Marke: who haue not learned the deepnesse of Sathan, neither are Antichrists sworne bondmen.

T 2

And

Chap. 17.
Sect. 22.

And yet, some haue but the number of his name: that is, are so farre from being his sworne and marked slaues, as they are no otherwise his, but in so farre as they are counted to bee so, and numbred amongst his. For hee is such a tyrant as will haue all men in one of these sorts: and because within these, who haue the number of his name, both the former sorts are comprehended: the number of his name sheweth the whole body and frame of his Kingdome. For albeit many haue his name, and moe haue his number, which haue not his Character: yet all that haue either Character or name, are of his number. The man then to whom God giueth wisdom to count his number, that is, the whole frame & building of that Antichristian Kingdome: by counting of it shall finde it but the number of man, and none of God his building. As God *numbred & weighed Baltasar King of Babel,* and found him light. Now heere is wisdom indeed, which to finde out, the Lord hath left to vs in this prophesie not obscure traces, as hee ordinarily in Scripture doth, of things obscurely deliuered. The very next words in the beginning of the 14. Chapter being rightly marked, will ridde all the way. In them wee haue the Lambe set against the Beast, his Character against his, a name against the Beast his name, and a number against the Beast his number. The Character of the Lambe his followers, is the Seale of GOD; whereof Chapter 7. The name which they haue is the name of the Lambe his Father, & the number characterized with this name, is 144000. which number heerefore, may wel bee called the number of the name of God, or God his number, as 666. is called of the name of the beast, or the Beast his number. Now these numbers are not set down for the exact count of persons followers of Christ or Antichrist: but are taken of the holy Ghost, as fit numbers in consideration both of their building and figure, to expresse the different condition, frame and building of these two so opposite bodies, that is, the true Church and body of the Lambe, and the false Church and body of Antichrist.

• *Christians
must be cal-
led Catholike
Romans,*

*Dan. 5. 26.
127.*

christ. This notable difference, alwayes is to bee aduerted, that the Lambe his number, all of them haue his Character, for they are sealed with his Fathers name in their fore-heads: (for heere the true Church, and true members thereof are meened) but in the beast his number are many that haue not his name, and much lesse his Character. Wherefore in the 14. Chapter, and 9. verse thereof, and euery where hence throughout this Prophesie, eternall fire is denounced onely against his worshippers, and the receiuers of his character. See vpon that place Section. 8. That the Lambe his number is 144000. and the beast his but 666. It is for great purpose. For, as it was needfull in the number of the true Church (which now in Antichrist his wide dominion appeared to bee small, or none at all) that to a hundreth forty foure should bee ioyned thousands, to shew a competent number, and of God his building, euen when Antichrist appeared to brooke all: so to the Antichrist his number, where no doubt is of multitude, all the earth following him, it was not meet that thousands should haue bin added. That thus wee might the better take vp, how these numbers are so much put to expresse the differēce in number of the two bodies, (which if thousands had beene added to 666. would haue beene all wee could euer haue scanned thereof) as to note the difference in condition, frame and building. That is, that the one is the number of God his building and frame: the other, but the *number of a man*. That is, a building and body, howsoeuer in all outward appearance more bellifant and greater then the first, yet but of a man his inuention. For the mystery is in these two numbers 144. and 666. whether of vnities, hundrethes, thousands or millions. Vpon which, a man looking, who is not furnished with wisdom from aboue to count the numbers; hee will much more admire, and bee taken with the Beast his number, as larger a great deale, and better compacted in all the parts of it each answering and so fitly agreeing together, as it run-

neth all on sixe, in vnities, tennes and hundreds: and ariseth of sixe, the first perfect number, multiplied by tenne, and in so farre proportion of partes, as, sixe is tenne times in sixty, and sixtie, tenne times in sixe hundred. Against which to set 144. without wisdom to count, a man shall thinke there is no comparison. Hereby the spirit wil teach vs, that an vnwise man, & not skilfull in diuine wisdom to count, looking on the bodie, building and frame of Antichrist his Church, shall be so taken with the goodly appearance thereof, as he shal thinke it to bee the onely true Church: but a wise man, able to count the number, shall finde it but the number of a man, and none of God his building. And, this is that which Chapter 15. is called to *ouercome the number of the Beast his name*. For, who cannot count, will bee ouercome by it. Now the onely way to count it rightly, is, first to count the number of God his name, & thereby, examining the other, to finde it neither in building nor frame agreeable. That we might finde out this wisdom, the spirit exactly counted this number 144. Chapter 7. And heere againe in fit place, recordeth it, for raking vp the mystery. In that 7. Chapter this number expressing the body of the true Church in Antichrist his vsurpation, is said to bee of all the Tribes of ~~Israel~~. not in propriety of speech, as their was shewed. Next, is declared at length how the number is made vp: namely by twelue thousand of euery Tribe: which Tribes, are at length, numbred for special purpose, to hold the nuber of twelue: which number, albeit in effect, there were thirteene, yet in all records both of old & new Testament is kept. So, as *Moses*, that no moe should be counted but 12. left out *Siméon*, as then, for the murder of the *Sichemites*, bearing greatest blot: which *Leuie* had lately before purged, by sanctifying his sword to God his honour: for which, in that record, hee is highly commended. In the *Chronicles*, *Dan* is omitted, for his race is not reckoned, in detestation of his first erecting *publike Idolatry*. For which reason also in the 7. Chapter hee is left out. Not that in propriety

Deut. 33.

Deut. 33. 8.
Judg. 17.
and 18.

priety wee haue to thinke that Tribe to be more then others reiected; but to shew, that the sealed ones are noe Idolaters, but all spiritual Virgines, Chap. 14. 4. Where in Scripture none are omitted, then *Ephraim & Manasse* come, jointly, vnder the name of their Father *Ioseph*, as *Genes. 49. 1. Cbro. 2. 34. Ezech. 47.* Now, as these twelue are the Fathers of *Israel*, according to the flesh: so as none were counted *Israelites* but who could reduce his Genealogie to one of these twelue: so, Christ, accordingly choosed twelue Apostles to bee the twelue spiritual Fathers of his Church (the *Israel* of God) vpon whose foundation hee would haue it builded: so, as whosoeuer is not builded on their Doctrine, *Ephes. 2. 20.* holding the foundation, and all the building arising proportionably thereto, the same is not of the *new Ierusalem* from heauen. Chap. 21. which hath twelue foundations, & on them the names of the Lambe his twelue Apostles: twelue portes, and on them written the names of the twelue Tribes of *Israel*. Which, in all dimensions, was twelue times twelue thousand, that is, 144000. furlongs *Chap. 21. session 16.* (for so the place ought to be read) the Angels conductours twelue, and the wall in thicknesse twelue times twelue, euen 144. cubits. In this number, to espie the wisdom, are to bee considered the building and the figure. The building, is by twelue vpon twelue; to shew, that the true Church is builded, so, on the true foundation of Apostolicke doctrine, as it holdeth still the foundation, nothing being built thereon, but agreeable thereto: as this number is no waies multiplied but by twelue vpon twelue, the multiplier & multiplied being but one. The figure of this number is *four square*, & of equal sides, & whose sides consist of twelues. For, as it is only builded by multiplication of 12. with 12. so can it neither bee halfed nor quartered but in 12. and hath in euery square three 12. According to the figure of the *new Ierusalem*, C. 21. hauing in each square three portes, & on the names of three Tribes, whereof each hauing 12. thousand, make vp in length, height, and breadth the *new Ierusalem*, δωδεκά χιλιάδες δωδεκά 144000. The

The Campe of Israell; *Nomb. 2.* is agreeable heereto. All to shew, that the true Church both in structure and figure holdeth euer the foundation.

Dan. 5.

10. Now heereby, let vs count, *number and weigh Baltasar*, and finde him *light*. This number 666. for als faire as it sheweth, can neuer be builded vpon twelue, by twelue. Yea, which is more, take what multiplier thou wilt, thou shalt neuer raise it vpon twelue. It cannot be deuided nor quartered in twelues: and, possibly thou shalt neuer reduce it to equall sides. So as it neither riseth on the foundation, much lesse keepeth it: neither in frame or figure, is it any way like to the *New Ierusalem*. In summe, heere is wisdome, by true rule of Apostolike doctrine (the reed giuen *John* Chapt. 11.) to measure, count, weigh, and examine, the whole frame, doctrine, building and body of the Antichristian Church: and so, how faire a shew so euer it hath to deceiue fooles, yet, by true wisdome, to finde it all but the worke of Man. The very conscience whereof maketh them flee so much this rule of examination. But the holy Ghost telleth vs what is wisdome.

11. That this number 666. is choosed rather than anie other number, where others may bee found hauing the defect obserued in it, to represent the state and condition of Antichrist his body: besides the feat perfection of the number before touched, and euen of the Romans themselves highly esteemed (*Boniface 8. prefat. in sextum Decretal.*) The speciall purpose heere of the holy Ghost, is, to allude (according to his manner) to the fourth Chapter of Daniel. Where by *Nebuchadnezzar* King of Babel an Image is erected, which vnder paine of death, hee will haue all peoples, *Nations and tongues to fall downe and worship*. Which Image had of breadth 6. cubites, and of height 60. Thence hither the allusion is brought from Babel and her King properly, to spirituall Babel, & her King: from the Image of the first Babel, to this mysticall Image of mysticall Babel: which all vnder payne of being killed, &c. must worship. Yet to shew the greatnesse & prerogatiue of this Image, much exceeding that

that of *Nebuchadnezzars*, in bignes, glorie, and worship of Nations: and specially to keepe the analogie against the other number 144. as that of *Nabuchadnezzar* had sixe and tenne times sixe to make sixtie: so this, hath tenne times 60. to make 666. in all.

CHAPTER XIII.



IN the 12. Chapter was the Dragon, and estate of the Church in his open rage, against her and her first seed. In the 13. is the Beast of his authoritie, the Antichrist, and his strange successe by hypocrisie. Now, in this Chapter, is the estate of the Church and her other seed of succeeding times: first, lurking and hid vnder Antichrist, to the sixt verse: next, breaking out, and wrestling with him, in much suffering, to the 14. verse: and lastly, in his ouerthrow, victorious, to the end.

2. In the first of these three cases, the Church her state is described. First, from her Head and Captaine, *the Lambe*: her place, *Mount Sion*, the true habitation of God, and place where his honour dwelleth, eue the mountaine vnmouable amongst mountaines: her number, 144000. Whereof, in the end of the last Chapter, their badge and marke, euen their adoption, to haue the Lambe his Fathers name, whereto they are sealed by the holy spirit, & promise, with heart beleeuing, & mouth confessing, *verse 7.* Next, *Rom. 10. 9.* the heauenly dispensation of grace towarde this his fellowship, is noted, according to the three degrees of operation, which the word of God hath in the heartes of his owne: which are expressed by a threefolde comparison. *The sound of many waters, the noise of great thunders, and sound of harpes harping, verse 2.* Thirdly, their worship returned to God, is singular: in spirituall ioy, knowen and approo-
ued

ued of him, and performed in the vnity and fellowship of his true church (through the ministerie of the word made vnto him a royall Priethood) in the midst whereof, he alwayes sitteth King and Lord: which Church, as it remained vnknowē to the world, the time of Antichrist his absolute preuayling; so their worshippe was perceptible to none but these secret sealed ones, whom God of his speciall grace, had bought with his owne blood, out of the world, verse 3. to be a holy and chaste spouse to him selfe, (for none are sealed of Dan. Cap. 7.) by true faith, cleauing onely and alwayes to the Lambe, and following none other: keeping the liberty whereto God had made them free, and not seruing men: singled from the world to bee a peculiar people, holy vnto God and Christ Iesus, verse 4. euen true Israelites like *Nathanael*, and in Christ and his righteousnesse accepted and approoued of God, verse 6. This is the state of the Church, closed in the Temple, Chapter 11. Lurking in the wilderness, Chapt. 12. And heere stablished on mount Sion, while all the world follow the Beast.

Gal. 5. 1.

Iohn 1. 47.

3. Now, to cleere the threefold comparison put verse 2. The voice of the Lord is compared to many waters, for the vnresistable force, and admirable noise, breeding wonder: to thunder, for terror and power shaking all: to the douce founde of harpes, for the worke of peace and ioye in the conscience. By which three, is signified, that as the Church, lurking in time of Antichrist his absolute preuayling, had the presence of the Lambe: so, howsoever vnseene of the world, shee had also plentifull dispensation of spirituall graces from heauen. Which the Spirit heere expresseth by these three, according to the three degrees of operation, which the word of God hath in the heartes of men. For, first it falleth to mens eares, as the *founde of many waters*, a mightie, great, but a cōfused sound, and which commonly, bringeth neither terrour nor ioye, but yet a wondering and acknowledgement of a strange force, and more then humane power. This is that effect
which

which many felt, hearing Christ, when they were astonished at his doctrine, as teaching with authoritie. *What manner doctrine is this? Neuer man spake like this man.* This effect falleth euen to the reprobate, which wonder and vanish, *Habak 1. 5. Actes 13. 41.* and whose hearts are conuincd, hearing the worde, that it hath more then humane force, euen like the *noise of many waters*. But, as the first hearing of the roare of waters is most admirable, and the more one is acquainted therewith, the lesse he heareth it, as these at the Catadupes of Nilus: so, in whom the word worketh but this first effect, his eares waxe duller and duller, as daylie experience proueth. The next effect, is, *the voyce of thunder*. Which bringeth not onely wonder, but feare also: not only filleth the eares with sound, and the heart with astonishment, but moreouer shaketh and terrifieth the conscience. And this second effect may also befall a reprobate, as *Felix, Act. 24.* The third effect, is proper to the elect: *the founde of harping*; while the worde not only rauisheth with admiration, and striketh the conscience with terrour; but also, lastly, filleth it with that sweete peace and ioye, which none feele, but they whose heartes thereupon, againe, as well founding Harpes, are tuned vp to *sing a new song* vnto God. And, albeit the first two degrees may bee without the last, yet none feele the last, who haue not in some degree, felt both the first two. For *the voyce of the Lorde is mightie, the voyce of the Lorde is glorious; it breaketh the Cedars, and maketh the Wilderness to tremble: But, in his Temple onely men speake of his glory,* *Psal. 29.* This gracious dispensation (incredible and vnseene to the world, which could not therefore learne the song of praise thereupon) was in the 11. Chapter, expressed by two witnesses, which for dispensing grace and light, were two Oliue Trees, and two Candlestickes in the Temple, while it seemed impossible that any such could bee, Antichrist brooking Citie & Court: and for force and power, fire went out at their mouths, & they did strike the earth with all manner of plagues. Now these comparisons of

Mar. 1. 22.

27.

Luke 4. 32.

Ioh. 7. 46.

Cicero. in
Iomnio Sci-
pionis.

the voice of waters, thunder, and harping, as they expresse fitly what I haue told, so, in the is implied a sure prognostick & argument of the next insuing estate, in the Angels breaking forth and crying. For albeit, this sound of water, thunder, & harping, the world, in this lurking condition of the Church, perceiued not, yet they could not still remaine vnheard. Who can restraine the breach of great waters? what congealed cloude can keepe in thunder and, excessiue ioy, a heart, of any thing, can least hold vp. Forth therefore, this hid Church behoued to come. The bellies made bitter, with eating the little booke, behoued to burst or breake out: according as wee see in the three Angels following, who come foorth like the swelling of Iorden, like sonnes of thunder (according as Christ Chap. 10. preparing for this out-breake, his *roaring voice*, was seconded with seuen thunders) and like the bursting out of a blythe heart, which cannot holde vp a surfet of ioy.

4. This second condition, of the Church breaking forth, hath the velitation or skirmish, & a coincident case with it. The velitation (I call it so, in comparison to the great battel in the seuenth trumpet and seuen vials thereof, summarily proponed in the end of this Chapter, and expounded largely thenceforth) according to the first degrees of the light of the Gospell reuiuing, is set downe in three Angels; types of these Ministers whom God stirred vp, to bee the first open contesters with Antichrist to the 12. verse. The coincident case, is in the 12. and 13. verses.

5. The first ranke of Preachers are expressed by an Angel *fleeing thorow the mids of heauen, &c.* for open and swift course, which notwithstanding, was yet farre remoued about the perception of men of the earth, whereof few vnderstood or imbraced the first warnings and light arising, it being but yet obscurely preached: like as few vnderstood the warning of Antichristian darknesse coming on, Chapter 8. and in respect of that Angell there, it is, that

that this, is called *another Angell*, as who is the next, vsing his forme. See a contrarie dispensation to this, which cleareth this sense, Chapter 18. His doctrine is set downe first in generall, and to whom he preached: and secondly, the speciall points thereof. In generall, it is an euerlasting Gospell: euen that truth which was from the beginning, *Mat. 24 33.* and which, when heauen and earth passeth away, shall abide for euer: the immortall seede, and begetting to immortality. So it is called, against the calumnies of novelty, and in opposition to the doctrine of men. Hee preacheth to *them who dwell on the earth*, euen in Antichrist his darknesse: about whose reach, it is lesse maruell that this first light was yet farre remoued; as a fleeing flash thorow the mids of heauen. Hee preacheth to *all Nations, Kinreds, Tongues and Peoples*, who had worshipped the Beast; and of whom, by restored light of the Gospell, an infinite number was now to bee brought out of great tribulation, to sing, with Palmes in hand, and hauing washed their garments in the bloud of the Lambe; *Saluation is of our God and of the Lambe*; and to bee made partakers of the first resurrection, the thousand yeeres being expired, Chap. 20. Now the hid ones beginne to breake out, & the song vnheard, to bee tuned vp loudly in the eares of all the earth: therefore, this Angell is said to *cry loude*. In his speciall doctrine, is the substance thereof, and his manner of teaching. The substance is, that *all feare, glory, and worship*, be giuen to God onely, and that, both for auoiding his iudgements neere to bee executed, and because hee is creator of all things. A doctrine exceedinge fit for that time. His manner is to bee marked: in that hee vrgeth onely true worhippe, not bold yet to challenge directly the Antichrist, as the succeeding Angel doth roundly; but more the third, so wisely and plainely as the Spirit shewed the course: and the accommodation of Story is euident. Now as this was the first degree of the conflict with Antichrist; so accordingly in the song of victory, God is praised for these same points. Chapter 15. 3.

6. The second Angell roundly denounceth the fall of Rome that spirituall *Babell*, *Sodome* and *Egypt*, and that because shee had not onely beene an Idolatresse her selfe, but as *Ieroboam* made *Israel* to sinne, shee is the mother of Whoredomes through the world, making men drinke vp superstitious worshippe greedily as wine, and so to be befotted therewith. To the which, God both gaue ouer the world iustly in his wrath, that they who would not beleeue the truth, should bee taken with deceiueable illusions, and for which, now againe the world iustly feeleth the cuppes of the last wrath. As hee gaue to *Israel* Kings in his wrath, and tooke them away in his displeasure.

2. *Thef. 2.*
10. 11.
Of. 13. 11.

7. The third Angell yet more vehemently toucheth neerer. Warning all to leaue the Beast his worshippe and Character either in worke or profession, vnder paine of eternal damnation. Wherein, they against whom the iudgement is denounced, are exactly noted; and twise set downe in the beginning, and in the end of the denunciation, for speciall purpose, & the quality, durance and continuance of their iudgement expressed. In the quality of iudgement, are two. First, as they dranke greedily the Whores Wine, so get they to drinke the pure vnmixed wine of God his wrath: and next, they get it in the cup of his wrath: God sometimes giueth a bitter cuppe to his owne children: but as strong wine for mitigation, is tempered with water or sugar: so are all God his chastisements to his owne mixed with mercy: but to the wicked is powred out mercilesse iudgement. Next, the Cuppe propined to the Saints, is not the Cup of wrath, but of loue, and medicinall: but the wicked drinke out of the cuppe of wrath. *Lord reprove mee not in thy wrath, Psal. 6.*

8. Now, this iudgement is denounced against such as worshippe the Beast, and receiue his Character, &c. And they are twice repeated, as I haue said, wherein is no *Tautologie*, but diuine wisdom, for to make vs take vp a great point. In the 13. Chapter, all the Beast his followers haue his Character, or his name, or his number: whereof,

whereof, as I shewed there, the difference is ill obserued. For many haue his name, and are content to bee called his, being so farre deceiued with his shew, as yet they receiue neuer his Character, as his mancipate slaues. And yet, moe haue the number of his name, that is, are counted and numbred to bee of his body, who yet in effect neither haue his name nor his Character. This hath deceiued men, that they haue imagined the Character to bee some other thing the of his name. But as is cleare by this place, his Character is of his name, and they receiue his Character; who so haue his name, as they are characterized therewith, and vpon his marke. A speech from comon vse. Hereof it is, that in Mount *Sion* all haue the Character, that is, all who are of the true Church elected according to the purpose of grace. But as in the visible Church many haue the name of God, and moe haue the number, that is, are accounted Christians, who yet are not of the nuber sealed: so in Antichrist his Church, are many hauing his name, and moe hauing his number, and so are tolerated to haue commerce and trade with men, who yet neuer receiued his Character. Therefore it is, that the iudgement is donounced only against those who worshippe him and receiue his Character: & accordingly the Vials of wrath, Chapter 16. are powred onely vpon these. Who are heere twise repeated, that wee may be wakened to aduert; how heere the holy Ghost teacheth vs, not to iudge so hardlie of all that follow the Beast, as that eternall damnation abideth them; but onely such as haue receiued his Character. For no question, but many haue beene, and are still named his, & counted of his number, who learned neuer the deepenesse of Sathan: as simple sheepe fallen into that flocke of his, because they saw there the publike Ensigne, and the Lambe his hornes in semblance; because hee brooked the holy City, and Court of the Temple. Euen like these two hundreth, who in simplicitie of heart followed *Absolon* from *Ierusalem*, knowing nothing of his treason. For we must consider what sort of enemie

Liers and
murderers
like their
father the
duel.

Chap. 2. 24.

2 Sam. 5. 25.

Anti-

Antichrist is. That he is no forraine inuader, but an inward Traitor. None directly fighting against the Name and Ensigne of Christ, but by pretence of the name & Ensigne deceyuing. And sitting euen in the Temple of God, as if a hid Traitor, pretending the King his Masters seruice and commision, would summon all true Subiects to follow him, while he were but minding vsurpation: euen good Subiects might be thus farre deceiued as to follow the publike Ensigne, till the treason were detected. Further consider, that the true Church in Antichrist his greatest preuayling, was alwaies within his compasse, within which, all were euer accounted to be his owne, but yet were not. As within the compasse of the holy Citie, and Court of the Temple, were the Temple and witnesses in it, Chapter 11. besides, as no way could be to the Temple, but through the Citie and Court: so no way euer was or shall be to become a member of the true Church, but by comming through the visible Church, wherein Antichrist fourtie two monethes working and obtayning without cōtrollment: all behoued to ioyne to that body where was the Ensigne, and seek in through the City and Court to come to the Temple. Now, no maruell, though manie in the passing thorough, were taken in admiration of the Citie and Court before they got sight of the Temple. And the prouidence of God was wonderfull in this, that in greatest corruption hee reserued alwayes a sure way through Antichrist to the Temple, the Sacrament of Baptisme in substance remayning, & the doctrine of the Trinitie abiding sound. So thus all comming through him, had his name or his number, of whom yet many neuer receyued his Character, but espying the pollution of City and Court, stepped into the Temple. Where still, though quietly, God preserued two Candlestickes and two Oliues; till at length his impietie came to that height by murdering the Saintes, that it was said to them, *Come y^e hither,* and so a visible separatiō was made, not from the church, but from the thiefe and Traitor in the Church; his mouth bewray-

Cap. 11.

bewraying it selfe to be the Dragons. And certainly, this holdeth true, (so as we need not so much iangle with the Romanes thereabout) that the Church hath and euer shall be visible, because alwayes the commō Ensigne is seene. But this Ensigne the Traitor craftily tooke vpon him to beare, and thereby deceiued. Heere is the fallacie, that by equiuocation they conclude, if the Church hath alway beene visible, then are we the true Church. Here more is added. For albeit the Church be alwayes visible, yet the truth and true professors in it are not alwayes so. For the witnesses were closed in the Temple, the woman lurked in the wildernesse, and the sealed ones were albeit singing, yet vnseene and vnheard vpon mount *Sion*. Three distinct speeches vsed of the Spirit for great purpose. The first, to shew that howsoeuer the true Church was hid, yet where shee was, to witte, within the compasse of the visible where Antichrist ruled, and where *Sathan his throne was*. The second, to shew that albeit shee lurked, yet shee was fed, as was *Israell* in the wildernesse, and *Elias* in the dayes of famine. The third, that in that great preuayling of Antichrist, when *all the earth followed the Beast*, yet shee was stablished on Mount *Sion*: so as against her the gates of hell could not preuaile. The true Church is in some sort euer visible, though not in her selfe, yet in her infallible Ensignes, as who seeth the Citie and Court, hee seeth in a sort the Temple, because albeit hee see it not distinctly, yet seeing the Citie and Court, hee is certaine that the Temple is there. So seeing the visible Church, within whose compasse, though no eye see them: yet God hath his true worshippers, one seeth also the true Church. For within the Church are truth and lies, Christ and Antichrist, and either of them now and then obtaine in it, and holde place *communiter in toto*, but neuer *vniversaliter in singulis*. From the Apostolike times, as witnessse Paul and Iohn, Antichrist was in the Church, but he appeared not some ages after. In his time hee riseth and obtayneth all the holy City, and Court of the Temple, erecteth a throne in *Pergamus*,

2. Thes. 2. 7.
1. Iohn. 4. 3.

X

mu,

mus, and domineth as *Iezabel* in *Thyatira*. Truth is hid, and true Professors, till the noise of many waters, the voyce of thunder, and sound of well tuned Harpes, breake out of *Sion* and the Temple, and the woman returne from the wilderness. It is a great Sophisme to conclude from the Church visible to the Church absolutely, or true Church; or againe, from these to that: or to reason *a toto communiter, ad vniuersum singulariter*. Albeit Antichrist was commonly acknowledged of all, yet neuer vniuersally of each one. For hee neuer set his foot in the Temple, nor vpon Mount *Sion*. The Romanes presse sore vpon vs, to shew who in former ages haue beene of our Religion, and our men busie themselues more then is needfull, the holy Ghost hauing so plainly foretolde the case. And how common doe wee see in our daylie experience of particular Churches, that things will by custome or tyranny so obtaine, as none are found to resist, while yet in the meane time great numbers not onely disallow, but euen hold themselues pure there from? Here, who would aske the succeeding age, what had beene the estate then: hee could find nothing, but that all had erred; because the common Records beare but what obtained in the time: no Record remaining of these, who, though for feare they durst not contest, yet misliked and mourned for the iniquity. And if perhaps, they did vtter any thing which to the posterity might haue carried Testimony of their mind; the same being smothered by them who violently possessed and disposed of all: I haue no doubt, but in euery age, euen in the greatest height of darknesse, diuers haue not onely beene enemies thereof, and both children and ministers of light: but euen haue beene in their time knowne to the godly then. Albeit to enquire the succeeding ages of their story, it is ridiculous, and we but fashe our selues vnneccessarily to haile therein the cord of contention with the aduersaries: hauing otherwise so cleare, & solide answers furnished vs by the holy Ghost to close their mouths. Yea, the Antichrist his prerogatiue, and his long peaceable obtaining

raining in the visible Church, dismayeth vs so little, as thereupon wee build a sure argument, that there all the time was the true Church. For hee is a proper sore of the body of the Church. And as such a pestilent boile or leprose, which can be in no other but a man his body, albeit the whole body should be so couered; that nothing could be seene but the boile or leprosy: yet euen thereby the beholder is assured that there is a man his body, because that soare can befall none other. So, by Antichrist who is a proper euill, and sitting no where else but in the Church, wee discern & perceiue clearely where the true Church hath beene, & stil in great part is. For euen before the last fall of *Babell*, the Lord his people are exhorted to come out of her. In the visible Church the truth hath alwaies bene: but so a long time, as the Booke of the Law was within the Temple before *Iosias*. Now then the obiection of the Romans whereby they labour so much to shake vnsable soules, is more then ridiculous: where was your Church before *Luther*? what became of all our Fathers? to which we answer: Our Church was euen *where Satans throne was*. And of our Fathers wee iudge well, as who, howsoeuer they receiued the Beast his name, or at least the number of his name, yet might haue beene free from receiuing his Character: and so out of the danger of this sentence of eternall fire. If they had eies to see, & hearts to vnderstand this Ptophesie, they would bee confounded in that wherein they glory most: & ashamed to obiect to vs that which most approueth our cause.

9. Thus was the velitation. The case coincident, is terrible persecution. The weight wherof is cleered by a warning, *verf. 12.* & a consolatio, *v. 13.* The warning together with the weight, declare against whom this heauy persecution is intended: to wit, the Saints, & those who keepe the commandements of God, and faith of Iesus. The weight is shewed in this, that their shall bee need of Christian patience, as which shall bee greatly exercised: and that the triall shall bee such, as, the constant keepers of God his commande-

Chap. 18. 43

2. King. 22.

ments and faith of Iesus, shall finde wherein to bee prooued. This, the phrased of speech sheweth, as that Chapt. 13. *Heere is wisdom.* Now, this warning implieth cleerely, the partie persecuter to be the Beast, to whom was giuen, *To make warre with the Saints, and to ouercome them,* Chapt. 13. 7. who thereupon, got the same warning there, vers. 10. And, seeing that the renant seede of the woman, against whom the Dragon was to stirre vp warre, Chapter 12. 17. are described by the same titles *Of keeping the commaundementes of God, &c.* This warning heere giuen, hath also this end, to waken vs vp to consider the speciall time and heate of that warre, their foretold to be then, when Antichrist, being chaffed with these three Angels, made all Europe to feele cruell fires and bloody massacres: whereof the memory is yet recent. That so, the rest of them who should be killed for Iesus, being fulfilled, Chap. 6. 11. finall and full vengeance may come on that bloody state. The weight of this persecution is yet further amplified by the consolation giuen against it. Which besides the substance thereof, is notable in many circumstances. Of the deliuey, from heauen: the commandement how to receiue it, in that it should not onely be heard, but also written, as worthy of lasting record: of double asseueration: and that by the holy Ghost. The substance of the consolation is, *Blessed are the dead that hencefoorth die in the Lord.* The reasons are, *They rest from their labours: and their workes follow them.* Our daies heere are but a shadowe, and in them, euen our strength is but labour and sorrow: all, wherein a man seeketh happinesse vnder the sunne, being but vanity and vexation of spirit, from whence to remoue in the Lord, and enter into our rest, is a great blessednesse; in so farre as our labour is not in vaine in the Lord, but great is our reward in heauen. Now, howsoeuer all men goe naked out of this world, as naked wee come: and nothing of all our great labour and workes goeth with vs. Yet, as euery one shall bee iudged and receiue according to that which hee hath done in the flesh, good or euill, so euery soule carrieth

Chap. 13. 9.
Isa. 8. 13.
Abac. 2. 2.
Job. 13. 23.

with

with it an instamped sense of the works done in the flesh: so as either a speaking and selfe accusing guiltinesse followeth a man; or then, as by grace he hath beene inabled to make his election sure by good workes in this life, so shall the testimony of peace in his conscience follow him. For, *There is no condemnation for them which are in Christ Iesus, which walke not after the flesh but after the spirit.*

Rom. 8. 1.

10. From the 14. verse, is the third part of this Chapter. Wherein is the summary proposition of the full ouerthrow of the enemies: which at length, in the subsequent Chapters, is explained. Now heere, the course of this Prophecie is carefully to be marked, for a great light through all. The iudgements of God, first, and second vpon the worlde, were in the sixe Seales and sixe Trumpetes of the seuenth. To the 15. verse of the 11. Chap. there the seuenth Trumpet soundeth, and the last wrath is denounced. Before the particular declaration whereof, that the iustice of God, therein might the better appeare, it was requisite, that the Historie of the enemies to bee destroyed, in their dealings against the Church, should be cleared: for which it is, that the worlde feeleth all this wrath. That story therefore was in the 12. 13. and thus farre in this 14. Chapters. Wherein, is no idle repetition of what appeareth before set downe. For the consideration is much diuers: in that, whatsoeuer before the 12. Chapter was spoken of the enemies, or their dealing, was to shew, how by them, the worlde and worldly sort, in God his iustice were punished. The case of the Church sparingly touched: so farre as might shew her to bee free from these euils (euen in the midst of them) which were poured on the worlde for her hard intertainment. And what in the eleuenth Chapter seemeth wholly agreeable for time and condition with that which, hithertils in this Chapter is said of the Church in her two declared states, yet hath a farre distinct consideration from this. In that there, the witnesses, first, in the Temple, next in their warre with the Beast, slaughter, rising againe, going vp to heauen, and terrour of their

The course
of this Book.

X 3

enemies

enemies thereupon, with the fall in a part of the Antichristian kingdome; are put, as plagues on the world, & men thereof, whom they first plagued, next tormented & vexed, after terrified, and in part ouerthrew. For, the Gospel, to whom it is not the saouour of life, is the greatest iudgement that commeth on the world. But from the beginning of the 12. Chapt. to this place, the enemies are handled, as by them the Church is exercised. First, fighting, and preuayling to Satan his deiection and exaltation of the first seede. Yet so, as through Satan his rage, but ayded thereto with the two winges of that great Eagle, the true Church at length, fleeth to the wilderness, & there lurketh. Wherethrough, the Beast comming in place, obtaineth, and deceyueth all, except these who on mount Si-on enioy the presence of the Lambe. Who at length, by degrees breake foorth, and albeit in much suffering, yet still fight, til at length, by him who sitteth on the white cloude, the iudgements of God are made manifest. The storie of the eleuenth Chapter and of this, are for time and matter, the same: but the consideration and respect of handling much different. Which, is yet, for course and order, in so diuine an artifice ledde on, as heere the Storie falling in againe to the same point, from which, for inserting this narration, it was since the eleuenth Chapter, broken off: of that, which from the 15. verse of the 11. Chapter at the sounde of the seuenth Trumpet, was vpon preconceyued ioy denounced; heere, from the foureteenth verse of this Chapter, to the end, the execution is summarily proponed. Exceeding fitly, so falling in, to the large explication of the seuenth Trumpet in the subsequent Chapters.

11. This summary execution is declared by two comparisons. One of the Haruest: the other of the Vintage. From *Ioel 3*. In both, are to be considered, the Actors, & their actions. The Haruest hath two Actors: and so hath the Vintage. The actions of both Actors, both in haruest and Vintage are, that the one worketh, furnished with conuenient instrument, & the other stirreth to the work. Which

in the Haruest, is reaping the haruest of the earth: in the Vintage, the cutting downe of the Grapes, casting them in the winepresse, treading, &c. The arguments whereby the inciters stirre the executers, is the readinesse of both, for reaping & cutting down. Thus by similitudes familiar in the Prophets for such iudgements, the destruction of the enemies of the Church is expressed: who in God his wrath as an vnclane thing, without the Citie, are destroyed with so huge a slaughter, as all the earth is filled farre and deepe with their blood: by Hyperbolike speech expressing the greatnesse of the plague; and, as to the holy City, so also alluding to the Land of Canaan, which is in length 160. furlonges, as witnesseth Rabbi Menahen, vpon Genesis fol. 60. For clearing hereof, the Actors, and their distinct actions must be diligently aduerted, so much the more, as to the obscuring of all the Prophecie, this place is widely mistaken. In the are to be noted; their properties, their doing, & their order of doing: for course of time to be carefully obserued. In the haruest, he that worketh, being accordingly furnished with fit instrumēt, by all his notes, is vndoubtedly, Christ the Lord of the haruest. For, he is one like the son of man, which, in all this Prophecie, is put but in one other place, and that for Christ: hee sitteth, as a Iudge: on a white cloude, both for eminency and maiesty; as also, by the whitnesse, to shew the cleannesse & purenesse of his iudgements, which *Now were to be made manifest*, Chap. 15. 4. The first flying Angel foretold that they were neere, now Christ is cleerely to shew him self: by shewing, hence, *The signe of the sonne of Man in heauen*. The speech is from *Isa. 19. 1 Behold the Lorde rideth on a swift cloude*. He hath, with a sharpe sickle, a crowne: to shew him to be the Lord both of Haruest & Vintage. For he not only gathereth the Saints but also the Tares in bundels; and treadeth the Winepresse of God his wrath: and in both, he cōquereth & ouercōmeth, Chap. 6. The other, cōming out of the Temple, is the type of Saints & faithful ones, whose habitation is in the temple, out of which they are now bold to step out, & be seen:

and

*Iere. 51. 33.**Heb. 13. 15.**Chap. 8. 13.**Math. 13. 38**Ier. 63. 3.*

and perceiuing the ripenes of the Haruest (wherto it was not yet come in the fifth Seale, and therefore, this execution, craued of them then, was delaied) and yet not beeing able, in that weake estate of the Gospell reuiuing, for so great a worke: (therefore it is that this Angell hath no sickle) they beseech the Lorde of the haruest to put too his hande, and *Haue mercy on Sion. For the time to haue mercy, for euen the full time is come. The haruest of the earth is ripe, and the rest of the Saintes slaine.* Neither is this thus expressed, as if euen the, or at any time, Christ did not worke by instruments: but to shew the beginnings; such as, in respect of the greatnesse of the work, and little humane aide, it was in a sort, Christ his owne arme which helped him. But in processe of time, by the powerfull progresse of the Gospell, he getteth to him selfe ministers of executing his wrath, euē out of the Temple, furnished with conuenient weapons. And to expresse this, in the Vintage, the Actor commeth out of the Temple hauing a sharpe sickle: as Christ, betime got him selfe, and daily raiseth of his owne faithfull ones fit instrumentes inabled and furnished with power to execute his iust iudgements against the enemies: *To doe to her, as shee hath done to vs, and to render her double.* For this it is, that this second Actor hath these different notes from the first. He sitteth not; he is not crowned; and he commeth out of the Temple. So then, this Angell is the generall type, in this summary proposition, of that same, whereof the seuen Angels are, in the large explication, Chap. 15. As is most cleere by comparing the Angell, stirring this to executiō, with that one of the foure beastes, furnisher of the Vials to the seuen Angels, Chapter 15. This last inciter, hath this common note with the former two Angels, that he commeth out of the Temple: but this hee hath singular, that he came from the Altar. So then, he is a minister of the Altar, by allusion, still to the Temple and Legal worship. Next, he hath power ouer fire: as Christ who came to sende fire in the earth: as the two Witnesses, Chap. 11. and

Luk. 12. 49. Elias: out of whose mouthes fire proceeded to deuoure their

their aduersaries: and who had power to plague the earth with all manner of plagues, als often as they would, as *2. Cor. 10. 10* hauing vengeance in readinesse against all disobedience. Now then, as by the Angell out of the Tēple armed with the sickle, are expressed heere generally and summarily, in this summary proposition, all faithful Christians, of whatsoever calling, instructed with power from God to execute his wrath against the enemies: which executors are more largely expressed in the seuen Angels, Chap. 15. So this, comming from the Altar, is the type of true Pastours: by whose plaine and powerfull preaching, the other are informed and stirred to cōsecrate their hands to the Lord. Euen to *serue Babell as shee hath serued vs.* As accordinglie, Chapter 15. The seuen Angels receiue the vials of wrath from one of the foure beastes. Of whom Chap. 4.

C H A P T E R X V.



ENCE, is the storie of the last wrath, for small destruction of the enemies, to the peace of the church, that the kingdoms of the world may be Gods and Christs. *Chap. 11. 14* Vpon obstinate impenitencie against fixe Trumpets, Chap. 9. 21. The fulfilling of this wrath was sworne to come in the dayes of the seuenth Trumpet, Chap. 10. Vpō sounding of the seuenth Trumpet, summarily denounced, Chap. 11. And summary executing thereof proponed, Chap. 14. in the end. Whereof heere, the larger narration, hath the executors, Chap. 15. Their execution in order, Chapter 16. Cleared more largely, Chapters 17. 18. 19. and 20. Whereupon the gracefull condition of the Bride victorious, is magnificklie set downe, Chapter 21. and 22. This whole matter, is that other great signe seene in heauen: to distinguish this part of Storie, from the preceding in the three last Chapters, called also a signe in

heauen. This is that, which *Math. 24.* is called, *the signe of the sonne of man.* For hee and his iudgements, now are made manifest. As not inconueniently, the other might bee called the signe of the Dragon.

2. In this Chapter, from the beginning to the fifth verse, is set downe the greatnesse of the errand: thence to the end, the disposing of the instruments for execution thereof: the greatnesse of the matter, is first summarilie proponed in this, that hee saw a signe, a great, yea, a maruellous signe, and, in heauen. That Chapter 12. was a great signe; but this is both great and wonderfull: euent *the signe of the sonne of man in heauen.* This great wonderfullnesse, is shewed in the Ministers, Angels: their number, seuen; their employement, to bee executors of God his last wrath, for finishing of the mysterie, Chapter 10. For his Spirit would no longer strue with men, *vers. 1.* Next in the effect and end of their worke, to the 5. verse. Which are, the destrustion of Antichrist: that the Saints, victorious ouer him, may praise God; and by the greatnesse, equity, and truth, of his iudgements *manifested*, al men may feare, glorifie, and worship him, who onely is holy. For expressing of this effect and end, the Church and her condition, in, & vpon this execution to follow, (ioyfully vpon sight of the instruments prepared, preconceiuing the certaine euent) is set down, in the victory and song thereof. In the victory, are the meanes whereby, and the party ouer whom. The meanes, are *a glassie Sea mingled with fire*: the pure word of God mingled with the vertue of the holy Ghost, *Chapt. 4.* The victory, is ouer the Beast, his image, his marke, and number of his name: to shew it now, full and perfit. In their song, are first, the quality, that it is a song of praise, for a maruellous deliuerance, and ouerthrow of a great enimie: such as *Moses*, vpon such a case, did sing at the red Sea, *Exod. 14.* Secondly, it is in praise of the Lambe, through whom they obtaine this victory, and in whom the Father is glorified: and not in praise of *Moses*, who is the seruant of God, *Heb. 3. 3.* Chapter 22. 9.

and

and 19. 10. Thirdly, their disposition is noted, in that they haue the harpes of God, giuen by him, for his praise: that is, well-tuned hearts, filled with ioy & loue, in conscience of his benefits, and bursting out in thankgiuing. For hee onely putteth a new song in the mouthes of his seruants. Lastly, the tenor of their song is in two: the praise of God his works and waies; and the sequell thereof. The praise of his workes, is, that *they are great and maruellous*: according whereto, hee hath a competent title, *Lord God almighty.* The praise of his waies, is that they are *iust and true*: and competently thereupon, hee hath the title of *King of Saints.* In infinite authority and power, yet to hold euer a iust and true way, is a great praise. Now, the sequell hereof is, that he onely be feared, glorified, and worshipped of all. And that for two reasons. First, because hee onely is holy, and not the Beast, who sacrilegiously busketh his head with that blasphemy. Next, his iudgements are now *made manifest* to al: so as, who before, worshipped & wondered after the Beast, as hauing none equall, or able to fight with him: now, in his iust and manifest ouerthrow, may know, and praise God onely holy. For Christ now sitteth on a *white cloude* iudging him. Compare this 4. verse with the 7. of *Chap. 14.* and see what wisdom.

3. Before we enter in the second part, in the disposing of the instruments for this great execution: the interpretation giuen of the glassie Sea mingled with fire, is to bee cleared.

4. That the glassie Sea is the type of the pure word, and pure worshipping according thereto; see vpon the 4. Chap. Heere the allusion is to that story, *Exod. 13. and 14.* When *Moses* and *Israel* with him hauing past the red Sea, standing on the shore thereof, and seeing *Pharao* and his host drowned therein, they praise God, singing *the song of Moses*. Of this allusion, while men marke not narrowly all the points of coueniency, the place is diuersly mistaké. Some taking this *Sea mingled with fire* to bee but the type of great troubles; thorow which the Church now hath escaped;

heaven. This is that, which *Math. 24.* is called, *the signe of the sonne of man.* For hee and his iudgements, now *are made manifest.* As not inconueniently, the other might bee called the signe of the Dragon.

2. In this Chapter, from the beginning to the fifth verse, is set downe the greatnesse of the errand: thence to the end, the disposing of the instruments for execution thereof: the greatnesse of the matter, is first summarilie proponed in this, that hee saw a signe, a great, yea, a maruellous signe, and, in heaven. That Chapter 12. was a great signe; but this is both great and wonderfull: euen *the signe of the sonne of man in heaven.* This great wonderfullnesse, is shewed in the Ministers, Angels: their number, seuen; their imployment, to bee executors of God his last wrath, for finishing of the mysterie, Chapter 10. For his Spirit would no longer strue with men, *vers. 1.* Next in the effect and end of their worke, to the 5. verse. Which are, the destrustion of Antichrist: that the Saints, victorious ouer him, may praise God; and by the greatnesse, equity, and truth, of his iudgements *manifested*, al men may feare, glorifie, and worship him, who onely is holy. For expressing of this effect and end, the Church and her condition, in, & vpon this execution to follow, (ioyfully vpon fight of the instruments prepared, preconceiuing the certaine euent) is set down, in the victory and song thereof. In the victory, are the meanes whereby, and the party ouer whom. The meanes, are *a glasse Sea mingled with fire*: the pure word of God mingled with the vertue of the holy Ghost, *Chapt. 4.* The victory, is ouer the Beast, his image, his marke, and number of his name: to shew it now, full and perfit. In their song, are first, the quality, that it is a song of praise, for a maruellous deliuerance, and overthrow of a great enemy: such as *Moses*, vpon such a case, did sing at the red Sea, *Exod. 14.* Secondly, it is in praise of the Lambe, through whom they obtaine this victory, and in whom the Father is glorified: and not in praise of *Moses*, who is the seruant of God, *Heb. 3. 3.* Chapter 22. 9.

and

and 19. 10. Thirdly, their disposition is noted, in that they haue the harpes of God, giuen by him, for his praise: that is, well tuned hearts, filled with ioy & loue, in conscience of his benefits, and bursting out in thankgiuing. For hee onely putteth a new song in the mouthes of his seruants. Lastly, the tenor of their song is in two: the praise of God his works and waies; and the sequell thereof. The praise of his workes, is, that *they are great and maruellous*: according whereto, hee hath a competent title, *Lord God almighty.* The praise of his waies, is that they are *iust and true*: and competently thereupon, hee hath the title of *King of Saints.* In infinite authority and power, yet to hold euer a iust and true way, is a great praise. Now, the sequel hereof is, that he onely be feared, glorified, and worshipped of all. And that for two reasons. First, because hee onely is holy, and not the Beast, who sacrilegiously busketh his head with that blasphemy. Next, his iudgements are now *made manifest* to al: so as, who before, worshipped & wondered after the Beast, as hauing none equall, or able to fight with him: now, in his iust and manifest overthrow, may know, and praise God onely holy. For Christ now sitteth *on a white cloude* iudging him. Compare this 4. verse with the 7. of *Chap. 14.* and see what wisdom.

3. Before we enter in the second part, in the disposing of the instruments for this great execution: the interpretation giuen of the glasse Sea mingled with fire, is to bee cleared.

4. That the glasse Sea is the type of the pure word, and pure worshippe according thereto, see vpon the 4. Chap. Heere the allusion is to that story, *Exod. 13. and 14.* When *Moses* and *Israel* with him hauing past the red Sea, standing on the shore thereof, and seeing *Pharao* and his host drowned therein, they praise God, singing *the song of Moses*. Of this allusion, while men marke not narrowly all the points of coueniency, the place is diuersly mistaké. Some taking this *Sea mingled with fire* to bee but the type of great troubles, thorow which the Church now hath escaped;

and

Y 2

accor-

according to the speech *Psalms* 66. *Thou hast brought vs thorough water and fire.* But this is not all whereto heere the spirit will lead vs. Others, take it for the treasure of meanes, which God hath euer in readinesse, as before his throne, to destroy his enemies. But this is too generall. For here, a speciall treasure is meaned of the meanes, whereby, as Antichrist is ouerthrowen and drowned, so God his Church is saued. And this is, the treasure of the pure worde of God, and power of his Spirit mingled therewith. For, wee must all, be begotten of the word and of the spirit; and be baptized with water and with fire. And by this word and spirituall vertue thereof, must Antichrist be foiled. As in the red Sea, the people of Israel were baptized, *1. Corinth.* 10. wherein *Pharao* was drowned. And as Israel was baptized vnder the cloude, which to them, was a pillar both of a cloud and of fire (of refreshment and light) but to the *Egyptians* a pillar of darknesse. In which respect, the red Sea, wherein, and the pillar, vnder which they were baptized, were types of the true word and spirit, whereby the true Israel of God are begotten to immortality, and the enemies ouerthrowen. So, by allusion thereto, the Church victorious ouer Antichrist, and that great City, which spiritually is called *Egypt*, is said to stand at a *glasse Sea mingled with fire*: that is, in the cleare light of the word mingled with the vertue of the holy Ghost; whereby they are victorious, and furnished with the harpes of God: but Antichrist therein is drowned, *2. Thess.* 2. From this Sea, they labor to diuert vs to cisternes of their own digging, which are full of bloude. But heere, is our victory and wisdom, whereby to count the number of the Beast his name; and so, to overcome him, his image, his character, name, and number. The Sea of the Fathers in a third part is bloud, Chapter 8. So as thence, wee may (if wee bee not wise to discern) draw death als well as life. The Sea againe of the Church of Rome, in latter state, is all bloody worlum, Chapter 16. This Sea, hath this different note from
that,

that, Chapter 4. that this is mingled with fire. The fire is there also, but set out in seuen burning lampes distinct from the Sea: heere the fire is mingled therewith, and that of purpose, to leade vs to take vp a great point of wisdom in the diuersity of God his dispensation in this last cleare light of the Gospell, for Antichrist his ouerthrow, from that first, in the Apostolike time, for casting the Dragon on the earth. At the first going out of the Gospell, to conciliate thereto the more credit, and to shew plainly whence the vertue, accompanying it came, there was then a distinct dispensation of the spirit, in outward and visible signes, as clouen tongues, and fire: extraordinary effectes and operations: as gifts of tongues, healings, and working of miracles: and by a singular and visible manner of donation, as, imposition of handes of the Apostles. But, in this last reuiuing of the Gospell, the word should be cleare and pure as at the first, and accompanied with the force of the spirit: yet the dispensation, donation, and operation of the holy Ghost should not bee in that manner, but should bee mingled with the word: the spirit and vertue thereof, accompanying the preaching of the Gospell; yet so as no visible or distinct symbol thereof should bee as at the first, (for now, the preachers are feated by swallowing of the little booke, Chapter 10.) no miraculous operations: finally, no donation but such as, with the word and by the word preached, the spirit should worke in the Saints. So as miracles, in these last times, are no notes of true preachers. And this diuersity of dispensation is exceeding wise, and requisite for the times. At the first the Gospell was not, onely to bee opened, to the world lying in darknesse, but also confirmed, to be from God. Now, it hath that credit with al; but being buried in ignorance, was to bee cleared. Neither must wee take this so, as if at first, the preaching of the Gospell had wanted that accompanying vertue. For euen
then it was not in words but in power, & was mingled with fire. No doubt, but *Iohn* his doctrine and baptisme, had with it

the vertue of the spirit in those that beleueed: for faith is the effect of this fire. And out of all question, *Apollos* had the spirit in some good measure, when hee knew but the baptisme of *Iohn*. And these Samaritanes, who by the preaching of *Philip* receiued the Gospell & were baptized, had the spirit before the downe-comming of *Peter* and *Iohn*. But at the beginning, were ioyned the visible symboles donation, and miraculous effects of the holy Ghost, to procure reuerence and credit to the Gospell, & to shew whence cometh al spiritual vertue, to faith or conuersion: & the outward healing of diseases, to lead vs to know the power of the word and spirit, in the quickning & life of the inward man, & curing spirituall diseases of the Soule. Neither must wee imagine that now the spirite is so tyed to the word, as whoeuer heareth it, receiueth necessarily the spirit. For many heare whom it profiteth nothing, because it is not mixed with faith: but the gift of the holy Ghost is now no other way dispensed, but by the word preached: wee feeling the force therof, but neither seeing whence it cometh, nor whither it goeth. So whatsoever spirit one pretend without the word, it is the spirit of error.

Heb. 4.2.

Iohn 3.8.

Ips. 59.21.

5. Now, how these Ministers of the last wrath are seated and prepared to this great execution, is shewed from the first verse to the end. And first, whence they are. 2. How disposed. 3. Wherewith instructed, and by whom. 4. By what power it is, that so great a worke is effectuare. They come out of the Temple of the Tabernacle of Testimony in heauen, now opened, that is, out of the true Church militant (this is implied in the word Tabernacle) now made patent and visible. This first note shewed, both what they are, and of what time. They are members of the true militant Church, who by the light of the Gospell, the Church being reformed and opened, are stirred to the worke. For God turneth the heartes of Kings, who earst gaue their Kingdomes to the Beast, & weare his hornes; to hate now the whore, and eat her flesh, Chapter 17. For her fall shall not be by Kings of the East or Mahometans; but by reformed

med Christians: whereof wee see already good degrees, praised be the King of Saints. This note also pointeth the time of this execution, to bee in the dayes of the seventh Trumpet, according to the Oath, Cha. 10. Vpon the sounding of which, Chapter 11. followed the opening of the Temple in heauen, and cleare sight of the Arke of the Testimony, and thereupon lightnings, thundrings, &c. Now heere, these seuen Angels, Ministers of God his last wrath come forth of the Temple opened, and goe to execution. Thus the spirit by cleare notes, leadeth vs to couple rightly the course of this Prophecie. Which, from the beginning hath so plaine a way, as all being comprehended in seauen Seales, sixe thereof bring the first sorrowes: the seventh opened, yeeldeth seauen Trumpets, whereof, sixe bringing the second euils: and these working but further induration, Chapter 9. The seventh Trumpet sounding, yeeldeth these seuen Angels with seuen Cuppes of the last wrath. Whose story by the narration, wisely & exceeding purposely in the 12. 13. and 14. Chapters interiected, was till now delayed.

6. The disposition of these Angels is shewed in their apparell, which is linnen, and that both pure and bright, and girded to them with a goldé girdle about the breast. White linnen apparrel is the garment of al Saints: who in Christ are made Priests to God, by putting on & girding to, or applying Iesus Christ to their hearts by the girdle of faith, more pretious then gold to righteousness and holiness. But here in these Angels, this commo garment hath a speciall relation to their speciall calling. To shew that this execution should bee iust and vpright, not only, in respect of God the iust Iudge, whose *ways are iust and true*, but euen in respect of the Ministers also, who in the light and assurance of faith, should in the zeale of God and of his worship bring downe Antichrist. For blessed shall hee be called, *1. Pet. 2.7.* that rewardeth her as shee hath serued vs. *Psal. 137.*

7. They are instructed hereto with golden Vials or Cuppes full of wrath, euen the wrath of God that liueth for

for euer. Golden cuppes were also holy vessels of the Sanctuary, to shew heereby likewayes this to be a pure work like gold, and holy, and acceptable. And the wrath powdered out is euclasting, as hee whose wrath it is; *for according to his name, so is his feare: and as is the man, so is his strength.* Here to also serueth the kinde of Instrumēt. At the iudgements by the sixe Seales, some cry was alwayes ioined to wake, if it had beene possible men to learne. The Trúpets sounded loude, in sixe of them God giuing Iezabel time to repent, Chapter 3. and 9. Heere vpon obstinate impenitencie, out of golden bowles, wrath without noife is tumbled. The seuerall degrees whereof, in God his patience, Chapter 16. yet more argueth and aggrauateth the obstinacie of the enemies still more and more endured to endlesse wrath.

Chap. 18. 6.

8. These cuppes are giuen to the Angels by one of the foure beastes, that is, by the true Pastors of the Church, Chapter 4. to shew, that through the cleare light of the Gospell preached, Antichrist being laide open, the hearts of God his faithfull seruantes shall be filled with holy indignation and zeale to imploy their power to God his honour, in his ouerthrow, stirred thereto by the preachers of the truth. *Reward her as shee hath rewarded you, &c. according to the Cuppe shee filled to you, fill her the double.* This was summarily touched in the end of the 14. Chapter, when the Angell from the Altar hauing power ouer fire, stirred the other to cut downe the grapes of the earth: the which same thing is heere more largely explained. That this is said to be done by one of the foure Beastes, as it sheweth them to be the stirrers to worke, so, (according as their diuers faces expressed diuersitie of gittes, as for diuers times and cases is requisite) to signifie the imployment at this time of such as were fittest, whether for wisdom, as Men to spie out the Beast, or rather (that being already done) for leonine courage, roaring and thundring, Chapter. 10. to encourage and terrifie. How it be, what of one of them is done, is done of all.

9. The

9. The power, whereby this great execution is borne out, that it can not bee stayed, is God his glorious and powerful presence in his owne true Church opened and made visible, before fuming in wrath against Antichrist: so, as neither dare these Ministers but execut their charge. The feare & loue of God, and knowledge of his terrour stirring them: neither any enemy impede the course of God his iudgements till they be finished. For the Beast must goe to destructiō: and the Whores louers shall stand abacke affraide at her burning, Chapter 18. And what is it else, that miraculously hath and yet doeth beare out against Antichrist his power and malice; *VVho, if the Lorde were not on our side, would haue eaten vs vp, and as mightie floudes haue ouerwhelmed vs in the depth: but the Lord is our helper. Peoples beare it, and are afraid. Sorrow commeth on the Inhabitants of Palestina.* Now this type is not so put, as if the Saintes this time should be debarred from the presence of God in his Church. But by allusion to the 40. of Exodus, 1. Kings, 8. Psal 6. to shew a great and powerfull presence of God in his Church, newly reerected from vnder Antichrist his tyrannie, where through the execution shall haue no let. It is true, that the resort (albeit very frequent and dayly encreasing) shall not be such during the plagues and smoking wrath of God, as when Euphrates is dried vp, the high places taken away, and Baal destroyed. When the twelue Portes of the new Ierusalem shall bee cast open continually to receyue from all quarters both Iewes wakened by a voyce from the Throne, and the Kinges of the East with them comming to worshippe Iehouah the Lorde of hostes, who then shall be the onely one Lord in the earth, & his name one. To which, the sixt Cuppe shall in the owne time prepare the way, and which in the seuenth shall be fulfilled, and so the mysteric finished, in the accomplishment of all foretold by the Prophets, Chapter 10.

Psal. 124.

Exod. 15. 14.

Chap. 11.

Chap. 19. 5.

Chap. 16. 12

Zach. 14. 9.

18. 3. 21.

Z

CHAP.

CHAPTER XVI.



IN the 15. Chapter was the preparation for the last wrath. Heere is the particular execution in seuen degrees, according to the number of the Ministers thereof, which degrees in order & manner haue a great resemblance and relation to the degrees of Antichrist his rising in the Trumpets, to shew the wisdom and iustice of God, in rendring measure for measure, and bringing him downe as he arose. The resemblance hath made many to thinke both to be of one matter and time. But these Vialls are all powred on the Beast and his marked ones, whose height in working began but in the first Trumpet.

2. This execution is commanded verse first, from the Temple, as a holy and iust worke, with a loud voice, as a matter important, and to be performed with care: to the Ministers, who being prepared attend the signe. The execution is vpon the earth; that is, the earthly sorte of men, thorow all the plagues, euidently designed to bee Antichrist and his adherents, It is executed by seuen degrees, to shew God his patience in his greatest wrath: in each degree is the common signe, of powring out the Viall, and the ensuing effect first or secundarie.

3. The first Viall is powred on the earth. Where, the earth must bee vnderstood according to the relation it hath in collation to the subsequent thinges, and degree which in that respect it holdeth: to the sea, riuers, sunne, throne, *Euphrates*, the aire. For, as when the earth, or the Earth & Sea are opposed to Heauen, then thinges below are opposed to things aboue: earthly or vnstable thinges, to things heauenly and permanent: so in this place, as also in the first Trumpet, it must be taken, as the order of arising degrees in comparison requireth, for the first and lightest degree of iudgement, as the earth is the lowest and lourdest of elements: as the earth is taken in the first

verse,

verse, all the Vialls are powred on the earth, because all are on the earthly, Antichristian kingdome: in this other sense of the earth, the first particularly, is powred thereon. The effect thereof is, that the filthinesse, loose life, hypocrisie, auarice, pride, symonie, and other vices of the Clergie, and Church of Anttchrist, breake out to the view of the world (long blinded) as filthy boiles. The allusion is to the sixth plague of *Egypt*, where-thorow the Enchanters were no more able to stand before *Moses*. This was the first degree of the fall of Rome, when God to make them detestable, discouered their sores; so as these enchanting bewitchers were confounded, and could no longer abide the light. The accommodation of Storie is most cleare: where by numbers their auarice, pride and hypocrisie is highly exlamed against: Few daring yet challenge their doctrine and worshippe: yet their persons thus falling first in contempt, it made way to the next Cuppe. Now, as in the first Trumpet, contention and selfe loue ioyned with cruelty, like fire & haile mixed with bloud, cast on the earth, made the first great degree to Antichrist his rising, by burning vp all true loue, life, and holy zeale of religion: so, the first open degree of his fall, is by the cuppe of wrath powred on the earth, euen the discouerie of their hypocrisie & filthinesse, whereby they were seen to be void of all true Religion.

4. The second Viall maketh a higher degree, in that not onely the persons, who worshipped the Beast, and receiued his Characters, are for their filthinesse, odious; but now, euen their common doctrine and ordinarie worshippe becommeth vile and corrupted as bloudie worsum, deadly to all that drinke thereof, and abhorred of men, who in the cleare glasse Sea before the throne perceyue the stinking rottenesse of this Asphaltites. How after the contempt of the persons for their abominable filthinesse, next, all their worshippe and doctrine of pardons, reliques, indulgences, holy water, crossings, soull-Masses, pilgrimages, processions, inuocation of Saintes,

Z 2

bap-

Exod. 9. 12.

baptizing of bells; magicall coniurations, forged miracles, foolish Legends of lies, and the rest of that sea of rotten bloud beganne to stinke in the noses of men, is more then eident: their whole worshippe and common schoole Diuinity now standing as the Sea of *Sodom*. Compare this Viall for kind and degree to the second Trumpet.

5. By the third Viall, their riuers and fountaines of waters are turned into bloud. When by *Moses* the floud & al stanks and ponds of *Egypt* were turned into bloud, (for thereto in this and the former Viall the spirit alludeth) the *Egyptians* digged to themselues wels to drink of. When in the dayes of *Ahab*, through parching drought, all other waters failed, hee and *Obadiab* seeke to the riuers & fountaines. So the common Sea of Popish worshippe and doctrine becomming vile: the last refuge, for preferuing the liues of their Beasts, is their riuers and fountaines, whereby their Sea is enriched, and which by kind should be more cleare and sweet. But these are also made bloud, and that in two respects. Their riuers and fountaines are their great and learned Doctors, and grounds, whence these as riuers carry waters, as from springs, to sweeten if it were possible that rotten sea. But howsoeuer, in some outward degre they appeare to haue some more freshnesse; yet they are but bloud, and to drinke of them it is deadly. They labour much to excuse and maske the grosse rottennesse of their sea, and to sweeten it with eloquence, aide of Arts and Philosophy: and yet all is bloud. They busie themselues to bring warrands from the Fathers: but almost, all from that third part of that ancient sea, which in the second Trumpet was made bloud: & from these fountaines and riuers which in the third Trumpet were for the third part made bitter and mortall. And what cleare and sweet water might both from Scripture and Fathers be brought for cure of their Sea, they by false glosses wrested interpretations, cuttings, & caruings turne all into bloud. The second respect, in which their riuers and fountaines

are

Exod. 7.

1. King. 18. 5.

are said to become bloud, that we should not misse to take vp, the Angell excuter, praiseth God his iustice therein, and another from the Altar (a sure testimony from Christ himselfe) cōfirmeth his saying. And this double testimony both of the executers and ministers of the Altar, true Pastors encouraging to execution, so warranteth the equity of this point, that men need not be remisse or stayed with any faint doubts from executing this iust worke. And certainly the Spirit in this double proclamation of God his iustice heerein, seemeth in diuine wisdome to haue foreseene and forehewed the faintnes of men in this so aproued an errand. The point is, because their riuers and fountaines, euen their head Clergy-men, entertainers, nourishers, and vpholders of all that stinking sea, haue beene bloody murderers of the Saints and Prophets, and occasioners of all bloudshed in the earth (the Whore Chapter 17. beeing drunke with the bloud of Saints, and all the bloud of the earth being found in her, Chapter 18.) Therefore the Lord in his iustice, now giueth them bloud to drinke, euen measure for measure. And the Cuppe that shee filled to vs, shee now tasteth in her course. Wherein is performed what for consolation was spoken, Chapter 13. *If any kill with a sword, hee must bee killed by a sword.* The performance of this wee haue in some measure seene, and daylie see, in such Countries wherein the Lord hath raised the light of this Gospell, while their continuall conspiracies and treasons against the states and liues of Princes, compell men (otherwise, but preposterously pittifull, and for all this double denounced warrant of the equity of the worke, but too slow) to giue them the due recompence of their bloody practises. But the effect hereof will bee still more and more perceiued. For there will bee no end of their tragicall attemptes, till that bloudie state bee destroyed for euer. These are the Martyres, the Church of Rome can glorie of: Heere a diuine artifice of the Spirit is not vnworthy the marking: that as in expressing the first sufferings of the Church by the dragon,

Chap. 4. 10.

*Obadiab 16.
Isas 49. 26.
and 55. 22.
23.*

Chapter 12. who giueth his power, throne, and authority to the Beast, allusion was to the condition of the olde Church in *Egypt*: so heere in the first degrees of finall wrath, allusion is to the plagues there. Like as in the Chapter 15. vpon preception of the last degree, the song of *Moses* was sung at the glassie sea.

6. The fourth Viall is on the sunne; whereby the beast his marked ones are plagued: the cleare light of the Gospell (shewing Christ the sunne of righteousness) now so shining, as in place of glorifying God by repentance, and acknowledging of their error and workes of darkenesse, they as the children of darkenesse, and hating the light, whereby their workes are reprobued, boile in despitefull rage, and are burnt vp with enuie and malice, as were the Pharisees at Christ his cleare doctrine and euident myracles: and that *Stephen* hauing his face like the Sunne. And they blaspheme God in blaspheming his truth, and true Church; speaking euill of the way of righteousness: their desperate rage still increasing as the light groweth, because induration in impenitency is a common effect of all these plagues. In that, howsoeuer God hath his owne single ones to pull out of that Kingdome, yet the body is not reclamable, but must goe to destruction. Compare this with the fourth Trumpet. The light of the Gospell is a plague and torment to the reprobate world, as the two witnesses, Chapter 11. were a vexation. Here the first effect of this Viall is rage, the second blasphemy.

7. The fifth is on the throne of the Beast, that is, on his Kingdom, as the next words interpret, and as the whole frame of Scripture speech euinceth. The throne of *Dauid* is for his Kingdome. The Throne is established: for the Kingdome is established. Satan his throne, Chapter 2. and 13. for his kingdome. The first effect hereof is, their Kingdome looseth the glory, lustre, pompe, and wonted estimation, and becommeth contemptible. Whereupon the secondary effect followeth, in them, of desperate sorrow,

Iohn 9. 30.

Eph. 5. 19.

18. 7. 54.

row, expressed by a gesture of men, extreemly grieued. *Gnawing their tongues*: and obduration in impenitency and blasphemy, their sores by the light of the Sunne beeing more and more laid open, and thereby their sorrow augmented. For their workes, see Chapter 9. And withall consider what a wise and iust retribution. As, by falling from heauen to the earth, and from being starres of light to become ministers of darkenesse, they opened the bottomlesse pit, and let out darkenesse, by the smoake thereof eclipsing all true light, and so erecting the kingdome of darkenesse. So heere, by the cleere arising light of the Sunne of righteousness, all the earthly and wordly account of their Kingdome becommeth contemptible, and is darkened. And as, by the doctrine of darkenesse, they, like Scorpions, stinging men, tormented their consciences: so the light opened, and discovering their treachery, tormenteth them with anguish and sorrow. This effect, both first and secondary, we see already in great part, but shal yet see more. For, albeit these plagues here, haue their owne degrees for order of working, yet still the former hold on with the subsequent, till all together, in the ende, bring finall destruction.

8. The sixth Viall is notable in many circumstances. It is poured on *Euphrates*: the effect is, drying the waters thereof. This effect is for a speciall end, that the way of the Kings of the East may be prepared. Against this effect, and apparent sequell thereof, a great endeauour is shewed, and the euent thereof. The endeauour, is of the principals, *Dragon, Beast, and false Prophet*, by their instrument, (a pestilent broode, and well resembling their origine) *foule spirits, and spirits of Diuels*: so is their quality. Thir dealing is, to goe to the Kings of the *Earth*, strangers from heauen, whom they may perswade importunely crouting like frogges, night and day in their eares. Their force of perswasion is, by working signes, thus to shew the to bee false Prophets, seducing. The ende of this their endeauour, is to gather these earthlie Kings together,

in their purpose, to vphold their tottering Kingdom, now threatning a fall: and to impede the apparant effect to which this Viall maketh preparatiō: but which God shall turne to another fine then they purpose: euen to bee gloried in their iust destruction, as the euent proueth. Now, both in respect of the great danger to be deceyued & misled by these frogges, & of the great day of God his wrath, to come on them (so much the more perilous, as it should come like a thief in the night) warning is giuē to watch, and holde the true faith: whereby, putting on Christ, and girding him to vs as with a golden girdle, we be not found naked, and so ashamed, but blessed through our garment. The euent of al this their busie trauel is expressed in this, that they gathered them to a place called in Hebrue *Armageddon*.

9. Now, because for the most part, the effect and sequels of this Viall are yet to come: in seeking the accommodation, wee must walke warilie, as the light of holy writ may leade vs. *Euphrates* properly, is that great Riuer whereon *Babylon*, properly so called, did stand, and whereto, it serued for beautie, commoditie, and fortification. It was also the march bordering *Dauid* his kingdom on the East, separating, and in a manner debarring the Easterne peoples therefrom. To both these considerations, in this allusion, the spirit hath respect. In the 51. of *Ieremie*, prophecyng the destruction of *Babylon*, hee threatneth that he will dry vp her waters. Thence, hither, to the destruction of the mysticall *Babylon*, the speech is brought. In the next Chapter, the whore *Babylon*, is saide to sit on many waters. Which are interpreted, *Kings, Nations, Peoples, and Tongues*. To shew, in great dominion and authoritie, great dignitie & strength. The drying vp then of her waters, is the decay of her authoritie, dominion, glory, and power, by the subtraction of these from her obediēce, in whom was her strength and fortification. Euen that same, which Chapt. 17. is expressed by *eating her flesh and making her naked*. Thus, fitly for this respect, and yet more for the second, the drying

ing of *Euphrates* is heere metioned, in a depth of wisdome: to shew, how that Riuer bordering the kingdome of *Dauid* on the East, and set betwixt the Easterne Kings and the blessed lande, being dried vp, the Kings of the East, should therethrough haue easie access thereto: the debarring impediment being remooued. The sence is. As *Antichrist* his rising was the occasion of darknes, and defection from the Gospell to *Mahometisme* in the East, and of the obstinate abiding of Iewes (who are most part in the East, and whom specially heere the spirit pointeth at, as the euent cleareth) in their infidelitie: and as the greatness and power of *Antichrist* still debarreth both, from embracing the Gospell, as *Euphrates* flowing ouer all his bankes, and so letting all free passage to the kingdome of *Dauid*: both *Iewes* and *Mahometans*, through the superstition, idolatrie and corruption of the Romish Church, abhorring Christianitie: so now, her waters beeing with the heat of the sunne of righteousness dried vp, an open way shall be prepared for them to receiue the Gospell. I know, how some, from the story of *Cyrus* and *Darius* Kings of the East, diuerting the course of *Euphrates*, and so surprising *Babylon*, thinke this allusion taken, to shew how mysticall *Babylon* shall in like manner, bee destroyed by Easterne Kings. But the spirit of God fetcheth nothing from *Zenophon* or *Herodotus*, but all his allusions are to holy writ. As this speech is, plainly frō *Ieremie*. And, the Prophets (who in respect of *Media*, by whose forces specially *Babel* was taken, denounce her ruine from the North) shew the weakness of that coniecture. And this Prophecie cleareth evidently that her destruction shall be by Westerne Kings, euen the hornes of the Beast, who hauing long drunke of her cup, and giuen their Kingdomes to the Beast, at last haue their hearts turned by God, to hate the Whore, eate her flesh, make her naked, and burne her with fire: and so shall make way for the Kings of the East, that is, whole States (that particular persons be not thought heere to be designed, as were the Sages, who at the natiuitie of

A a Christ,

Christ vpon sight of his star, came from the East to worship him, while Priests & Phariseis abode in blindness) which, by *Babels* fall, the cleare starre of Christ shall bring to bowe vnto him. Whereat *Herod and all Ierusalem shall bee troubled*. As their endeauour heereupon well sheweth. Now, heere, a great wisdom and delightfull congruity, in the order of God his working, is to bee obserued and admired. By Antichrist his vsurpation and darkenesse, preuailing on the fifth Trumpet, as by the swelling of *Euphrates*, the East was alienated and debarred from the Kingdome of *Dauid*: God in his iustice, losing thereafter, in the sixth Trumpet, from *Euphrates*, these Arnies of desolation and poisoning error. So heere, in the fifth Viall, the kingdome of Antichrist becomming darke and contemptible, and in this sixth Viall, all beauty, strength, and fortification beeing dried vp, the East shall come againe to the Gospell, & *Iewes* repent from their obstinate blindness and induration. God, thus wonderfully, and to the high praise of his wise grace, bringing a more ioyful effect from *Euphrates* in Antichrist his fall, then hee brought a heavy woe in his rising. And consider how wonderfully heereupon the case varieth. In the sixth Trumpet, out of the mouthes of these destroyers, from *Euphrates*, came *Three things, Fire, Brimstone, and Smoake*: By which three, the third part of men were destroyed. Heere, to disturbe als ioyfull an effect from the East, out of the mouthes of the *Dragon, Beast, and false Prophet*, three foule spirits euen spirits of Devils. That is, men led with the spirit of Satan, lyers, and murtherers like their Father, and accompanied with the effectuall deceiuableness of his working, authorized by Antichrist his state, and in speciall by the false Prophet head thereof, are sent abroad, as crouting frogges, to bestirre themselves. Who these are, the state of our time and practise of Iesuites and Seminary Priests, compassing Sea and Land, specially busie about Kings, maketh more then manifest. They beginne to see their waters drinking in, and *Euphrates* cast so great a riuer, now running in a narrow chamell

Matth. 23.

channell; and this setteth them madlings a worke. Besides their origine, they haue a speciall note of distinction whereby to discern them, that they are workers of miracles; so to shew them false Prophets, to whose begetting, authorizing, and setting a worke, all the power of the kingdome of darkenesse, *Dragon, Beast, and false Prophet*, haue ioyntly bended all their malice, force, and intising hypocrisie, as to the last puffe of Satan his mouth, and of the Vicar of his throne, for vnderpropping *Babylon*. But shee can not bee cured. For the *Beast* goeth to destruction. Heere, the *Beast* and false Prophet are distinguished, as the first and second *Beast*, Chapter 13. That heere, may bee shewed a ioynted endeauour of the head and whole body of the state. See vpon the next Chapt. Sect. 11. 18. and vpon the 19. Sect. 27.

10. The vnlucky euent, of this their endeauour, to themselves and happy to the Church: specially these to whom by this vial the way is prepared, is shewed in these words, that they gathered the to a place called in Ebrew *Armageddon*. Wherein, much matter is comprised & offered to our consideration: partly in the name of the place, but specially, in that it is so called in Hebrew. The place is *Armageddon*, a word composed of *Har* a Mountaine and *Mageddon* a plot of ground in the lot of *Manasse*: famous in Scripture, for two notable euent, the one of great ioy, the other as sorowfull. The first is in the 5. of *Iudges*, where a great victory is obtained against *Iabin* and *Sisera* at the waters of *Mageddo*: when the *Kinges* fought and were swept away. This was so noble a victory to the Church, as the *Psalmist* maketh it the measure of his wish against the enemies. The other als mournfull, is, when *Iosias* by *Necho* is slaine at *Mageddo*. Whereupon, to the *Iewes*, ensued most bitter mourning. To both these euent the spirit heere alludeth; yet with this remarkable point of difference, that where the first of them was at the waters, the second in the valley of *Mageddo*. Heere, the place is *Armageddon*, that is, the Mountaine of *Mageddon*. This difference is

Ier. 51. 9.
Chap. 17. 8.

Psalms. 83. 9.
2. King. 23.
2. Chron. 35.

purposely put of the spirit, to shew that the enemies here, should bee in some great indeavour against the Church of God, in all the old Testament bearing the name of a *Mountaine*. Not onely for God stablishing her against all assailers, and for her eminency, but also, in respect of her type in Mount *Sion*, and land of promise, which is a land of Mountaines, and for the Church her abode therein, called of *Daniel Har tsebhikadosh*. This is the Mountaine of Mountaines, wherein the Lord will destroy death; and thresh Moab as straw is threshed in Madmena: in which the Lord will destroy all that rise against her. Heerein then is implied, that this great destruction of Antichrist and his aiders, by perswasion of the frogges, shall bee in a high enterprize against the true Church: as God foiled Gog vpon the Mountaines of Israel. And the King of the North entring in the pleasant Land, and planting the Tabernacles of his Palace in the glorious and holy Mountaine. Now, as for this their purpose, causing their destruction, the place is called *Har*, a Mountaine. So, to expresse a double euent of this their enterprize, it is called *Megiddon*, by allusion to the two stories before mentioned. To that in the 5. of *Judges*, to shew, that the same shall befall all these enemies assembled by the frogges, which did befall *Iabin* and *Sisera* at the waters of *Megeddo*. And thereupon, such a like song of ioy to the Church, as is that of *Deborah* and *Barack*. To the other story of *Iosias* slaughter, the allusion is, to shew, that vpon this victory, should arise such a mourning, and that proper to the Iewes, as they had for the slaughter of *Iosias* in the valley of *Mageddo*; but of a much different kind. Euen that mourning whereof *Zachary* prophecieth in his 12. Chapter. When by this victory, the way beeing prepared for them to come and see him whom they pearced they shall bee sorry for him, as one is sorry for his first borne: and when, in that day, there shall bee a great mourning in *Ierusalem*, as the mourning of *Hadadrimmon* in the valley of *Mageddon*. When euery family shall mourne apart: and when they shall iudge themselves worthy to haue bene destroyed; God powring on them,

Dan. 11. 45.
Ezech. 20.
6. 40.
Isai 25.

Ezech. 20.
43. and
36. 31.
Zach. 12. 10.

to true repentance, the spirit of grace & compassion. And for this double effect, of the Iewes common ioy with the Church, and proper mourning, the place is called, in Hebrew, *Armageddon*. To expresse that the Iewes, conuerted to the Gospell, shall celebrate this victory, both with ioy, and also with godly sorrow causing repentance, for their begonne induration and pearcing of their Sauior. In the first Chapter, speaking of that sight of Christ, whereby all families should mourne before him, euen they who pearced him thorow; for this same purpose are put *ya* and *Amen* for Grecian and Iew, who iointly should see him, and mourn vpon sight of the signe of the Sonne of man in heauen, *Math. 24*. The same which heere is shewed in the Vials, as vpon Chapter 15. Section. 1. was declared. In like manner Chapter 9. to shew, how both Iew and Grecian, should at length know and detest Antichrist, hee is called in Hebrew *Abaddon* and in Greeke *Apollyon*. But in this place, that wee may take vp the spirituall drift of the holy Ghost, in these who shall come, vpon this victory, from the East, hee telled vs that the place shall be called in the Hebrew *Armageddon*. Not, but it shall bee so called also in Greeke, that is, the Gentiles Christians shall also celebrate this victory: but, to stirre vs to the vp-taking of a speciall effect heereof in the Iewes, of common ioy with vs, and proper mourning for their owne induration against the common Sauior, so the place is called in Hebrew. The conuersion of the Iewish people, by cleare warrant of Scripture, wee looke for. And that, not onely of certaine persons, now and then, heere and there: but assuredly, that the body of that people shall solemnly turne, to the great admiration of the world, and praise of God his both wisdome and mercy. This the Prophetes foretell clearely: the Apostle Paull most planely; yea the Lord himselte, in the prediction of their ouerthrow, *Luke 21*. limiteth the time of their beeing trode vnder, till the fulnesse of the Gentiles bee brought in. Which selte words, the Apostle vsing, *Rom. 11*. hee exponeth clearely the Lord

Chap. 16
Section. 4.

his meaning. It is a wonderful prouidence, that the Iewes, fifteene hundreth yeares, not possessing one foote of propertie in the earth, yet are kept a separate people, that in his owne time, the Lord may be magnified in his mercy & truth, towards them, to the astonishment of all the world. That the great deliuerances promised them in the Prophets, haue all their performace in Christ, it is certain: but whereof, that the full accomplishment commeth not till their soleme conuersion, it is euident, by the Prophecies cited & applied by the Apostle, to that purpose. Now, whether they shall bee brought to inhabite againe their owne Lande, albeit I dare not determine: because (it being typicall) all, promised theranent, may bee performed in their coniunction to the Church, which is the true Ierusalem from heauen: yet certainly, my heart inclineth to think so. Because their solene conuersion must bring with it, the remoouing of their reproach, and so, of necessitie, a gathering from their dispersion, to brooke a state in the eyes of the world. And the Lord his owne wordes, limiting their beeing trode vnder foote, seeme to implie no lesse: *O the deepenesse of the riches both of the wisdom and knowledge of God!* The Iewes, misconceyuing the Prophetes, are strengthened in their error of Messias yet to come, because they thinke, that before his comming, the Romane Empire must bee vtterlie destroyed; which now standeth onely in the Pontificalitie. Whereby any may well know, how great a way his fall, and of all that state with him, shall open vnto them. So much the more as in place of his idolatrous superstition (whereat they now stumble) done away, they shall see the puritie of true worship erected.

II. The seuenth and last Viall is powred in the Aire. The effect whereof is summarilie, in one worde denounced, and then typically declared. The denunciation is great: first, for the authoritie, as beeing not onely from the Temple, but also from the throne in it, euen God his owne voyce. And next, for the weight of the matter, that

that now, *all is done*. Not as if in that instant all thinges were accomplished; but, by powring out of this Viall the signe being giuen, to shewe that in the daies thereof all should bee finished according as Chapter 10. was sworne. Neither is this to bee taken for the last consummation, as neither is *the great day of God almightie* in the former Viall, for the last day: any time of God his great execution, being in Scripture speech so called ordinarily. But heere it is said *to bee done*. Because now at last, God is by this plague to destroy all enemies of his Church, and beautifie her, with peace, libertie, and plentie of grace: so as all whatsoeuer by the Prophetes hath beene foretold & promised of either, shall now haue the full accomplishment. The Church beeing freed of all troubles, and hauing but to expect her bridegrome, for whom now shee shall bee prepared. This Christ him selfe foretold: *When yee therefore see all these things come to passe, then lift vp your heades.* These words then (*it is done*) are all one with these (*now all is come to passe so as ye may lift vp your heades*). See this same speech in this same sense, Chap. 21. They are as I thinke, much deceiued, who interpret the commotions here subioyned, of the last consummation: which shall not come thus, but as a thiefe in the night, vpon a peaceable, secure, and sleeping world: when all these broiles and whole effectes of the seuen Vials, called of Christ, *Matth. 24. the signe of the son of man*, shall haue past before.

12. This great effect, thus summarily in one word denounced, is declared by continual allegorie. When the Aire is cleere & quiet, al, both sea and lande, riuers, fountaines and heavenly lightes, are calme and shine cleere. But, the Aire beeing troubled, all heere below is troubled, and for their vse toward vs, the heavenly lights are also darkned: and these fearfull effectes of *thundrings, lightnings, voyces, &c.* ordinarily doe follow. Hereby, the spirit will expresse an vniuersall and horrible commotion and alteration of the state of the earth; which in one worde hee calleth an earth-quake: yea and that so strange and huge,

Luke 21. 28.

as the like was not since men inhabited the same. It was a great earth-quake (that is alteration and vicissitude of things) when vpon opening of the sixth seale, the state of the Romane Empire was shaken, and in the sixth head, receiued a deadly wound. But in the ouerthrow of Antichrist, the Beast going to destructiō, when the cured head and Beast quickned, therein againe, shall bee slaine, and destroyed: there shall be another kind of commotion and alteration of the states of the world. So as, who seeme best fenced and hedged from all perill, as Ilandes; and who seeme strongliest stablished in greatnesse and strength, as Mountaines; shall flee away, and bee so vndome, as they shall bee found no more. And so, it is no maruell that this alteration shall bee conioyned with terrible plagues and iudgements vpon the wicked, like *haile from heauen of a Talent weight*: who notwithstanding, remaine indured against God, and blaspheme still.

13. The effect of this earth-quake, is declared to be on the state of Antichrist and his aiders; vnder the names of *the great City diuided in three, the Cities of Nations falling*. Wherein, *great Babel is now remembred and rewarded*. The Nations did tread vnder foot *the holy City*, Chapter 11. And heere their Cities fall. In the streets of the *great City* God his Prophets lay murdered, vnburied and mocked *three dayes and a half*. Heere, that great City is diuided in three. And so, that bewitching *Babel*, whose fall was denounced, Chap. 14. now commeth to ruine. For, by all these, that one state is meant; but that, with her fall shall bee conioyned the fall of many great kingdomes, and all the face of the earth shall be altered. Which, besides the reason of her greatnesse, is yet the lesse wonderfull for this, that with her fall shall come on, the conuersion of the Iewes and orient with them, and apparantly by them. The subsequent Chapters, wherein this is more amply set foorth, maketh the matter cleare. Now what particularly is meant, by renting of the great City in three, till the euent declare it. I dare say no more, but that apparently is shewed the ouerthrow
and

and dissipation of all the strength of that State: which consisted in the ioyned power, counsell, and working of *three*. The Dragon, Beast, and false Prophet, verse 13. Or if heereby, the holy Ghost will giue vs to take vp such an vtter exterminion as is shewed *Ezech. 5. or 6. 12*. Or, if this diuiding in *three*, hath relation to the order of destruction set downe in the subsequent Chapters, in three degrees: first of the Whore, Chapter 17. and 18. next of the Beast & false Prophet, Chap. 19. and thirdly, of the Dragon, Chapter 20.

CHAPTER XVII.



WE haue heard the seuen degrees of the last wrath, whereof the seuenth hath in few words, so strange an effect summarily implied, as a larger manifestation thereof, was necessary. Which accordingly the Spirit giueth; in the parties destroyed: maner, measure, and euent of their ouerthrow.

2. The parties destroyed, are the Whore, in this and the next Chapter. The Beast and false Prophet, Chap. 19. And lastly, for an absolute victorie, the Dragon Chap. 20. Whereupon insueth the goodly and gracefull state of the Church, Chap. 21. and 22.

3. To the sight and perception of the damnation of the great Whore, *John* is first exhorted and disposed by one of these Angels which had the seuen Vials, 1. 2. and beginning of the third verse. Secondly, a vision is exhibited till nere the end of the 6. verse. From thence, to the end of this Chapter, the vision is expounded by the Angell.

4. In the action of disposing *John* to the preception of these things, are the instrument and his endeauor. The instrument is one of these seuen who had the Vials. To shew, that the time when the Vials should bee a powring out, would bring with it a more cleare knowledge, of Anti-

christ, and of the trumperie of this Whore, great by his power and credite: and should waken vp & dispose men to see more evidently these thinges which before were but of few, or then obscurely knowen. Thus by degrees light groweth. The Angell his endeauour to this end is two-fold, in that both with voice he stirreth vp, and carrieth Iohn in spirit to the wildernesse. To let vs see, that for perception of such things we are not only to be wakened vp from our natuall dulnesse, but must in a maner be separated from our selues, and all common conuersation of the world: which yet standeth not so much in the retreat of the body, or retirednesse of place; as in right disposition of spirit. This Angell stirreth Iohn to perception, by an argument frō the great sight he was to shew him, *the damnation of the great whore*, which accordingly he performeth in showing the Whore, this Cha. and her damnation, Ch. 18.

5. The greatnesse of this Whore (for further wakening vp of Iohn (and vs in his person) is yet amplified by 3. Arguments. First, her great Dominion in these words, *which sitteth on many waters*. So interpreted, verse 15. therefore fitly is the decay of her estate called drying vp of her waters, Chapter 16. 12. Ier. 50. 38. and 51. The second Argument is from the persons, with whom shee playeth the harlot. First, for qualitie great, as being *Kinges*; next for number, *many*, as indifferently, committing whoredome with *all the Inhabitants of the earth*: thus being both a great & a common whore. The third Argument is, her whorish and deceyuable perswasion; like that Prouerbes 5. by her alluementes, subtilitie, deceyuing men as with wine, and making them drunken, so to dote more and more on her, as men drunken, lust aye the more after wine, till becoming altogether senselesse, all true iudgement be stollen from them. This is it which maketh all paines takē with superstitious Idolaters for their conuersion to bee vnprofitable: as it is but folly to deale with a drunken man while his wine is on him. This is that *Babylon*, Chapt. 14. against which, the heavy wrath there denounced, heere
taketh

taketh full execution. And for clearing the equitie thereof, it is most plainly heere opened what shee is, & of what time, and state.

6. To Iohn thus prepared, appeareth the vision of a Woman sitting on a beast, and properties of both. Of the Beast his properties we will speake in the Interpretation of the vision which the H. Ghost him selfe giueth. The woman is glorious in all worldly pompe, & royall magnificence, wherby she dazeleth the eyes of men; shee is a most abominable Harlot, prouoking to detestable Idolatry and superstition, and in place of the healthsome waters of life, propining her owne traditions and deuises (for *stollen waters are sweet*) which in detestation thereof, the holy Ghost here nameth by an abominable name, This shee doeth vnder faire pretences, deceyuing with a golden Cup. Shee is an impudent professed Harlot, and mother Harlot of the world; and yet with such deepe subtilty covering her practises, as none shall read that which is openly written on her fore-head, but the lightned by the Spirit, to finde out the mysterie. For shee is like that adulterous woman, Prou. 30. 20. *which eateth and wipeth her mouth, and saith, shee hath done nothing*. Finally, shee is a cruell murtheresse of Saintes. Shee sitteth on the Beast, as borne vp by him, and hauing all this glorie and bewitching power to deceiue, onely through that credite & estimation which shee hath by the Beast her aduancer.

7. This Vision worketh in Iohn admiration, yet not such as was that Chapter 13. of them who admire and follow the Beast, and that heereafter verse 8. but no thelesse hauing mixed with it some such infirmity as required a wakening of him from a vanishing astonishment, wherein many lie benūmed in these our dayes, who yet wōder not the first wōdring. This effect of the vision occasioneth the interpretatiō. First of the Beast who is summarily described vers. 8. and after more plainly expōned in the interpretatiō of the heades & hornes. His summary description is by his stable and yet variable condition,

Ierem. 31. 7.

Chap. 14.

Section. 3.

Abac. 1. 5.

Ab. 13. 31.

which in those who are not written in the booke of life, worketh such admiration as was that, Chapter 13. This Beast then in some sort and respect, had beene before that time, wherein *John* seeth him, and in some respect and condition was euen then, albeit not as it was before, neither as it should be thereafter: and was yet to come in a different respect and condition from either. And as it was yet to come (which is the condition and time, wherein here it is to bee taken and considered) it hath two remarkable notes. One is, that it should arise out of the bottomlesse pitte, which albeit in some sort it may bee said of all wicked powers, yet it is in a singular manner proper to Antichrist, Chap. 9. and 13. the Vicar of the Dragon his kingdom, the Angell of the bottomlesse pitte, the aduersary, the man of sin, and sonne of perdition. His other note is, that hee goeth to destruction: whereof hereafter.

8. This description, so obscurely proponed, as in a riddle, the Angell most clearly openeth in the interpretation of the heads and hornes: so as it is maruell why any should seeke after any other sense of the Angels words, then that which himselfe giueth.

9. First then the heades are both seuen hilles, on which the woman sitteth, and also seuen Kings. The first is so cleare a note of Rome as Grammarians know it, and both are put heere jointly, for cleare demonstration what state hee pointeth at, as also to shew that the heads of that state (as they are Kings) must only be taken of such as alwayes held that City, & not of such as are, or weere heades in bare title, neither abiding in that City, nor making it great and glorious by their power; such as were the Grecian Emperours after the fal of the westerne Empire. And much more ridiculously since, the Kings of *Germany*, bearing the title of Romane Emperors, while they haue not one foot within *Italy*: yea, and of al Princes, who now domine within the compasse of the olde Romane dition, brooke the smallest portion therof, and whatsoever either now bee or before was the Title of either yet seeing the
Beast

Beast bearing vppe the woman, maketh her glory and grandeur; none can bee esteemed for heades now, but these, by whome shee retaineth her credite, lustre and pompe. Neither are Kings heere to bee taken for so many persons, but for so many kinds of soueraign governments, in course, ruling that state, according to the knowne frame of Hebrue speech. Now, in expounding these seuen Kings, hee doth interpret the former darke speech, and leadeth vs euen by the hand, to the time, & that state and condition of Rome in time, which heere properly is the Beast bearing the Whore. Dan. 7. 17.

10. The beast had been in a sort, in the five heades who were fallen. It was euen then, in respect of the policy at that time ruling: but as the Beast heere is described, and specially to bee vnderstood, that is, as by him Rome becommeth the great *VWhore*, hee was yet to come. The five fallen were Kings, Consuls, Dictators, Decemvirs, and Tribunes. *Casars* the sixt head ruled in *John* his dayes. A seuenth was to come, which notwithstanding is not the Beast, or head making this beast, as heere it is set downe. For that head was soone to euanish: but the eight head in number, and which in a sort, is one of the seuen, hath heere peculiarly the name of this beast.

11. Of this head, three things are noted. First, that he is the eighth in number and order. Secondly, that yet in a sort, he is one of the seuen: to shew, how notwithstanding that eight are heere counted, it standeth yet true, that the Beast hath but seuen heades. Not that is was one, and the same properly; but for viue resemblance, Chapter 13. As making vp the image of the Beast by cure of the deadly wound, and bringing Kingdomes and Prouinces in als great subiection to Rome by the cup of fornication, (thus bearing vp the Whore) as did earst the former heads by force of Armes: so it is both the eight, and in a sort the sixt, wherein the Beast had got a deadly wound, which this head cureth. For the liuely resemblance in Monarchy, state, lawes, rites, vestiments, &c. Read the donation of

Constantine & Steuchus in defence of it. This eight head then is the Pontificality by which Rome is extolled and borne vp to bee a *Queene and Lady of Kingdomes*, bewitching the world: and because in the summary speech, hee had said that *the Beast was to come*, and seeing seuen heades had onely beene attributed to the Beast, whereof none of the sixe could bee hee (as hee is heere proponed) lest hereby wee should thinke that of necessity the next head after *Casari*, beeing the seuenth, behoued to bee this Beast (the Antichrist:) the Angell in great wisdome and plainnesse pulleth vs from that thought, in shewing that one was then to come, who yet was not hee; for that should soon bee gone: but the eight and last should bee this Beast. I shewed on the 13. Chapter, that the seuenth head was the Kingdome of the *Ostrogothes*: to whose King *Theodoricus*, the Emperour of the East, with aduise of Senate, willingly bequeathed Rome and Italy, and *sacro texit velamine, in Signum rei ab Imperio concessa*: and who of the Romans was receiued as their lawfull Prince, and by himselfe and his Successors raigned ouer it many yeres: during which, was both peace and friendship betwixt them and the Emperours of *Constantinople*, all the dayes of *Zeno, Anastasius*, and *Iustinus*. The third note of this eight head, called peculiarly the Beast bearing the Whore, is, that *hee goeth to destruction*. And in this, he is also singular from all former heads, who albeit they all did fall, yet the beast in some sort remained. For the State and credite of the Kingdome abode in some degree in the subsequent heades. But this eight head shall draw that whole state with him to vtter and euerlasting ruine, and this is that which Chapter 19. is meaned, where it is said, that *the Beast and false Prophet are taken, and both cast in the Lake*. Whereupon many fondly imagine, that the Beast and false Prophet be two diuers. But this is it which the spirit would shew vs, that the false Prophet who is the head shall so fall, as the body of the state & kingdome shal perish with him. For none shall bee able to cure his wound, or reuiue any image

Sabellie. En.
8. lib. 2.

image of that state againe, as he did the wound of the sixt head. So then, taken absolutely, this Beast is Antichrist, that is, the Pontificality rainging ouer *Rome*, or the Kingdome of *Rome* vnder the eight head the Pontificality. When the Beast and false Prophet are distinguished, it is but for explicatiō, to shew the state or kingdome, & who is head of it. And thus I shew, that Chap. 13. were the first and second Beast to bee vnderstood, as by this place is euident, where the first Beast is only mentioned, & peculiarly called the *eight head*, who is also one of the seuen, and not the seuenth as most part make him: for so the spirit had more easily called him the *eight and seuenth*, then one of the *seuen*, but that hereby hee would lead vs to know which of the seuen hee is said in a sort to be. How farre *Theodoricus* & his wife daughter after him laboured, that Rome might both recouer and hold her ancient glory and magnificence, albeit hee seldome made residence there: the Stories giue cleare Testimony. From the fall of the Gothike Kingdome, the growth, pompe, and estimation of that City hath onely been by the Pontificality, bearing it vp, and by semblance of the Lambe his hornes, procuring to it worshippe of Nations. For otherwaies saith *Steuchus*, it had remained *foedissima boum, porcorumque habitatio*. So as, since that time, to make any other the head or King of Rome, whereby shee had growth or honour, it is ridiculous, and against all euidence of story. The Grecian Emperours, except an idle title, neither made any abode in that Citie, neither euer durst openlie attempt anie further power therein then it pleased the Popes to allow them. And such of them as at times did exercise any therein, it was not onely by surprise vnder false semblance, and pretence of peace: but their dealing also with it was in plaine hostolity as strangers. So as in effect they were rather spoilers & rifelers, then bearers vp of her. The *French* and *Germane* Emperours aduanced her, but as hornes of the Beast who beareth her vppe. Who, that hee might the better push with them at his pleasure, hath ridiculously,

See Epist.
Chap. 13.
Sect. 7.

fed them with idle titles, as hee doeth his other hornes, whom he crowneth and decrowneth as he listeth. But he him selfe is this Beast, bearing vp this harlot.

12. Thus are his heads. The hornes haue many distinct and cleere notes to shew the Beast, who, and of what time hee is. Of their number, see vpon Chapter 13. Section 8. First then, these hornes are crowned Kinges: that inferior Rulers, as Liutenants, or Presidents of Prouinces, be not heere imagined. According to the condition of this beast, vnder the former heads, who themselues only were crowned and not their hornes. Secondly, their time of being, is noted: that they were not as yet risen, but were to come. Thirdly, they are not so many persons in succession of one Kingdome, but so many Kingdomes, which all at one time should raigne, euen with the Beast, vnder the eight head. The Beast, Daniel 7. with tenne hornes, hath no mention of heades: For that there, the hornes haue the consideration of the heads of that Kingdome, wherein successiue should raigne so many Kinges. Heere (which some Interpreters should haue better obserued) this Beast hath both so many heades, and besides, tenne hornes by allusion to that: because heere the hornes are not to be considered as heads of the state, signified by this Beast, or soueraigne Kinges ruling it. Which, if the spirit had minded, he had not attributed thereto heades also, more then to that in Daniel. But the soueraigne policie being expressed by heades, the hornes are put to expresse the strength of this Kingdome, in so many props of her power: and that so cleere is vttered by the Angell, as it is wonder what should make men to misse of his meaning: while he telleth plainly, that they are Kinges, *Which shall receyue a Kingdome at one houre with the Beast*. Which cannot consist with the making them Kinges of that same state, which by the Beast is signified: so confounding heades and hornes which the holy Ghost hath distinguished so clearly. Fourthly, their subiection to the Beast should bee voluntarie, and with vniforme and free consent: not inforced

ced by Armes, as was the seruitude of Nations to the Empire, but by the bewitching power of the cup of fornication, and these deceyuable signes and wonders, Chapter 13. This is the vaitie of the Church of Rome. This note also euinceth cleere, that these hornes are Kingdomes voluntary subiecting them selues to the Pontificality and Roman Kingdome vnder him, and not so many successiue Kinges of any, much lesse of that kingdome, to which they gaue their Kingdomes. Fiftly, they with the Beast should fight against the Lambe. But to their owne confusion, for two reasons. One, in the Captaine, who is *King of Kings, and Lord of Lords*. The other in his Armie, who are called *chosen and faithfull*. Not that he needeth any army or forces to ouercome these hornes: but it is to shew that their fighting against the Lambe should be in his members. Who yet should ouercome in the strength of their king, by whom they are effectually called, so, as their calling confirmeth to them their election, and that by true faith wrought in them, which is the victorie wherewith they ouercome the world: resting on their Lord, and being faithfull to him euen to the death; and this is not repugnant to that which was said, Chap. 13. 7. For that ouercoming of Saints was not absolute either in degree or time: but onely the slaying of their bodies & bearing downe of truth for a space, Chap. 11. and 14. 12. Which, with them notwithstanding, reuiued againe, not onely to the terrour of their aduersaries, but also to their ouerthrow.

13. Thus is the Beast bearer vp of the woman. Euen the same, whereof Chapter 13. but that processe of time, in the progresse of iniquitie, giueth him, now, two notes somewhat different from that. The one, is scarlet colour, for increase of crueltie, wherein, by this time, hee hath come to such height, as, for that, he hath now the Dragon his owne color. Who before this, a space was let loose, the thousand yeeres of his restraint being expired: so as for bloody rage, now this suffragant of his throne, earst like a Pard, is al of a bloody colour: and the Whoore is drunke

1. Ioh. 5. 4

with the blood of Saints. The other note is, that where, first, he had but his head busked with the name of blasphemie, he is now, for growth of impietic and of sacrilegious vsurpation of diuine honour, full of names of blasphemie. The head which at first was busked therewith, both waxing therein, & defying also all the body. So as, now it is high time to come out of her. The Beast was, first, like a Pard; a cruell, yet a fraudulent beast, and lesse horrible to behold: as in *Pergamus*, Sathan his throne, was erected, and spirituall fornication aduanced, by deceitfull pretēce and hypocrisie of *Balaam*: but in *Thyatira*, violently enforced, as by *Iesabel*, a false prophetesse and impudent queen, murthuring Gods Prophetes, destroying Gods worshippe and erecting *Baall*.

The Whoore borne vp by this beast, is shewed here first by her great dominion; touched in the beginning of this Chapter, and heere now interpreted. This dominion shee hath through the Beast, her bearer. Secondly, her iudgement is here summarily foretold, which at length is handled in the next Chapter. And thirdly, in proper & plaine termes is told who shee is. Euen, *The City which ruleth ouer the Kinges of the earth*. So plaine a circumscription of *Rome*, as the Aduersaries are ashamed to denie it.

14. In her iudgement, are three things. First, by whom it is. Secondly, what it is. 3. How it commeth on. It is, by the hornes of the Beast, who shall worke her ouerthrow. What it is, is shewed by a naturall order. They shall hate her: they shall leaue her desolate, by defection from her, vpon sight of her impietic and abomination: they shall make her naked; pulling fro her, her ornaments, rents and clothing: they shall eate her flesh, feeding on her spoile as she was fatted and growne great with the spoile of Nations: lastly, they shal burne her with fire. Now, heere, wee must not image that all these kings, who haue giuen their Kingdomes to the Beast, shall at one instant reuok: many still cleaving to him till his last foile, after the Whoore is burnt, and so made pertakers of his iudgement, Chap. 18.

and

and 19. But the holy Ghost wil tell vs, that her destruction shal be by these same kingdomes & states which haue drunken of her cuppe, and had been the staies of the beast his kingdom, & so, of her magnificēce. And, what is done of any of these, is said, indefinitely of al. For, her destruction must be by Western Princes, that so, a way may be prepared for the East to embrace the Gospel. Hereof, in no smal degrees, we see the execution begun and wel farre aduanced, and the last degree is comming on quickly. How this so strange a case falleth; that, who were the hornes of her power, & her darlings comitting fornicatiō with her, should now turne to be her haters & destroyers, is shewed, that it commeth by God his disposition & all-ruling prouidence: who, as in his iustice, he gaue ouer these Kingdomes to the efficacie of error to belieue lies, for not belieuing the truth, 2. *Theff. 2.* So, in his owne time, when his iudgement therein was fulfilled, for hir iust destruction who had so bewitched the world, hee should turne their heartes to hate her who had so long and vildely abused them. Conferre heerewith the 16. Chapter of *Ezechiel*.

15. Lastly, as I touched before, is told in so plain termes who this Whoore is, that the Romanes are forced to confesse it. *Bellarmino lib. 3. de Pontifice, cap. 13. Ribiera* vpon this booke. The *Rhemish* doctors are so straited, that seekinge shiftes, they against a cleare light, bewray an euill conscience. See their annotations on this place.

16. So then, by all the course of this Prophecie, yea and the Romanes owne confession, this is manifest that *Rome* is the Whoore. And so, by necessarie cōsequece, the seat of Antichrist his kingdom. Whereby it is that shee is the mother of Whooredomes, and Lady of Kingdomes: thorough her exaltation and being borne vp by the Beast. Neither shall euer the *Iesuits* be able, confessing, once *Rome* to be this Whoore, but of necessitie to grant also that the Beast must bee the kingdom of *Rome*. Whereof, many of them selues perceiuing the ineuitable consequence,

C c 2

fall

Rhemists on
this place.

fall next, for exempting the Pontificalitie from this blot, to dispute of the time. Some making Rome, vnder the persecuting Emperours, to bee Whoore: as *Bellarmino* in the place aboue cited. But, shee is, so, the Whoore, and then, the Whoore, as, and when shee is borne vp by this Beast, which foolishly he diuideth. Others, reiourne this to a future time, when as Antichrist arising, forsooth, shall possibly expell the Pope out of Rome, and sit there. So, forgetting the long boasted priuiledge of Peter his Chaire: and while they seeke to escape, snaring themselues more; by granting that to be possible, vpon the alleaged impossibility whereof, they long agoe builde all defence. But the holy Ghost, euidently, heere spoileth them of all shift, by cleare demonstration: Whereby, as Rome is cleared to be the Whoore, and the kingdom of Rome to be the Beast: so are we led, as it were, by the hand, to the time when: and particular state of that kingdom, wherein it is to bee taken for the Beast, heere, and Chapter 13. described: and that by three infallible tokens. First, by a full and perfect enumeration of all the heads (that is, foueraigne sortes of Rulers) from the first beginning of that state, to the last & vtter fall thereof: and therewithal telling vs, that in none of the five fallen before *Iohn* his time, is that state, the Beast as hee is heere vnderstood, or, consequently, Rome, the Whoore: neither in the head then ruling, namely *Cæsars*: neither in the seuenth head, which, vpon the deadlie wound of the beast in the sixth head, should arise & soone euanish. But in the eight head, arising by cure of the wound, and in that respect, one of the seuen, which was to come out of the bottomlesse pit, that kingdom is the beast vnder that head, the false Prophet. And therefore the Beast heere is peculiarly denominate by that head.

17. The second infallible token is the singular and different manner of working of the Beast and Whoore, in that state and head, wherein, properly, the Beast is to be holden for Antichrist, from all the former: and so properly, competent to the last head, as can in no way agree to
anie

anie of the other. For the horns in time of that head, vnder which that kingdom is peculiarly this Beast, are crowned Kings, and such as are not subdued by violence or force of Armes, but willingly and with one consent *gine their Kingdomes to the beast*: being bewitched by the cup of fornication, and deceiued by lying signes and wonders vnder pretence of the Lambe his hornes, Chapter 13. So as, then only the kingdom of Rome is to be holden by this beast, when it is vnder such a head, as, by whose domination, Rome becommeth the Whoore, that is, the bewitcher of the world by superstitious & Idolatrus worship, signes & myracles, and pretence of Christian power and holinesse. Not hauing or pretending so much, a power to slay mens bodies as, by poisonable error, to sting & torment their consciences, Chap. 9. and bringing Kingdomes in subiection, more by feare of conscience then force of Armes. Which is properly to bee the Whoore. For, vnder all the former heads, Rome was rather a murdering forie, then an inticing harlot: drinking more the superstition of all other Nations then propining any to them. Neither were any peoples subiect to her willingly, but by compulsion and Armes. But then shee became the harlot, when vnder pretence of Christ his power, and by deceit of the cup of fornication, shee made Kings, voluntarily and with one consent, submit their Crownes to her: so making vp the image of the Beast.

18. The third proper note and token is, this Beast goeth to destruction. For vnder this last head that state and Kingdom must be vndone for euer: and shall not bee as in the fall of the former heads, when in the next succeeding, it held place: but this head shall so fall, as with him he shall draw that state to eternall ruine. In which respect, it is said, Chapter 19. that the Beast and false Prophet are both taken and cast into the fire. Thus, for a most cleare opening of al this Prophesie, the holy Ghost here in this Chapter, hath ioyned the beast, head & Whoore: and expounded so euidently in a huge wisdom. To make vs see, that

what Chapter 13. hee spake of two beasts: what, through the booke, hee speaketh distinctly of the Beast, and the Whoore, Babylon: of the Beast and false Prophet: is all, but for cleare explication of Antichrist. What a King hee is: of what Kingdome: of what time, and manner of working: clearing the Kingdome, by the head: & both Kingdome and head, by the head City of their power: with euident and infallible notes to take vp the right time & condition of all. So as the Romans, mocking our incertainty, (as they thinke) whether the Beast, the Whoore, or the false Prophet, be Antichrist, bewray but their owne ignorance, or malice, or both. For the Beast is Antichrist: but so, and then, as, and when the head is a false Prophet: vnder pretence of the Lambe his power making Rome the Where, and bewitcher of the world. In which respect, the false Prophet is the Beast: the eight head and one of the seuen. And thus, the beast is onely Antichrist, as the Beast is the eight head, euen the false Prophet. And the false Prophet is Antichrist, but as he is the Beast that is head of the kingdome of Rome. And Rome is the Whoore, but as she is borne vp by this beast, the false Prophet. How plainly the holy Ghost telleth this, take vp in this argument.

19. That soueraigne policy, ruling in and ouer the City, situated on seuen hills, and, in *Iohn* his daies, bearing rule ouer Nations: which in number & order is the eight head or soueraigne policy, after the siue fallen before *Iohn*, the sixth then ruling and a seuenth to come, but soone to euanish. Which eight head recouereth, to the state hee ruleth, the lustre, estimation, and subiection of Prouinces, which by a deadly wounde, in one of the former heades, it had losed: thus reerecting, if not the same properlie, yet a liuely image of the decayed state: and, for this respect, as hee is the eight in course, so is hee in a sort, one of the seuen heads and is peculiarly the Beast: and, which soueraigne pollicy and eight head (peculiarly the beast) worketh all, as a Prophet, and vnder pretence of Christ his power: and thus, induceth the Kings of the earth,

earth, voluntary and with free and vnanime consent, to submit their Crownes vnto him: so, procuring to his seat such account and credit, as the whole earth drinketh her superstitious and idolatrous worship: wherethrough shee becommeth a great and mother harlot. And which eight soueraigne policy or head, shall be the last head of that kingdome, for that in the fall thereof, that state shall be destroyed for euer. That seuerainge policy or head, is the Antichrist.

20. But the Pontificality is the soueraigne policy or head thus, for place, order & number in succession, maner and effect of working, heere peculiarly called the Beast: and which, as hee is from the bottomlesse pit, and angell thereof ἀπολλυων, so hee, and with him, that state goeth εἰς ἀπώλλειαν.

Ergo, &c. Wee speak not of coniecture: but as it is written, *I beleueed, and therefore I spake. VVee beleuee, and therefore speake,* 2. Corinth. 4. 13.

CHAPTER XVIII.



THAT great Whoore was described in the former Chapter. Her iudgement followeth in this: shewed by three heavenly voices: in each whereof, the same is magnifickly amplified, by the certaintie, the instant performance, greatnesse, and equitie thereof. And peculiarly, in the last, by that, her ruine is irreparable. The first voice is to the 4. verse. The second to the 21. And the third to the end.

2. In the first voice, are the person donouncer, and the point denounced. The donouncer, is an Angel, remarkable for gesture and dignity. His gesture is: that hee commeth downe from heauen. His dignity, in that he hath great authority, which is cleared by the effect, in that all the earth was lightened with

with his glorie. At the second degree of the out-broke of the light of the Gospell, from vnder Antichristian darknesse, Chap. 14. an Angell denounced the same which this doth: but that, did flee thorow the midst of heauen: that is, albeit swifdie, and in the publike view of men, yet the cleare perception, of what he denounced, was farre remooued aboue their reach: the preaching of the Gospell, not hauing then for cleare euidence, the authoritie which since it hath, and daily more and more shall obtaine, through the Angell, no more fleeing farre aboue (as these Chapter 14. in the reuerting, and that Chapt. 8. in the last degree of decay of light) but now, in plentie of glorious light, as it were comming downe from the heauen, and lightning the earth with a neer and euident sight of that, which before was reuealed, but farre off. This Angell then, is the type of the cleare light & powerfull ministerie of the Gospell, now in a neere degree, both shewing clearely, and working powerfully, Antichrist his fall. The ministers of light, are of Christ, the true light, called *the light of the world*: and their ministerie is glorious, euen glorified as concerning the exceeding glorie. For, *how beautifull on the Mountaines, are the feete of them that preach good tidings? &c.* The description of this denouncing Angell, implyeth not only the certaintie of what he proclaimeth, as *from heauen*, and with great authoritie, and euidence: but also, the instant performance thereof; in that he commeth downe in such abundance of glorious light, as *Babell* can stande no longer, no more then could *Sodome*, after the Angel his downe-coming to see it. For *Babell the glory of Kingdomes, shall be as the destruction of God in Sodome and Gomorrha.* Therefore, the point denounced, albeit it bee the same in substance, which Chap. 14. was threatned: yet heere, it commeth in another degree of cleare manifestatiō, certaine performance, in the perswasion of hearers; and neere approaching execution: God now beeing to passe by her no more, for *shee is come in remembrance before him.*

3. Of this denounced point, is shewed also the greatnesse

nesse and equitie. The greatnesse in these wordes, *and shee is become, &c.* So to shew a horrible desolation: such as should not onely make her waste & solitarie, but also detestable and abominable: as are ghostly and Elphrith places full of Panike terrour, and the ordinarie retrait of all these things, which both flee humane societie, and the sight whereof, men most abhorre. The speech is fro common sense, whereby wee esteeme these desolate and fore-leited places to bee full of foule spirits: which resort most in filthy roomes, as the *demoniacke of a legion* abode amongst the graues. Whether their delight be in such places, or, if God in his iustice, so confine the, or, if in such places they appeare most, to mooue the more terrour.

4. The equitie of this great fall, is for bringing all the earth into the sinne of spirituall fornication; so making it guilty of wrath: and that so farre, as the greatest Kings were besotted with her. While shee by couetousnesse, and deceitfull efficacie of errour, so maketh marchandize of all men, as the ministers of her abominations waxed kings fellowes, swimming in all aboundance of wealth & carnall pleasure. And therefore it is a iust thing with God, that shee who with false semblance, drew all the earth after her, should be now no lesse abhorred, then is hell the dwelling of Diuels: that shee who was the darlinge of Kings, committing filthinesse with them, should now be a receptacle of foule and filthie spirits: and shee who for frequent resort and multitude of trade, was not onely her selfe *the Lady of Kingdomes*, but also, made all her merchants rich, through her superfluous luxurie, should now become so desolate and forsaken, as to be the nesting place of all vncleane and hatefull birds.

5. The second voice from heauen, amplifieth and cleareth these same points of certaine & instant performance, equitie, and greatnesse of her iudgement: that so, in the mouthes of two or three witnesses, and from heauen, the matter may bee stable. And this is by a three-fold exhortation to the Saintes. 1. To forsake and come out of her,

Isai. 13.
and 34.
Ierm. 50.
Zeph. 2.

Nahum. 3.

Deut. 17. 6.

and 19. 15.

Iohn 8. 17.

Iohn 8. 17.

Deut. 17. 6.

and 19. 15.

Iohn 8. 17.

proper to such, as at this time, shall yet be within her. So little reason hath shee at any time to glory in the number of the Beast his name. 2. To repay her with iust recompence. And To reioice of her fall. The first, are stirred, first to come out of her, by argumēt of a manifest perill to the remainers, of being infected with the cōtagion of her sin, and consequently, inuolued with her in the same iudgement, for societie in sinne, bringeth fellowshippe in wrath. Secondly, they are stirred to do it with diligence, both for the greatnesse of the iudgement, and present effusion of wrath, which can haue no delay, in respect her sinne is come to the height, shee hauing so, still heaped sin on sinne, that her iniquitie hath mounted to the heauens: so as God, who for his patience and long suffering, appeareth often to forget the waies of mē, is now to poure out on her such a ful cup of wrath, as shal wel witnesse him to remember her sinnes, & to bee a iust repaier of iniquitie. Thus, as the exhortation to come out, by a voice frō heauen, sheweth the certaintie of a present fall, like that of *Sodom*, when *Lot* was bid of the Angels to come out of her; and that of *Babel* properly, when by the Prophets, the people of Israel were exhorted to come out of her and bee as the hee-goates of the stocke: so is both the greatnesse of her destruction heerein implied, like that of *Sodom* where was no remnant, and the equitie of it is cleare, in the degree of her sinne. The Angell whose voice, Chapt. 14. succeeded the denoncer, there, of *Babels* fall, gaue sharpe warning not to worshippe the Beast, or receiue his character. But, now absolute deferring of *Babel* is needfull, and euen the name and number, are now dangerous. Wherefore, come out of her, and remember *Lot* his wife.

6. The second point, whereto the seconde heauenly voice exhorteth the faithfull, specially the ministers of *Babels* fall, is to doe the worke of the Lorde diligently: for negligence therein is accursed, in all which, the equitie, greatnesse, and certaynetie, of her fall is shewed. For, what is more equall then retribution, and that every one

receiue

receiue according to their worke? then, as they haue measured, that so it bee measured to them againe? What more iust, then who exalreth her selfe, that shee bee brought low? and that shee who hath wallowed in pleasures and carnall delightes, receiue torment and sorrow? what more equall, then who presumptuously, glorying in her greatnesse and strength, securely promised to her selfe perpetuall stabilitie, shee finde againe vnexpected destruction? Now, how great againe, shall the fall of *Babel* bee, if shee receyue double for her wayes; and that so much the more, as by the handes of these, whom she hath highly wronged; thereupon stirred in iust disdain against her? if shee bee als farre pressed downe, as shee hath exalted her selfe, whose fall shall bee like her fall? If shee receiue torment and sorrow accordinge to her pleasures, what torment and griefe shall bee comparable to hers? That this her iudgement is inevitable, als well as iust & great, is cleare in this, that it is God, euen that great Lord of heauen and earth that condemneth her: and who the shall absolue her? Wherein as the ineuitable certaintie of her iudgement is euident, so is implied the equitie. For, shall the Iudge of the worlde iudge vnrighteously? the greatnesse also: for it is a hard thing to fall into the hands of the Lord: before whom all nations are but as the drop of a Bucket, or as the dust of a Trebuschet.

7. For more clearing of her presumption, and confident glorifying her selfe, it is expressed in her owne speeches, and her iudgement accordingly set downe: *I sit being a Queene, and am no widow, neither shall I see mourning.* The word *Sit* is Emphatike. *Steuchus* against *Valla*, pleading the priuiledge of the Romane seate, affirmeth stoutly, that all Kings haue by her left vnto them but the vse and administration of their Kingdomes: and that the right in propriete belongeth to her, and shee will bee holden *Domina & Regina*. Thus while they know not what they speake, the tongues and pennes of these Parasites, are led to verifie against themselves, the truth of this Prophecie.

8. Her iudgements here specified are such, as befall the

D d 2

most

Ierm. 51.9.

Ezr. 9.6.

Isai. 48.28.

Isai. 52.11.

Ierm. 50.8.

and *51.6.*

Leu. 50.40.

2. Thef. 2.

Isai 47.

most distressed in strightest sieges of Townes, when mortality, doole & famine, al ioyntly consume, as it may perhaps fall that thus shee bee sacked. And these iudgements are amplified, as by the measure, so also by their manner of coming on, as which come unexpected in one day.

Isai 47. 9.

Not that in one instant she shall fall, which were a great relaxation to her griefe: but to shew two things. One, that the fall shall haue no turning, but from the time it beginne, shee shall fall still till vtter ruine. The other is, that euen her last & full destruction shall come farre against her expectation, in

Isai 47. 11.

a day whereof shee shall not know the morning. For albeit shee feele already her iudgement begunne, and in good degrees advanced, so as they are gnawing their tongues for sorrow:

1 King. 9. 30

yet shee is still as *Iezabel*, who vpon the very point of her last fall, painted her face, and looked as a Queene and like *Baltazar* & *Babel* properly, who although they were straitly besieged, yet imagined nothing lesse then the surprize of their City; in so farre, as that same night of their finall overthrow, they had giuen themselves to al manner of prophane ryot. So *Rome* amidst her plague growing on, yet dreameth to her selfe a perpetuities. But when shee sayeth Peace, Peace, then shall come vpon her sodaine destruction.

Dan. 1.

9. That God stirreth his children to recompence her according to her worke, and to render her double. We must not imagine, that either God loueth the raines to carnall appetite of reuenge, or yet is vniust in his iudgements. For, first wee must consider, that their doing is warranted by commandement of God; in execution whereof, as he will haue no man remisse, so will he that we haue him and his honor single before our eyes: which euen in our persons as his seruants may be interested, & in that respect should moue vs with such motions, as in *Moses*, *Dauid*, *Elias*, *Elisha*, and other Saints we see are approued. In which, as al carnall & priuate respects are damnable, so is negligence in God his worke accursed. *Saul* his pittie of *Agag* was not onely preposterous, but prophane, and brought the declaration of his reprobation. *Ahab* his foolish pittie of *Benhadad*

2 Sam. 11.

1 King. 9. 30

bred

bred him heauinesse. Next, euery man his calling must be eyed: to the rule whereof, God restraineth all our actions (for extraordinarie deedes warranted by extraordinarie motions, are not ordinary, or to be drawn into example) the Magistrate hath another part then a priuate man. Therefore euery man ought to keepe his Station, and all concurre so to the downe-bringing of *Babell*, as *Israel* had commandement to inuade *Iericho*, who were not onely to attend the Trumpet and Shoute, but to go vp also each straight before him from his own station, no where diuerting. Moreouer, there is a diuers consideration of that state ordained for destruction, & of euery particular member in it, of whom particularlie we know not the counsel of G O D. In the double acquittall is no iniustice for the double measure is in relation to the wrong done to the Saints; and not to the merite of their sinne against G O D which is infinite, and the honour of God and due consolation of God his Saints, require that she be recompensed to the full: for assurance whereof, wee must not looke to the apparant possibility, or impossibility of meanes, but to God the righteous Iudge who is a strong Lord.

Iosua 6.

10. This graat iudgement of the Whoore is yet amplified by a liuely representation of the mourning of her adherents vpon the sight of her fall. As by the contrary thereupon the godly are stirred to ioy. The lamenters are of three rankes. *Kings*, *Marchants*, & *Seamon*: who all haue these things common, *Astonishment*, *Feare*, and *Sorrow*: so much the greater, for the sodaine & vnexpected fall of the Whoore, whose greatnesse, might, riches, and magnificence were so conioyned with the pleasure and delight of Kings, gaine of Merchants, trade and vphold of Sea-men, as the world standing, who euer could haue imagined the fall thereof, and in one howre? Thus the sodain and strange case breedeth astonishment. The smoake of her burning, and terrour of her torment bringeth feare: so as how grieued soeuer with her fall, yet they stand backe, not daring to helpe her. Their sorrow ariseth to each order vpon the

D d 3

speciall

1. King. 22.
and 21. 30.
and 18. 17.

speciall consideration of their severall interestes. Kings sorrow for losse of their darling and their pleasures. For these commonlie delight in an easie worshippe of mans inuention, and of any can least submit their neckes to the yoke of Christ, which might restraine licentiousnesse. *Ahab* had hundrethes of Prophets, but he could not abide *Micheas*, and helde *Elias* for his enemy, and troubler of *Israel*. The two witnesses, Chapter 11, vexed the earth. Princes most part are much giuen also to fleshly liberty, wherof vnder the Popedome they had no restraint, so being otherwaies, they shewed themselues fauourers of that state. Merchants sorrow for that through her fall, none buy their wares any more: and they waxed rich onely by the abundance of her pleasures. To amplifie this occasion of their grieffe, the sorts of wares are recounted, thereby shewing the wonderfull greatnes of her trade, by which her Merchants behoued to bee enriched, as hauing the trade of all Nations, and of all manner goodes from all parts. All that serueth for glorious and princely attire, as gold, siluer, pretious stones, pearles, fine linnen, silke, purple, scarlet: or for delightfull and sumptuous plenishing, and fabricke, as Thym wood, vessels of Iuory, all vessels of most preciou wood, brasse, yron and marble: or for pampering the person, and daintie faire, as Cinamon, odours, ointments, incense, wine, oyle, floure, wheat, Cattell, sheepe: or for Royall and princely Port, as horses, chariots, seruants. The decay of all which from her, and so the matter of her Merchants sorrow is closed vp with a generall, of all that her soule lusted after, all fat and all pleasant thing, vttered in a sarcastik apostrophe to herselfe, for amplifying her fall, & argument of their sorrow, so much the greater, as shee should neuer recouer her losses.

11. Now albeit it bee true, that Rome through her greatnesse and luxurie, maketh great change to all Merchants, of these same wares properly taken, and that her fall shall endamage many, who now liue by ministring to her delights: yet this is not heere chiefly meant. For
neither

neither are the great men of the earth properly Merchants of these things: neither can her fall stay the sale of such wares in the rest of the world. But all this Allegory is by allusion to the prophesie of *Ezechiel* against *Tyrus*. Whereto as to the most noble Merchant Citie in wares corporall, Rome is compared for spiritual marchandize; wherein, as a glorious deceiuing Whoore, she tradeth with such gaine amongst all Nations, that her Merchants haue gotten the riches of the world, by selling of Pardons, Indulgences, Reliques, Soule-Masses, Buls, Remissions, Dispensations, Confirmations, and infinite other trash, wherewith they haue now long time so bewitched the foolish world, as in each Country they had, and some where yet haue the halfe of the Kingdome. For their Locustes stinging like Scorpions, with a paine lesse tollerable then death, made mad men search with losse of all thinges to redeeme that peace which they neuer shewed them. The recent story of the state of Venice, forced to contest with these Merchantes before they should deuoure all, giueth heere to a cleare Testimony. What the Pope gained by Episcopall Palles, annates, & extraordinary imposts, is wel knowne. Besides the daiely great market of all which things at Rome, & thousands liuing thereby: for their greater commodity, Iubilys are, to the contumely of Christ instituted: but that all their market is much fallen through the drying vp of her waters, already in such measure, as they are gnawing their tongues for sorrow. And that we may take vp what sort of wares, & what kind of Merchants are here meant, the holy Ghost in a diuine Artifice, closeth all with the Soules of men. And that none thinke according to the frame of Hebrew speech; and the like words put in the cited place of *Ezechiel*, that hereby bondslaves should be meant, wee haue *σουλων* put before to expresse that and then the construction is altered, *καὶ τὰς ψυχὰς τῶν ἀνθρώπων*, so giuing cleare note, that such Merchants are here to be vnderstoode, as *Peter* speaketh of 2. I p. st. 2. and *Paul* 2. Cor. 2. 17. Successors of *Simon Magus*.

Chap. 27.

Chap. 9.

12. The Seamen mourne, for that by her fall, their trade & life also faileth. And first, their astonishment with the reason thereof, and next, their desperate sorrow are distinctly set downe. When Marchants haue no sale or change, then of necessitie shippes lie at a full sea; for none fraught them more, & the life of Mariners dependeth on the trade of Merchants. By these then are meained the rablement of inferior orders of the Clergie, which albeeit not in a like degree with the Merchants, yet liued all on this trade, and were nourished with the magnificence of the Whore. And the holy Ghost to shewe their swarming multitudes, as Locustes of diuers kindes, putteth a heape of wordes in a heavenly wisdom. *Ship-masters, Occupiers in Ships, Mariners, all Seamen.* This Allegorie cleareth what Chapter 8. is meained by the Sea, things liuing therein, & shippes. They had indeed a large Sea, and haue occupied both busily, & with great gaine in it, but now al must fall. In all this, this is seene, how miserable and vnhappy is the condition of such as build their maintenance, and moyen of life, on such trade or course of liuing, as agreeth not with godlinesse. For there particular either pleasure, or commoditie maketh them enemies to God, and their owne saluation. Kinges seeke to her for their pleasures, Prelates, for that by her they are rich, honorable, and made great in the earth. Inferiour orders, for that in her standing and magnificence is their life. Thus the loue of the wages of vnrighteousnesse blindeth men in God his iustice, to preferre lies to truth, and to remaine indured enemies against God and their owne saluation. The Iewes crucified the Lord of glorie, for feare least all belieuing in him, the Romans should come, & take their place. *Demetrius* the Siluer-Smith, for his particular gaine by vngodly Trade, resisted the Gospell, and put all *Ephesus* on an uproare. Blessed is the man which liueth on godly meanes; and loueth not the wages of iniquitie.

John 11. 48.

48. 19.

Rom. 5. 48

13. The third point wherto the second heauenly voice exhorteth the Saints, is to reioyce for her fall; speciallie
Pastors

Pastors & Teachers, who, as they felt most of her malice, so God giueth them the greater measure of consolation. This is the time denounced, Chapter 11. When the Lord rewardeth his Seruants, the Prophets, &c. Now they are destroyed, who destroyed the earth. Now the Dead are iudged, and the bloud of Saints shedde first and last, Chapter 6. 11. 16. is auenged on them that dwell on the earth, by finall and full vengeance, all being now perfected, who should be killed for Christ. And by this reason they are stirred to ioy, as accordingly in their song, Chapt. 19. they acknowledge. Not that God pouisseth his Children to any corrupt affection, but with pure hearts to reioyce for their owne deliuerance, & God his honour, in the ouerthrow of his and their foes, as *Dauid*. *Psalm. 58.* The righteous shall reioyce when hee seeth the vengeance, he shall wash his feet in the bloud of the wicked, and men shall say, verily, there is fruit for the righteous, doubtes there is a God that raigneth in the earth. Thus the mourning of Saints is turned into ioy, which neuer shall bee taken from them, and the reioysing of the wicked perisheth, and they mourne for euer.

14. The last heauenly voyce, for clearing and confirmation of an irreparable destruction, hath a signe conioyned, from the 51. of *Jeremy*, whence and from his 50. much of all this speech is brought. The signe, is a great *Milstone* cast in the Sea, the meaning whereof is shewed, first in general termes, that so *Babell* shall bee throwne away, and neuer be found any more. Next more at large, in singular pointes declared: concluding lastly in the reason, and so the equity of her so great and irreparable ruine. In the Signe, almost each word hath a gradation; in that an *Angell*, a strong *Angell*, taketh a stone, and a great stone, euen a *Milstone*, which hee letteh not bairely fall, but casteth, and with impetuous force, thrusteth in the bottome of the Sea, whence nothing ordinary is recouered, much lesse a *Milston* thrust from such a hand, & with such force. So the Lord casteth the finnes of his children in the bottome of the sea, to bee buried for euer with *Babell*. Thus is shewed the irreparable ruine of *Rome*. And the same is amplified by pleasant speeches fro
Mich. 7.

Jeremy 25. to shew an eternal desolation: as of her, in who neuer againe shalbe any thing for stirring vp pleasure, or shewing triumph; no, not any thing seruing for commoditie of life, as craftsmen: no, not for necessitie of life, as prouiding of necessary sustenance. Nothing but desolate darknesse, with perpetuall, & fearfull silence: for, as light is sowne to the righteous in darknesse: so the Candle of the wicked shall be put out. Finally, no meane of propagation, without which no state can endure.

15. The reason of all, is her bewitching of the whole earth with idolatrie, for her own pride & luxurie, wherein she exalted her self, and made all her Merchants rich: and herewithal, horrible cruelty, being not only a Whore, but a bloody Whore; as not only the murtherer of Saints, but the occasioner of all bloudshed in the earth. So, not onely in her selfe extremely sinfull, but as *Ieroboam* made *Israel* to sinne, bringing sinne on the world, and making it sinfull. The blood of Saints is evidently founde in her, and this, if no more, maketh her guilty of all the blood in the earth, in that almost, al God his wrath is for the Sanctuarie. But besides this, what bloody warre hath been since the Beast his stealing vp out of the *Earth*, whereof she hath not been the vpstirrer; or which, her sin hath not brought vpon the world? whose bewitching vanity and poysonable sting tormenting superstitious mindes: for neere the space of two hundred yeeres, made the force and floure of the world to fall by Millions, in the foolish conquest of *Ierusalem*? whose sinne loosed these foure Angels from *Euphrates*, after they had beene a space in God his patience bonnd vp; at length, by Turkish furie, & poysonable *Mahometane* error, to make vtterly desolate the third part of the world? What warre hath been in *Europe*, which shee hath not either raised or fostered? and whose emissaries as *Frogges* by seditious and treasonable practises & suggestions, presently disturbe the peace of the Earth? therefore iust and righteous are thy iudgements, O King of Saintes.

CHAP.

CHAPTER XIX.



Hus hath beene the description of the Whoore and her iudgement. Followeth now thereupon, the ioy of Saints: and that it may bee full, the final overthrow of the other enemies. Of the Beast in this Chap. and Dragon in the next, for an absolute victorie.

2. This Chapter, hath first, the ioy of Saints, in their song of praise: and next, the foile of the Beast. The song, for the forme, matter, and euent, is admirable. In the forme, are the singers, the strange manner of singing, and the course or order of their song. The singers, according to the course and degrees of the song, are three. First, a great multitude in heauen. Secondly, the 24. Elders and 4. Beasts. Thirdly, the voice of a great multitude, as the voice of many waters; &c. Stirred thereto by a voice from the throne.

3. By the first, a multitude in heauen, by all the frame of speech thorow this Prophecie, are signified the Saintes in common. In whom all and generally, the destruction of the Whoore, worketh this ioy which breaketh foorth in thank-giuing. Their maner of singing is, with a loude voice, both for their force of affection in them selues, and for the aduowed open proclaiming thereof before the world: and that, first in a generall and vncouth word, they praise God and stirre all others thereto: and next, they vtter speciall points of praise, with the reasons, wherein is the matter of the song.

4. The generall word is, *Halleluiab*, two well knowne Ebrew wordes, and of frequent vse in the *Psalmes*: but neuer till now, in all the new Testamēt recorded. And here are put foure times, not for any speciall holinesse or mystery, that in the frame, sillables, or letters hereof is cōtained, and for which, it must be religiously kept vntranslated, as the Romans, after a foolish & cabbalisticke forme,

Ee 2

esteme

esteeme and vse it and others: but yet, it is not without great purpose, & high mystery, that the faithfull now, not onely first, beginne their song, but also therein, so often in course, vse this word, and in Ebrew. Which purpose and mystery, to take vp clearly, the occasion of this song, and course thereof, as orderly it goeth on, being compared with what at length wee spake vpon the sixt Viall Chapter 16. will evidently lead vs. For, by the iudgement of the Whore, the way is prepared for these of the East; who, vpon the victory heere ensuing ouer the Beast, shall celebrate the same, by calling the place in Ebrew *Armageddon*, and mourning the mourning of *Hadadrimmon in the valley of Mageddon*. And shall bee brought with vs Gentiles, to sing *Halleluiah*. As the course and matter of this song shew evidently. But we must not esteeme, that this first *Halleluiah* is sung by the Ebrews, albeit it be in Ebrew, to waken vs to aduert the mystery. For this first *Halleluiah*; the Christians of the Gentiles doe sing: onely to shew the way now prepared, by the iudgement of the Whoore, for them to come in, and cōcelebrate the victory. Neither thus, so much, for any such intention of the singers toward that end, as that hereby, the spirit will shew, that the fall of the Whoore, & loude praise of God, by Christians, for it, shal in a degree, wakē vp the East, & Ebrews principally, & shal serue for a great step for them to come in to the Church. And yet another greater step is laide for them, and they more stirred, vpon the higher intending of this song by a second *Halleluiah*, for the euerlastingness of her ruine. And yet more, by a *Halleluiah* of the Elders and Beasts, falling downe and worshipping him that sitteth on the throne. Wherein, we must take heede, that wee esteeme not the multitude in heauen, and the *Elders and Beastes* to bee otherwaies diuers, then in distinct consideration, for the more cleare explication of the degrees whereby God wrought on, this great effect. Which, as it shal be in a good degree promoued, by that common ioy and praise of Christians, such as confusedly, and suddenly, at the first ioyfull euent, is raised in all hearts: so, a greater

greater and more effectuall degree thereof shall follow, when the praise hereupon, shal be solemne, in the Church assemblies and publike actions thereof: which is meaned by the song of the *Elders and Beasts*, who are the type of the Church as for solemne and lawfull worship, it is ordered, in the Beasts going before, and Elders following them: hauing God his presence in his gracious dispensation of the spirit, word, and faithfull ministry thereof: such as (albeit it hath not alwaies appeared to the eies of men of the earth) yet GOD had at all times as by conference of the 4. and 11. and 14. Chapters herewith, is manifest. When this Church thus, for a lawfull ministry, seruing God in the communion of Saints, is hid from the world, then none heare or learne their song but the sealed Virgins. But at this time, their *Halleluiah* and publike solemne praise, shall Chap. 13. bee seene and heard widely, euen to the wakening of the East thereby. For it is now a long time since it was said to the reuiued witnesses, *Come vp hither*. The 144000. sealed ones are saide Chapter 14. to sing a new song before the throne, Elders, and Beastes: nor that the 144000. are one thing, and the Elders and Beastes another. But, as the 144000. are put to expresse the state and condition of the true Church, in Antichrist his vsurpation; so they are said to sing, *before the Throne, Beasts, & Elders*. To shew, that albeit the world perceiued it not, eue the God had stil a church, in the midst whereof he dwelt, and had in it a ministry, and was worshipped lawfully, in the assembly and communion of Saints. For this it is, that thorow this whole Prophecie, howsoeuer, to expresse the diuers conditions of the Church, sundry and diuers types are vsed; yet this, of Throne, Beasts, and Elders, euer holdeth in all. Thus then, the first common and confused ioy and praise, thereupon is a double degree, (according as it riseth vpon the Whoores eternal fall) and effectual, to waken. But, when euen these same, in solemne assembly, professedly praise God; it both inhanceth the seruice done, as done in the Sanctuary; and sheweth a deeper sense and regard of the benefit,

benefit, mouing that duty in the hearts of the praisers: as also, the publike, well ordered, and holy exercise, in the Congregation, stirreth more, them who are without, to reuerence, and conuersion, then common and priuate cariage, Psalm. 5. 7. and 1. Cor. 14. 24. 25. These same two degrees are, Chap. 11. Where, vpon the signe giuen by the Trumpet, and preconceiued ioy of these same euent to ensue, this same praise is summarily sung. Now then, this third *Halleluiab*, of the *Elders and Beasts*, falling and worshipping him that sitteth on the Throne, is a neerer degree of vp-stirring, and step of in-coming, of Ebrewes and Orient, to sing *Halleluiab* with vs. But lastly, the voice from the Throne, euen God his owne powerfull voice, shall fully waken them from their deadnesse, & pull perfitly, the vaile from their hearts., pouring on them the spirit of mercy and compassion, and taking from them their stony hearts, that they may see him whom they pearced. And this is called peculiarly, the voice from the Throne, to note God his powerfull working of their illumination & full conuersion at this point, wher-to their hearts, by the victory of the Christian Church, & praise offered to God therefore, were in some good degrees, before, prepared and mollified. So as now, all the seruants of God, all that feare him, both small and great, shall raise vp a song to God, for multitude, maiesty, and noise, admirable: for exceeding great power and motion of spirit, full of thundering: for newnesse of matter, passing ioyful. For raising of this great *Halleluiab*, a strang order of working (as would appeare) is heere set downe. For, where it might seeme, that according to the ordinary dispensation of al grace, the voice should, from the Throne, haue gone first to the Beasts and Elders, and from them to the multitude: in a heauenly wisdom, the first motion is from the multitude, next, from Beasts & Elders, & lastly, from the Throne: to shew this great worke (as I haue shewed) at last, by God his owne power, fully effectuell. The order is from *Isay*, a voice soundeth from the City, a voice from the Temple, the voice of the Lord who recompenseth his enemies. Then, *Sion* before

Cor. 3. 16.

Chap. 66. 6.

fore shee trauelled, brought foorth her children, and before her paine shee was deliuered of a man childe. Then, The earth was brought foorth in a day, & a Nation was borne at once. Conferre diligently, and espie deepe wisdom.

This voice, is to all Gods his seruants, to all that feare him both small and great, the time of whose reward is now come, when God destroyeth them who destroyed the earth, Chapter 11. Now, Rachel barren while *Lea* bare children, shall breake foorth in the thousands of *Manasse*, and tenne thousands of *Ephraim*. So, by this voice from the City, from the Temple, and lastly, from the Throne; euen from him who fully recompenseth his enemies, is raised, for multitude of singers, for manner and matter of song, an *Halleluiab* of a wonderfull note. While, not onely, a great multitude euen all the seruants of God, small and great, Iew & Gentile doe sing it, but also their song is like the voice of many Waters, & as the noise of great thunders; not as these Ch. 14. which none heard but the sealed ones: but such as shall fill the world with astonishment, & make the heauens resound. So sweetely and mightily shall the Harps of them, whose receiuing shall be life from the dead, be tuned vp, with vs Gentiles, to praise our common Sauour.

Chap. 5. 4.
Sec. 3.

5. Thus, for clearing the mystery heere implied, hauing shewed the forme, in the singers vncouth manner, order, and course of this whole song: Now let vs returne and first consider the matter of all, and then the euent in *Iohn*.

6. The matter of the song in the first three *Halleluiab*, and two degrees of singers, is all one. In the last *Halleluiab* and last singers, when all small and great sing, it is larger. The song of the first singers hath two parts, & accordingly, to shew the rising of their affection, the worde *Halleluiab* is doubled. The first part hath the speciall points of praise, and reasons thereof. The special points, are, *Saluation, glory, honour, and power, &c.* Thus in ioyfull song professing, that the only praise of their saluatiō, the only glory, that is, the estimation and high account they haue God in, as onely autor of all their good: all the honour, that is, all dutifull worship,

worship, which according to that estimation and account they owe, are due to him only. Lastly, they acknowledge his onely power and strength in al their deliuerance, and ouerthrow of their foes. This song, is the same in argument, with that Chapter 7. *Saluation is of our God and of the Lambe.* The reasons of this their praise, are first, generally giuen, and next, specially accommodate to the present matter. The generall is, that *his iudgements are true and iust,* in relation to his promises and nature: and accordinglie in the speciall case heere meaned, the truth of his iudgements is cleere, in that the Whoore is iudged and destroyed; as hee promised, not onely to destroy her, but also all that doe euill to the Sanctuary. The iustice and equity, is manifest in her sinne, who was a great Whoore, and therewithal, the corrupter of the whole earth: being, both her selfe, extremely sinnefull, and inducing others to sinne: next, extremely cruell, as in whom all the blood of the earth was found, and who, specially was drunken with the blood of Saints. Now, God is a requirer of blood, and singularly of his holy ones, whose death is precious in his eyes. This, both truth and iustice of God, in this speciall act of the Whoores damnation, is yet more cleered in the second part of their song: whereto they are stirred, by the consideration of her euerlasting fall, so as they neuer feare her deceit or cruelty any more. And, this raiseth their affection to a new *Halleluiah*, so, vpon the more cleare sense of the greatnesse of the benefit, doubling the praise. *The foolish knoweth it not & the vniwise man vnderstandeth not, that the wicked flourisheth as the grasse, but hee shall bee destroyed for euer.*

7. The second order of singers affirme the same matter, in the word, *Amen*, and sing the same praise in *Halleluiah*.

8. In the third order, as the singers are moe, & the note higher, so is the matter of their song somewhat larger: as which, hath not onely relation to the iudgement of the Whoore, as the former parts of the song, but also to the subsequent story, both of the enemies ouerthrow, and gracefull state of the Bride thereupon: both which are heere

summarily

summarily celebrate, and largely after, through the booke expounded. The first, in this, that *now the Lord reigneth*, for they are destroyed who vsurped the Kingdome. The other, in that the *Bride is prepared*. The destruction of the vsurpers, is hencefoorth in this and the next Chapter: the Bride prepared, Chap. 21. & 22, Heereupon, all are of other, mutually exhorted to ioy and gladnesse, aswell as to the praising of God; for that *The Lambe his marriage is come, &c.* Wherin, as there is huge matter of Gods praise, so of exceeding ioy to themselues in their owne good frō him. This marriage, cōtracted of old, was come in a great degree, when the Bridegrome came into the world, but they who were bidden, refused to come, and amongst those, who were brought into the wedding, one wanted a wedding garment, and thereupon, is cast out into vtter darknesse, euen the lake of fire and Brimestone. But now, at this point heere celebrated, the marriage shall come in a nobler degree, when God by a *voice from the Throne*, shall turne their heartes who refused, now to come in: that, as their casting of was the riches of the Gentiles, so their receyuing, may be much more the life of the world from death, by so strange and wonderful a change as shall make, in a manner, a new heauen and a new earth, in which, they shall haue *greatly to reioice and be glad*. When both sisters, aswel the *little sister, which had no brestes*, as the other, are spoken for and receiued. That the Shepheard may be one, and the sheepefold one. When in that day, there shall bee *one Lord ouer all the earth and his name one*. This is that number innumerable Chap. 7. of all Tongues, Nations and Languages, with Palmes in their handes, & clothed in long white roabes, &c. This is that *Ierusalem frō heauen* wherein the heathen nor any vnclane thing shall enter no more: which, now shall be perfectly adorned with such fulnesse of gracefull & quiet state, all being performed, whatsoeuer the Lord by *his seruants the Prophets* had promised, that she hath as a Bride perfectly busked, but to attend the last and full act of the marriage, to enter into the marriage chamber, & eternally

Math. 22.

Rom. 11.

Isai 65.

15. 16.

Cant. 8.

Ezech. 37.

Iohn. 10. 16.

Zach. 14. 9.

Isai 54. 5.

F f

in-

injoy her spouse. This goodlie state in grace, vpon full ouerthrow of al troublers, described most goodly, Chapter 21. and 22. is the finishing of the mystery of God, Chap. 10. When a Bride is perfectly busked and trimmed, wanting none of her ornaments, then nothing remaineth, but the solemne acts of the mariage, to enioy her Lord. So, the reason of the speech, is plaine from common vse.

Isai. 65.

9. This her preparation, that we may vnderstand it not to be of her selfe, (for the Lord will answer her before shee aske) is shewed to be in her attire. Whereof is noted, whēce she hath it, & what it is. Shee hath it by free gift of the Bridegrome. For, what a Bride we are, by nature, see *Ezechiel 16.* and not only is the garment giuen her, but, which is to be marked, the putting on thereof is giuen her also: as, which shee can no more put on, by her selfe, thē she can purchase it. What this garment is, is shewed, first, figuratiuely, and then in proper termes. Figuratiuely, it is *fine linnen pure and shining*. This linnen hath two properties. It is pure, because Iesus Christ giuen vs, of the Father to iustification, whom by the gift of Faith wee put on, is pure, spotlesse, and vndefiled: and maketh vs pure before God. This is iustification of faith properly. The secōd property is *Shining*; for as it is spotlesse and pure, so hath it a glorious lustre, to shew, that Christ is not onely put on to iustification, but also to glorie, and that in two respectes. One, in that hee sanctifying vs, we shine here as lights in the midst of a froward generatiō, shewing forth the vertues of him that hath called vs: so glorifying God, witnessing to the world our iustification, and euen strengthening our owne soules in the certaintie of our election: while wee declare our faith perfect by our workes, even as our workes thereupon shine and are approoued, because *faith worketh together with the worke*. For whatsoever is without Faith, is sinne, and this is that iustification whereof *Iames; Chapt. 2.* to expresse both, the word is plurall; *δικαιοματα*. The other respect of shining is, in that as wee put on Christ to iustification, and sanctification, so also to full glorie at

Philip. 2. 15.

1 Pet. 2. 9.

length

length with him self, our corruptible bodies being made cōforme to his glorious body. The Iewes first, seeking to establish their owne righteousnesse which is by the Law (so like *Adam* and *Eua*, making garmentes to them selues) fell from the righteousnesse of God, but now God turneth their hearts to prepare & trim themselues with the Bridegrome his giftes (as was *Rebecca* with the ornaments brought from her husband, both giuen her, & put on her) counting all things losse to be found in Christ, that is, not hauing their own righteousnesse which is by the law, but the righteousnes of God, which is by faith in Iesus: which, & application thereof, are both the free gift of God. And the holy Ghost so coucheth the wordes, as no place is left to cauillation. For he saith not our Iustifications are the fine linnen, but the fine linnen giuen vs is our iustifications.

Rom. 10.

Gen. 3. 7.

Gen 24.

Phil. 3.

10. Thus was the song maruellous, for strange forme and matter. Now followeth the strang euent in the Apostle; wherein come to be obserued, the occasion & euent it selfe. Albeit the whole matter, and manner of the song occasioneth this euent: yet most specially it followeth, through the Angels singular care, and manner of confirming *Iohn* in the greatnesse & truth of these matters: euen therein implying, that they are so wonderfull, as men would hardly belieue that such thinges could come to passe. Hee confirmeth *Iohn* by commandement, and by affirmation. The qualitie of the commandement giueth of it selfe, to presume assuredly both some great, and also a certainly determined case: as which hee commandeth him to write, both for regard of the matter, as also for sure preservation, and lasting record thereof, as which most assuredly should fall out. He commandeth to write one special point, which yet implyeth all, that they are blessed who are called to the Supper of the Lambes marriage. Which blessednesse as it must be restrained to the effectuall calling (manie beeing called who are not chosen) so heere, the Angell wil stirre *Iohn* and all Christians in *Iohn* his person, to

Chap. 14. 13

Isai 8. 53

Abak. 22.

Iob. 29 23.

the consideration of a singular blessednesse of this time, through the great efficacy of the voyce from the Throne, and obedience wrought thereby in them who first refused; and no doubt, of the Orient; by and with them. A blessednesse was commanded to be written, Chap. 14. but that was of suffering, wherein they were euen blessed. Here the case varieth. For now all shall suffer, who come not to the *Lambe his Supper*, and shall bee made a supper to

Chap. 7. 17. the foules of Heauen, verse 17. Now the teares shall be wiped

and 21. 4.

1/41 25. 8.

Ch. 11. 18.

Psalm. 2.

Chap. 13. 10.

from the eies of Mourners, and the destroyers of the earth shall bee destroyed. The Heathen were angry, now the Lord is angry in his course, which if it kindle, *Blessed are all that come to him*. Now they who did slay with the sword, are slaine by the sword: and the Captiuers are captiued.

Chap. 11. 15. For now, God taketh his kingdome by the eident ouerthrow of his enemies, and exaltation of his Church, hauing his name written, euen on his *garment and thigh*. So blessed in effect are they, *who come to the supper the Lambe his marriage*. The Angel, next confirmed *John* by affirmation, that *these words of God are true*. Thus wakening vp *John* to consider rare matter, whereof hee so earnestly affirmeth, that the words are true, and for assurance of their truth, that they are of God or God his words.

11. Now, besides the song in it selfe wonderful, this care of the Angel to confirme *John*, and waken vp his spirits by so singular a commandement, and so peremptory an asseueration, so rauisheth the heart of the Apostle with excessive ioy of so good newes, that he was (for a notable document of humane infirmity in so great an Apostle) about to haue worshipped this Angell. Which attempt how vnlawfull it is in it selfe, and how vnpleasant to the Angell; First, his interdiction well sheweth in such haste and concise forme of speech, as commonly men vse, vpon care to preuent some instant and detestable euil. When feare and solicitude suffer not to speake at length, or a full sentence *επαμην*. Next, he strenghtneth his interdiction with strong reasons, one taken from his owne condition, to whom

this

this worship was offered, as which was not capable thereof, being but a seruant, and not onely his (lest some prerogatiue might bee imagined in the Apostle, to stay that which of an other might haue bin offered) but euen a fellow seruant of his brethren, who had the testimony of Iesus: his greatest honour, and chiefe scope of al his seruice, beeing Christ and his knowledge, to minister the same, without which he were nothing, and therefore, albeit of different nature from *John*, and other Christians, yet in condition, and end of calling but their fellow-seruant: they hauing the spirit of Prophesie as hee had. The other reason is from the person of him, who onely is to be worshipped & serued, according to the law alleadged by our Lord against Sathan. Now it might probably appeare, that herein, yet some further thing were implied. For this Angell being the type of these ministers, who shall be the shewers and dispensators of this huge measure of powerfull light and grace, for so wonderfull effects; & *John* here bearing the person of common Christians of that time: it may seeme, that the rare and excellent graces of the Ministers, who shall then bee furnished with a golden reed, would so farre miscarry weake Christians, in admiration of their giftes and working, as to attribute to much vnto them, if their owne fidelity and holinesse did not let it. And as this giueth vs to expect yet goodly things; so herein is a close warning of humility in the one, and circumspectnesse in the other, to giue al glory to God. But hereof I dare determine nothing, fearing still to be curious in so diuine an Argument; wherein I haue choosed rather to hold vp coniecturall suggestions, then appeare vnreuerently to handle such mysteries.

12. Thus wee haue heard the song of Saints, first vpon the Whoores destruction, and next more mightily, and of moe intended higher, vpon preception of full victorie ouer the other enemies, and the Church her graceful state thereupon: which so rauished the Apostle, as hee had almost miscarried. Now, are the other victories shewed,

and goodly state of the Bride thereupon. And first, through the rest of this Chapter, is the soile of the Beast bearer vpon of the Whoore, and no question, but now highly chafed with her fall.

13. In the victory ouer the beast, are the description of the parties, and the euent of the battell. The party victorious is magnificklie described; first in his person, armie, weapons of war, & his working by them: and next in his Heralde. His person, by great properties, & many agreeable to his many & great names. First, his comming forth declareth him a heavenly personage, for hee is from thence. Of great maiesty, comming forth in abundance of light: as to whose out marching, the heauens are cast wide open. A greater degree of light then hitherto hath been mentioned, so as the signe of the son of man is clearly seen in heauen. *Oh that thou wouldst breake the heauens, and come downe?* His administration at this time in Antichrist his full ouerthrow, shall bee in exceeding great euidency of light and power.

14. Hee sitteth on a white horse for fidelity and truth: and namely for these points of his administration, wherein his fidelity and truth are now specially to bee shewed: *in iudging and fighting*; for all which respects, he *rideth*, and on a *white horse*: according to the state of a Iudge, and triumphing glory of a victorious Warriour. He is also a *faithfull and true witnesse*, Chapter 1. And a faithfull High Priest, Heb. 3. But here he is to shew his fidelity and truth, in iudging and fighting. *Now the time of his redeemed is come*, and the time of the *dead that they be iudged*, and such destroyed who destroy the earth. In all which hee both *iudgeth*, & *fighteth righteously*, for he is *pure when hee iudgeth, and iust when he speaketh*. This iudgement is not that last and generall, but here the special, of these enemies of his church is meaned: whom hee is now to ouerthrow, so as they shall neuer bee any more able to trouble *Sion*, but their ruine shall hold on, till at last they bee for euer adiudged to endlesse torment. Hee rode on a *white horse* from the first outgoing

of the Gospell to conuere, Chapter 6. and to deiect the Dragon from heauen, Chapter 12. when hee and his Armie fought to that effect: but this is the last and noblest act of his riding for the Dragon and his Vicars vnter destruction.

15. Now to iudge righteously, is requisite not onely a righteous disposition, but also a wise heart to discerne: for often Iudges who are in minde set to doe righteously, yet ignorantly giue wrong iudgement. But no such thing can befall him, *whose eyes are as a flame of fire*: Pure, piercing, purging, and searching hearts and reines, from whom nothing can be hid, for euen the darkenesse is light before him: And as for iudging, so also, for fighting (as *Rabsace* though prophane, yet pertinently sayeth in that *Counsel & strength are for the warre*. This Captaine then who seeth the thoughts of his enemies, before they bee hatched in their hearts, hath no perill to bee deluded or circumvented with stratagemes: or as often befallerh otherwise, expert Warriours, through want of intelligence, to slippe opportunities. If *Elisha*, by a ray of the light of this Captaines flaming eyes, was able to discouer, and so disappoint what the King of *Aram* consulted in his secret Cabinet, what may this Lord doe, who formeth the heart?

16. With wisdom hee hath also great authority, as hauing on his head *many Crownes*. Both, for that he is King of Kings, and also for his many victories, specially in this his last warre. Which now peculiarly is respected, his Crownes are all on his head. For hee standeth not by crowned hornes, as the Beast, but all his authority and strength is in himselfe, and of himselfe, and hee in this his strength and power, now commeth to take the Crowne from the head of the King of *Ammon*, to set it on *Dauid* his head. The beast now must forgoe his Triple Crowne, Christ his proper honour wherewith hee hath blasphemously attired his head.

17. Being thus able to see all, and of authority to conuere all: he hath yet a name written which none knoweth but himselfe

Mat. 24. 30.
Isai 64. 1.

Isai 63. 4.
Ch. 11. 18.

Psal. 51. 4.

Psal. 139.

2. King. 18.

20.

2. King. 6.

2. Sam. 12.

him selfe. And this name is so much the more maruailous, and hath the more cleare note of his Greatnesse, that being written, as both a sure and permanent name, and also exposed to bee read, yet none knoweth it but him selfe. And what is he not able to doe, who seeing, & by matchlesse authoritie ouerruling all, yet is set about the reach of all his state, counsels & wayes being knowne to him selfe onely: as whereof no flesh is capable. So insearchable are his wayes, and his iudgements past finding out: according, as in consideration of one speciall euent of this his iudging and fighting at this time. Paul exclaimeth: *Rom 11. c. 5.* and the sealed Booke no creature was able to looke on.

18. That none imagine these to be idle Titles, in name onely, hee is also a practised Warriour, and now specially come forth to shew, *how mightie hee is to saue*. For this, his garment is dipt in bloud, euen the bloud of his enemies; to note a huge slaughter. Hee is now to tread the Wine-presse of God his wrath. *He hath long looked if any would helpe, but there was none to helpe, none to vpholde, therefore his owne arme now shall helpe him, and his owne wrath sustaine him: the day of vengeance is now in his heart, and the time of his redeemed is come.* And accordingly, as he who speaketh iustly, and is mighty to saue, he is called *the word of God*. Not onely for that he is *that word which was in the beginning with God, and was God*: but also, and heere specially, because hee is that *true one*, who speaketh and performeth, as who, both *speaketh iustly, and is mighty to saue*. For this redde garment and name agreeable to it, See *Isai 63.* and weigh the place.

19. Such is the Captaine of the Lord his hoast. The inhabitantes of the earth following the Beast, *Chapt. 13.* Wondered, and in wonder exclaimed, *Who is like the Beast? Who is able to fight with him?* Heere I thinke hee hath his match and more. But these earthly ones see not the Heauens, and so goe on blindfolded to their owne destruction. His army is in his owne Liurey. Hee needeth no armie, but his armie hath need of him. For hee is their glorie, their strength, their armour, their victorie, and all:

In

In his strength they fight and ouercome. They are all horsed, as, who for dignitie are Iudges & Warriours, like their Captaine. They are also faithful and true, in, and by him. They are all Kinges & Priestes clothed in pure and shining silke. This is a blessed Captaine, who conformeth all his followers in glorie and dignitie to him selfe. *Alexander* was foolish to glorie in his *Argyraspides*: here is a Captaine of higher note. In opposition to the earthly ones, on the other party, they are called the host of heauen, where there conuersation is, euen while they are in the worlde, but not of the worlde.

20. The weapon of this great Captaine, whereby hee worketh and fighteth, is the sword of his mouth. With it he smiteth *the Heathen*, enemies of his Church, treaders downe of the holy Citie: crushing them in pieces with an iron Mace. And hee treadeth the winepresse of God Almighty. Heere now, the treaders are troden downe. Thus, with mouth and hand, he fighteth, and with feet, downe-trampleth all. How so strange effectes of bloudshed, and ouerturning the whole state of the earth, are attributed to the sword of his mouth, is cleare, *Chap. 14. 17.* 18. where an Angell, armed with a sickle, commeth out of the Temple, and is stirred to cut downe the grapes of the earth, by one comming from the Altar, hauing power ouer fire. And Chapter 15. where the Angels of the last wrath, receiue their Vials from one of the *four Beastes*, and come to execution out of the Temple: like as the voyce commanding it, is from the Temple. By the breath of this Lord his mouth Antichrist must be consumed.

21. This his fighting, to the foile of all his foes, maketh him yet a name, *The King of Kings and Lord of Lordes*. This he was at all times. And euen from the day of his ascention was alwaies seene of his owne, *Crowned with glory and honour*. God hauing exalted him aboue all name that is named: so as all knees must bow, & euery tongue confesse him to bee the Lorde. Yet hee getteth this name, at this time, in a speciall manner, *written on his garment and thigh.*

Gg

So

Chap. 12. 12

Chap. 11. 2.

Psal. 2.

Chap. 14. 20

Ose. 6. 5.

Chap. 16.

2. Thes. 2.

Heb. 1.

Phil. 2.

Rom 11. c. 5.

Chap. 11.

Isai 63.

So as now, it becommeth manifest to the view of all: his power and strength kything clearly in this victorie, and wonderfull sequels of it. This is that same, which in the song was said, *the Lord God almightie hath raigned.* And Chapter 11. *The kingdomes of the world are our Lord his and his Christs.* This is his sitting on a white cloude, Chapt. 14. euen the manifestation of his iudgements, Chapter 15. 4. Rome in great derision, when they crucified him, set ouer his head, in three Languages, *This is the King of the Iewes.* And the Iewes, counting it scorne and high disgrace, to haue him called their King, intreated the alteration of the wordes, in that hee so called himselfe. But now, by the finall and euerlasting ouerthrow of the Kingdome of Rome, and by conuersion of the Iewes, to mourne for him whom they pearced, hee shall gloriously manifest himselfe, and bee acknowledged, not onely King of the Iewes, but also *King of Kings and Lord of Lords.* This name, hee hath written on his garment, as great Kinges and high Captaines haue their Imperiall garmentes, whereby they are discerned. On his thigh, not so much for that ordinarily, the sword, weapon of the victorie, is girded on the thigh: but, for that in Scripture speech, a man his strength is placed commonly in his loines and thighes, (*now it is his owne strength that helpeth him*) and therefore, it was a token of subiection and seruitude, to put the hand vnder the thigh. Which custome, *Aben-Ezra* witnesseth to haue continued still amongst the Indians and Ethiopians till his time. And therefore, his name is also written on his thigh, because all the world now haue to put their hands vnder it, and sweare him homage. This Captaine, wrestling with *Jacob*; to make him know he was his Lord, and that all his strength was of him, hee did strike him with a note of infirmity in the thigh.

22. Thus was the description of the great Captaine of the heauenly host, in himselfe, his army, armour, & manner of fighting. Now, followeth his Herauld or trumpet. Who is remarkeable for his standing place, and for the

tenor

tenor of his proclamation. Hee standeth *in the Sunne.* To note exceeding great light now, of the Gospell & preaching thereof, wherein the preachers should clearly see, and confidently proclaime Antichrist his ruine. For great measure of light, the Apostolike Church, in the woman, Chapter 12. was clothed with the Sunne. Wee see to the praise of G O D, and euidence of this Prophecie, light already growen in great degree, as no doubt, but for this light and great effect, it shall yet grow more: so as *the light of the Moone shall bee as the light of the Sunne, and the light of the Sunne seuenfold.* *Isai 30. 26.*

23. The tenour of the proclamation, in a figuratiue speech from *Ezechiel*, sheweth so certaine, & an exceeding great destruction of the Beast and his aiders: as they, their states, great roomes, rents, and substance, should be a prey: and that in such degree of hauocke, as all, giuen to reiffe, or seeking after prey, should bee filled. I shewed Chap. 17. what it is to eat the flesh of the Whoore: but heere, is such a strange ranuerling of the state of the world, as no doubt, falleth by that earthquake of the seuenth Vial. And out of all question, the totall ruine of that state, must change the face of the world, in so great endeauors of hell & heauen, for it; and against it.

24. Thus is the party victorious. Followeth the aduersary, and his foile. The aduersary, to any that seeth not him, who iudgeth and fighteth righteously, will appeare great. Euen that wonderfull Beast, Chap. 13. bearing vp the Whoore, Chap. 17. and now, in great chafe at her fall, by his frogges, gathering the Kings of the earth to *Armageddon.* The first party was from heauen, and his host heauenly. Heere, the leader, is the Beast of the bottomlesse pit, which was opened for his outcomming, as were the heauens for the others, and his hosts are all earthly. For, *albeit many of his hornes haue fallen away from him ere now, and ioyned to the host of heauen: yet, hee is euen at this point, through the diligence of his frogges, strengthened with many Kings.* *Ch. 16. 14.* *Chap. 9. 11.*

G g 2

25. So,

25. So, are the parties. The euent of the battel in the Beast his foile, is declared in few words: without any mention of a conflict; but, of a proud and obstinate purpose to fight against the rider on the white horse. For they shall be blind and obdured to the end: as is cleare by the effectes, in them, of the Vials, Chapter 16. And the word *ἠνάσθη* hee was intrapped or snared. Implyeth in it, as an easie victory, for the part of him that rideth on the white horse; so a sudden and vnexpected foile, to the Beast and his followers. For he dreamed of perpetuity, as also staying vpon him, the Whoore. *I sit being a Queene and am no widdow, and shall see no mourning,* Chap. 18. 7.

26. Their iudgement is distinct, according to the diuers quality of the parties. The head, beast, and false Prophet, are cast in the lake of fire and brimstone, and that a liue: to shew a most horrible, and recurelesse iudgement, by allusion to that of *Sodome*; and of *Core, Dathan, and Abiram*, who went downe aliue in the pit: Euen eternall destruction and torment. The followers, are slaine by the sword of the Lord his mouth, to the losse of all their glory, and wordly state, which is made a prey to others: Onely, by this difference, to shew, how this great Captaine, iudgeth and fighteth righteously, giuing to each according to the degree of their sinne: For, no doubt; but euen at this point, many shall follow the Beast, and fall from their estates by his fall: whom yet, by destruction of their flesh, the Lord may reclaime from the full degree of his punishment; in lightning them to see the truth. As, many also shall drinke with him of the cup of endlesse wrath.

27. That the Beast and false Prophet are heere made two, is only to shew, the ruine of the Head & State with him. For, as the false Prophet, ruling ouer the State, is the Beast; so being distinctly considered from the state, hee is the false Prophet: As the first and second Beast are Chap. 13. distinguished but for explicatiō. So this is put, to shew in such sort the fall of the false Prophet (the eighth head and one of the seuen, the beast with hornes like the lambe making

making the image of the Beast by cure of his deadly wound) as state and all shall perish eternally. For, as this Beast hath some note from al the foure in *Daniel*; so in the destruction of this, the spirit alludeth to that of these. Who all, so fell, as yet, in the destruction of the last, which was *burnt with fire*, the final ouerthrow was of them al; the state of the former, in some sort remaining in the succeeding Beast: as this Beast here falling in the first heads, yet still continued in the subsequent, till in this last head (*the Beast going to destruction*) it vtterly perished. In *Babels* fall, by *Persia, & Media*; yet in them the Kingdome in a sort continued. *Darius of the Medes taking the Kingdome, Dan. 5. 31.* And in their ouerthrow by *Alexander*, who despising *Macedon*, setled both in their places and to their fashions: as also in his successores after his fall, the domination of the former beastes in some sort abode. But the fourth Beast falling, al vtterly perished: See and weigh *Dan. Chap. 7. 11. 12.* for there is the allusion; as also *Daniel Chapter 2.* the image whereby these same kingdoms were typically shewed, is then said to bee destroyed when the stone falleth on the feete thereof. One thing heere is worth the marking, that in the false Prophetes working, which maketh his guiltinesse, and is heere recorded, both to know the party, and his iust punishment: his deceit, in making men receiue the beast his character, and to worship him, is onely mentioned, and no word of his name or number: as neither are they euer spoken of in his iudgement, either denounced or spoken of. The reason see vpon *Ch. 14. Sect. 8.* Now wee must not imagine heere, one certaine place, or one point of time; of all this the Beast his endeauor and foile: as neither in the next Chap. of the Dragons. For their, we see how *Gog and Magog* are, *from the foure quarters of the earth*, all Satan his iustruments, of his last fury, and in al places. As for the name attributed to the place of foile, Chapter 16. *Armageddon*; wee shewed the reason there. And it is, wheresoeuer the lambe fighteth and ouercommeth. Albeit out of doubt, their last endeauors shall bee strange,

and their fall conioyned with such wonderfull broiles, and alterations of the State of the world, as was not since men inhabited the earth. And then, the fattest karkasse shall bee the finest prey. Blessed are they who come to the supper of the Lambe his marriage. For who come not, are made a supper. And who will not feede on the Lambe, are iustly made foode to the foules of heauen.

CHAPTER XX.



WE haue heard the iudgement of the Whore, and the Beast her aduancer: but for a perfit victory, is requisite also the destruction of the Dragon, that great and Master enemy: as, of whose Kingdome and authority, the Beast, who made all the Whoores credit, was onely the suffragant. That is, in this Chapter, set forth, in two degrees of his captiuitie: whereof, the last is absolute, to eternall destruction. Now, as captiuitie implyeth euer a fore-going liberty, whereof it is the priuation, so heere, a twofold libertie or loosing is to bee taken vpon according to the two degrees of restraint. The first liberty, it was not needfull, that heere it should bee recorded, being largely declared in the 12. Chapter. From which liberty, his restraint, albeit of that time (as by substituting the Beast of his authority, by deceitfull hypocrisie and efficacie of error, to worke that, from performing whereof, in open rage, hee was then bound vpon, might well bee presumed) yet hath bene reserued to this place, to giue vs in one view, his whole story. Which, consisteth in that rage, Chap. 12. From which, being here, in some consideration, bound vpon for a time, hee is againe let loose; and his endeauours thereupon, are heere declared: so farre from his intended successe, as hee is taken the second time, and destroyed for euer.

2. In his first restraint, come to bee considered, the surenesse, end, and degree thereof. The surenesse, is cleared in the person apprehender, and manner of fermance. The apprehender is God his minister, an Angell: instructed with authority, as, coming from heauen: with power to execute, as, hauing the *key of the bottomlesse pit, & a great chaine.* All spoken after the manner of men. This Angell, falleth not from heauen to earth, as that great starre, Chapter 9. but commeth downe, as he Chapters 10. & 18. And, accordingly, hath the key of the bottomlesse pit for a farre different end from that: this comming, to inclose the Prince of darkenesse, being himselfe the minister of light: whereas that great starre, falling from the ministry of light, to become the minister of darkenesse, hee openeth the bottomlesse pit, to let out darkenesse. The Dragon, is heere described, by these same names, and property, of seducing nations, which are giuen him in the 12. Chap. in the first degree of this his first foile, towards this first captiuitie: when by *Michael* his valour, he was cast from heauen. Which the holy Ghost doth, of purpose, to leade vs to know that this first binding, is from that rage. So wisely & plainly, the spirit teacheth vs to couple together the partes of this prophesie. Now Christ is he properly, who treadeth downe the head of that serpent: who, onely, is that stronger then the strong one, comming in, binding him and spoiling his house: as who, onely hath come to lose the workes of Satan, and only hath the keies of hell & death. But, according as he giueth gifts to men, & worketh by his ministers of whatsoeuer calling, who, in his light and strength, aduance the kingdome of light, and bring downe that of darknesse, his ministers, thus instructed by him, and to this ende, are also binders of the Dragon. Of whom this Angell is the generall type.

3. The manner of fermance, to shew the surenes thereof, is after the manner of men, set forth, in inclosing, shutting, and sealing, as was the caues mouth on *Daniel*, & the Sepulchre of *Christ*.

Chap. 13.

Genes 3.
Luke 11. 21.
1. Iohn 3. 8.
Chap. 1. 28.

Psal. 149. 8.

4. The end of this restraint is, *That he seduce not the Nations, &c.* Which ende, how it is, and how farre to be vnderstood, the degree of his restraint now, and his endeauour, vpon his next loosing will make cleare.

5. Thus we haue the surenesse, and end of the Dragons restraint. Now followeth the degree thereof: clearing the end, as I haue said. The degree is, that this his captiuitie is not absolute, but in a special consideration. This is shewed by the time thereof, state of mē in that time, & what this state is. The time is not, *for euer*, as in his next taking, but, for a thousand yeares: which being expired, hee was to be losed againe. The denunciation of which sad euent, is mitigated with a consolation, that it should be but for a short space, euen that three daies and a halfe, wherein the witnesses were killed and lay vnburied, Chapter 11. For thencefoorth, by degrees the Dragon is againe comprehended, till he be made fully fast in eternall chaines.

6. The state of men, during this first restraint, sheweth it also not to be absolute: in so farre, as he shall bee bound but to a few, being still loose towards the most part. This is cleared, by declaratiō of the feueral condition of both: and first, of these to whom he is bound. Wherein, are two: their condition, in this his restraint: and, who they are, that haue this condition. Their condition, is expressed, first, in figuratiue speech, of *Thrones and Sitters, hauing iudgement accordingly, giuen them*: and next, in proper termes, that *they liued and raigned with Christ these thousand yeres*. Who they are, that are in this estate and cōdition, is shewed in two sortes; First, *The soules of them who were beheaded for the word of God, &c.* Secondly, *They who worshipped not the Beast, &c.* The state and condition of the contrarie sort, is, that during these thousand yeres, they lay dead and liued not. Now, how great this number is, and how smal in comparison thereto, is the former, is cleere by the 13. Chapter, where all the earth follow the Beast, and receiue his Character, name, or number: except these 144000 sealed ones, Chapter 7. in mount Sion with the Lambe, Chapter 14. And consequently

quently, in what respect, and to whom, the Dragō is said, during this space, to be bound.

7. The third point, shewing yet further the strict consideration of Satan his restraint, is the explication of this state and condition of both sorts of men: what this life & raigne of the one is: and, what is the death of the other. To wit, that this life & raigne, are not to be taken for this natural life, or any worldly dominiō: neither yet, for that euerlasting and glorious state, which the Saints, in soule and body, after the last iudgement, inioy in heauen: this being their state during the thousand yeares, & called the first resurrection. As, neither is the death of the other, to be vnderstood of the naturall death of the body, by separation of the soule therefrom: or, of the eternall death of both, in *Gehenna*: as, wherein the world lying dead a thousand yeares, thereafter riseth frō it to haue part in the first resurrection, and consequently of blessednesse. But, this life and raigne in respect of the soules beheaded, is their honourable cōmemoration, and rising from vnder these horrible slanders and calumnies, whereby the honour of their sufferings was, maliciously, by Satan eclipsed: euen that same thing, which, by long white robes was signified, Chap. 6. In respect of these who worshipped not the Beast, &c. This life and raigne, is the first resurrectiō: whereby men here, by the word & spirit, are begotten to the life of God in Christ, and freed from the bōdage and death of Satan and sinne: being vindicate in the liberty of the sonnes of God, and so, made Kings and Priests to God in Christ Ie- *Ephes. 5. 14* sus. And the death of the rest, who rise not this first resurrection, is that death in sinne, ignorance, idolatrie and in-duration, wherein all men lye, naturally, deprived of the life of God: like those widowes, who beeing aliue, yet were dead: and like *Ephraim*, who was dead in *Baal*. From *1. Tim. 5. 6.* which death, who so riseth not, to bee partaker of the first *Ose. 13. 1.* resurrection, shall be accursed for euer, and subiect to the power of the second death, as contrariwaies, who haue part in the first resurrection, are blessed and holy, and shall liue

liue and raigne eternally, not feeling the second death.

8. Now, this death of the *Rest of men*, albeit in particular considerations of the singular persons, in that time who lay dead & raise not the first resurrection, it was an entry to the second death: Yet the spirit, heere, sheweth that in the general consideration of the world, it should not alwaies lie in that death. But as these 144000. liued and raigned with Christ, these thousand yeeres, (while al the earth followed the Beast, & were dead in *Baal*) & were partakers in the first resurrection, vnder sure hope of the second, to glorie: so after these thousand yeeres were expired, not these only but an infinite number of al peoples, kindreds, Tongues, and Nations, with Palmes in their hands, and long whit robes, made white in the blood of the Lambe, should rise frō their death wherein they lay, & sing a new song. This, is evidently implied in these words, *The rest of the dead liued not, till the thousand yeeres were expired*, and this is called the first resurrection, which, is spoken, in common, both of the former who liued during the thousand yeeres, and of the other, who, after the thousand yeeres, arose and liued. So, as these words, *This is the first resurrection*, are relative, als well to the life of these who liued during the thousand yeeres, as to them, who should liue after the expiring thereof: for, their life is one, albeit not of one time, as the words, *The rest of the dead liued not till, &c.* euince clearly: and accordingly, blessednesse and immunity from the second death, is the first pronounced in common, of both: and thereafter seuerally by parts, this their cōmon life & blessednesse of the first resurrection is expōned. That the first should liue & raigne with Christ a thousand yeeres: & the other, notwithstanding, of the Dragon againe losed, & his strange endeauours thereupon, yet should rise this first resurrection, and liue, and raigne with Christ for euer and euer. The place hath been, & is mistaken highlie, euen to the breeding of dangerous heresies. But thus it is. The holy Ghost hauing set forth the state of the Church, as she riseth the first resurrection, & liueth the liue of God, frō the time

of

of Satan his first restraint, & that in two degrees of risers: first these, who during the yeres of his captiuity, liued and raigned, whē as by the beast his preuailing it might haue seemed, that there had beene none at all: Next, these, who after the thousand yeeres, notwithstanding his loosing & rage, yet rose from their death in superstition and blindness; and hauing said of both in cōmon, *this is the first resurrection*. He then proclameth their blessednesse accordingly in this their spirituall life, and raigne heere, and that distinctly according to the two times. Of the first sort, *that they shall be Priests of God, & raigne with Christ a thousand yeeres*. And of the second sort, *that after the thousand yeeres were expired, they should rise to the life of God, and raigne for euermore*. Now, if this second member had been thus succinctly put, answering so to the other, it had exempted al doubt. But because in stead of this summary reddition, the holy Ghost much more gracefully subioyneth the narration, how, as during Sathan his first restraint, a good number liued the life of God, refusing the beast his marke, and so were blessed in the assurance of victory ouer the second death: so, after his loosing notwithstanding thereof, and all his endeauours thereupon, the rest of the dead shall rise the first resurrection, and the Church should stil waxe and encrease in light & grace: Satan in his highest endeauours against her, should bee againe made fast for euer, and thee enioy an eternall peace. Then to haue the full sense of the second member, and a cleare reddition, wee must reade from the beginning of the seuenth verse, to the end of the 5. of the 22. Chapter. Neither must we here imagine, that the first are said so to liue a thousand yeeres, as though the life of God had perished from them thereafter, or that this life and raigne is of one and the same persons, still liuing al this while, (which were a lourdy grosse apprehension) as neither must wee thinke, that because the second are said to raigne for euermore, that thereby is first and properly meant their state in glorie after the last resurrection. But thus the spirit will shew, how first and last

H h 2

God

God entertained a Church, and spirituall life therein. To the first, are attributed a thousand yeeres, in respect that the Dragon being so long tyed from disturbing their spirituall life and raigne by open rage, is againe let loose. To the second, a raigne for euermore, because the Dragon fighting against it, is taken and captiued for euer, to shew such a destruction of opposers, as the Church her peace should neuer againe bee disturbed by any new lousing of Satan from his second imprisonment: but shee shall enjoy quiet state here in plentiful dispensation of grace, till shee bee at length translated to euermlasting glory: according to that which of her in this respect was said, Chapter 7. *they shall hunger no more, &c.* To take the thousand yeeres, verse 6. to beginne at the expiring of the first thousand, verse 4. & 5. which second thousand yeeres, the rest of the dead arising, shall liue and raigne: and to take the first resurrection heere so in relation to a second, as by the first should bee meant the rising of Gentiles from vnder Antichristian darkenesse: and the conuersion of Iewes to bee in relation thereto, the second: Albeit it bee the iudgement of one deeply seene in these mysteries, and deseruing well of the Church for his learned Commentaries on this Booke; yet it seemeh to me a groundles coniecture, which hath made him to mistake also as I think the end of this Chapter. For, besides that to take the thousand yeeres, verse 6. for a second thousand, after that verse 4. and 5. and yet to make the thousand yeeres spoken, verse 7. to bee relatiue to the first, and not to these immediately preceeding, it maketh an obscure, and implicate construction, (which in our interpretation goeth plaine and soundly) what should induce to thinke a second thousand yeeres to bee meant verse 6. seeing no case is put at the end thereof to fall out, why the spirite should so exactly haue limited them, as wee see in the first the loosing againe of the Dragon? The thousand yeeres, life and raigne then in the 6. verse, is the same which was spoken, verse 4. and there resumed very pertinently, to shew,

shew, in subioyning the other sort of risers and liuers, God his whole dispensation, from the first binding of the Dragon, towards his Church, first and last, and distinctly in both.

9. Now, from what point of time to beginne, and at what point, consequently to close the count of these thousand yeeres, the end heere mentioned, and degrees of the Dragon his restraint, doe clearly lead vs. We must not thinke, that Sathan in an instant was eyther tyed vp from his rage, or againe, in a precise point of time let loose. But both fell out by degrees. From the first outgoing of the Gospell, he began in some degree to be bound, as hee complaineth of Christ, that hee had come to torment him before the time. And as the Gospell preuailed, hee was still the more made fast. But seeing the end here specified of his binding, and the condition of the Church heere described vpon his restraint, Make euident, that this his Captiuitie is not absolute, but in some speciall consideration: and the degrees heere mentioned shew, that then his vptying is to bee counted, when in that consideration hee is perfectly made fast, as taken, shut vp, locked on, and sealed; wee haue to take vp that point of time, when according to this end hee was fully fastned. I shewed before on the 12. Chapter, that the Dragon his proper rage is taken for open and cruell persecuting of Christians: from which he was then fully tyed vp, when by *Constantine* his conuersion to the faith, open persecution ceased, and Christianity was by lawes established, the Church became glorious in the eyes of all men; the soules of Martyres got long white robes, and seates were set vp, *and the Saintes did sit on them, &c.* hauing iudgement giuen them. For, both the commemoration of Martyres was honourable, and the estate of the Church flourishing in peaceable and goodly condition, and glorious account. And albeit in the meane time, Sathan was working by his Lieutenant the Beast, whom vpon this his restraint from open rage, hee sent foorth, then in the first sensible degrees to

deceiue by false semblance, and who from this point of time mightily preuailed (though at first by slow & scarce perceptible degrees, as rising out of the earth) in bringing Nations to make vp the image of the Beast, which at the end of these thousand yeeres came to the top of impiety: yet they liued and raigned all the while, who receiued not his Character. The end then heere mentioned of the Dragons restraint, *that hee should not seduce, &c.* must not bee taken absolutely (for hee was neuer busier seducing, nor with greater successe, then during these thousand yeeres) but seducing heere must bee vnderstood, according as wee see hee worketh vpon his lousing againe: when hee falleth to that same kinde of seduction, from which first hee was bound vp, that is, *to seduce Nations to compass the Tentcs of Saintes, and the beloued City.* Euen to set them againe vpon violent and furious persecution, by sword and fire, as hee was a murtherer from the beginning, and as in that, men most bewray themselues to bee the children of their father the Diuell. From this rage hee was bound vp, when by the two wings *of that great Eagle,* the woman escaped to her place, *from the presence of the Dragon:* hee being chained from comming at her, now extolled with wings. And the degrees heere set downe, of *binding, inclosing, shutting vp and sealing,* shew evidently that the count is to bee taken vp from the full & perfect point of his Captiuity. For from that time he had no louse chain for open rage. In *Iulian* hee was not so much loused, as biting the chain. Who besides his short abode neuer durst fall directly to murthering of Christians, the persecutions of *Constantius* and *Valens* were partial heates vnder profession, euen that bloud that was mingled with haile and fire, Chapter 8.

10. Now, as wee haue the point of time of his perfect fermance, which is the 300. yeere of Christ, or thereby: so this leadeth vs to the point of his loosing, the 1300. yeere, or thereby, and the conueniency of story is cleare; for although as by degrees hee was fastned, so
by

by degrees he was loosed againe; yet wee shall find as at the first point, the full degree of his binding; so at this time, him fully loosed. In the Pontificality of *Gregory* the seventh, hee had a long chaine, which yet was further raxed in that of *Vrban* the second, and his Successors, kindlers of that tragicall and superstitious warre, for recouery of *Ierusalem*. But, for the end heere spoken of open cruelty against Saintes, he was fully loused in the Pontificality of *Boniface* the eight and his successors; from whose times haue beene bloody persecutions and cruell rage. Then the woman beganne to retorne from the wilderness, the witnesses to steppe out of the Temple, the little booke eaten, to giue heartes and eyes, to applie the reede, and so to discern the Temple from the Court: then the first of these three Angels, Chapter 14. beganne to breake out through the midst of Heauen, and the other two in course followed: so as then *they were blessed who died in the Lord,* and then *was the patience of Saintes.* The Beast his mouth then being perceiued, and so the semblance of the Lambes hornes no more able to beare him out; the Dragon behoued to come againe in roome to maintaine his owne throne, and to repress by rage what by hypocrisie could not bee kept downe. Then the two witnesses lay slaine in the streetes of the great Citie, all Nations being seduced to slay them, and reioyce ouer them. Then the beast which was earst spotted like a Pard, becommeth of the Dragons colour; and the Whoore born vp by him, is drunke with the bloud of Saints: from that time what cruell murther of Christians was vnder the odious names of *VValdenses, Albingenses, Fraterculi, Begbardi, &c.* And since, what fiers, what bloud sheds, what monstrous complots for extirpation of the truth, haue beene practised, is too well known.

11. In this rage, though for a time the Dragon deborded, yet praised bee God, by successe of the Gospell, and fire from heauen; hee is in making fast the second time, in an euerlasting chaine. Therefore it is said, that
hee

Chap. 13.

Chap. 14.
Sect. 8.

Iohn 8. 44.

Chapter 11.

Chapter 12.

Chapter 17.

he should be loused but a *short space*. For they are faine to relent of their open murdering and burning, & are now in God his iustice getting measure for measure.

12. The time then of these thousand yeeres, is from the first open and sensible steppes of the mystery of iniquitie, working on to the quickning of the Beast (which fell together with this binding vp of the Dragon) to the toppe of that impietie, when it came to the highest degree. And this is the onely time in all this prophesie, to be taken definitely; because of Antichrist his whole working (which was in way euen from the Apostolike times, first by hid and insensible, and next by open steppes rowardes the height, from which height againe as by degrees it arose, so by degrees it must vanish) no precise or exact time could be set downe: but yet, to giue vs sufficient clearenesse, the holy Ghost putteth the time from the firste beginning of open working, to the height of impietie: and marketh the two pointes of this time, with most eident notes of the binding of the Dragon, and his lousing againe.

13. In *Constantine* his time, that too great and open steppes were laide for Antichrist to mount vp to Sathan his throne, is too wel knowne. And to what a height the mysterie of iniquitie had wrought on, in the Pontificality of *Boniface* the eight, their owne stories giue cleare testimonie: recording of him that he entred like a foxe, raigned as a Lion, and died as a dogge. When, by a couterfeit Oracle he had got him selfe made Pope, he would vpon no condition acknowledge the Emperour, except he did take his tittle and dignitie of him, as to whom properly it belonged. Hee excommunicated the French King, because he would not take his Crowne holden of him, and impudently & impiously discharged his Subiects of their allegeance. Hee blasphemousslie against the honour of Christ his Crosse, instituted the first Iubilie at Rome, and put forth this decree, that the Bishop of Rome ought to be iudged of none, although he should carry innumerable soules with him to hell.

14. The

14. The peruerse mindes of the Romanes here bewray themselues. For this time of a thousand yeeres, which onely of all the times in this prophesie is to be taken definitely, they will haue to bee indefinite; and all the rest to bee taken both definitely and properly. And without either example of Scripture, or shew of allusio, casting it roundly by them, they will forsooth haue these thousand yeeres heere indefinitely put for all the time from Christ, to Antichrist his raigne: who shall raigne (say they) three yeeres and a halfe before the last iudgement. But, if during these thousand yeeres, the speciall honor and chiefe crown of them who liue and raign in them, bee their refusing to worshippe the Beast (whom euen Romans confesse to be Antichrist) of necessity his Kingdome must haue beene in vogue these thousand yeeres. And this againe sheweth plainely, that these times of a 1260. dayes, 42. monethes, and a time, times, and half a time, are not properly & definitelie put for the iust time of Antichrist his raigne, as the Romans would inforce, seeing these thousand yeres he beareth sway: further, if these times were definitely, and yet not properly to be taken, as some of our learned interpreters esteeme, I see no reason why heere the holy Ghost should haue altered his ordinary stile. See Chapters 9. and 11. and 12.

15. Now considering all the course of this prophesie, expressing first the whole state of the Church in the seuen of *Asia*, next, comprising the whole future euent in seuen Seales: the seuenth whereof affordeth seuen Trumpets; and the seuenth of these seuen vials of the last wrath. Seeing also that in all this Booke, but seuen diuers times are recorded. First, that of ten dayes, Chapter 2. .2. that of halfe an houre, Chapter 8. vers. 3. that of five monethes, Chapter 9. 4. that of an howre, day, moneth and yeere of the sixth Trumpet, Chapter 9. 5. that of 1260. dayes, 42. monethes, a time, times, and halfe a time, which are but one, Chap. 11. 12. and 13. 6. that of three dayes and a halfe, Chapter 11. and now this of a 1000. yeeres is the seuenth,

I i

in

in huge proportion, exceeding all the former. Considering also, that this time of a 1000. yeres, is in the course of this Chapter, and within short space, sixe times recorded, and thereafter no time mentioned but *euermore*. Whither in these considerations, if this maner of leading implyeth any further mystery, I referre it to godly and sober considerations: not daring louse the raines to curiositie in so diuine and hid matter; wherein yet I am perswaded, though my weaknesse cannot find it out, that nothing is eyther in matter or manner of handling, which hath not in it a great depth of wisdom.

16. Thus was the Dragons first restraint, in a certaine degree of time and measure. Followeth the second, absolute and euerlasting. And it is cleared by the foregoing liberty, to which he is loused. From the first binding. So as all this point is in these two, the Dragons second liberty, and the euent thereof.

17. In this his second liberty, is the time when, and his endeauour beeing loosed. The time is, at the expiring of the 1000. yeres whereof we haue spoken. His endeauour being loosed, is to practise againe, that from which, by his first taking, hee was with-held: that is, *to seduce Nations*. Which seducing, must bee vnderstoode to be of that same kind, as hereafter is clearly shewed, in that hee brought them to *compassse the Tents of Saints and beloued City*. For otherwaies, all the time of his restraint from this kind of working, he by the Lieutenat of his power, seduced in another kinde mightily. The greatnesse of this his endeauour, to this end, is cleared: first, by these whom hee seduced: and next, by their action vpon his instigation. In these who are seduced, are these circumstances. 1. Their habitation. 2. Their quality. 3. Their number. Their habitation, *in the foure quarters of the earth*. Whereby is offered to our conception, both, Satan his earnest and diligent practise in this his last puffed; and that, all the enemies ouer the whole earth, of what state and condition soeuer, whom, in this his last fury, hee bringeth forth, are heere designed. Their quality,

quality, is expressed in the names giuen them, of *Gog and Magog*. To shew them, detestable, for cruell disposition to destroy: that by a huge destruction, they shall be destroyed: & that they are the instrumets of Satan his last fury. Their number, is expressed in two notes. One, that they ouerspred the plaine of the earth: the other, that they were as the sand of the Sea for multitude.

18. Such are they who are seduced. The end, whereto the Dragon leadeth them, is to *compassse the Tents of Saints and the beloued City*. Euen the vtter destruction (in their intent) of God his true Church, here on earth, pitching in Tents, as yet in their warfare, and absent from their eternall habitation: but who notwithstanding, are the true Citizens of heauen, beloued of God. Chap. 12.

19. Thus is the Dragons liberty, and his endeauour thereupon. The euent heereof is double. One, of them, who thus seduced by him, were set on so euill a worke; *that fire came from heauen and deuoured them*. The other, of him who is their leader; that he is now taken & committed to euerlasting fire & torment. This his iudgemet, is cleared by his fellowship therein: the *Beast and false Prophet*.

20. This euent is further cleared and declared sure, by setting downe the last degree of their destruction, in the last iudgement, when all enemies being brought vnder, death shall bee swallowed vp to victory. To shew vs, that this second victory ouer Sathan, and restraint of him from this his last rage, shall not bee, but onely for a certaine space, as was that first: or in a speciall respect, as that was; but it shall be absolute and eternall. So as, from the time Christ began this second time, *sitting on a white cloude*, Chap. 14. 14. *to make his iudgements manifest*, Chap. 15. 4. And, from the time hee began to erect this his *great white Throne* by the reuiued light of the Gospell: *when the time of the dead commeth to be iudged*, Chap. 11. The seuenth trumpet sounding to the finishing of the mystery of God, in full accomplishment of all which the Prophetes foretold, for deliuerance of the Church, and her goodly state in grace:

Ester 6. 13.

So as, the signe of the sonne of man shall bee seene in heauen: the victory ouer her enemies, shall still hold on, and the enemies still fall, as did Haman before Mordecay, till by all the degrees of destruction, they at last, in the general iudgement receiue finall sentence: when death & the Diuel, who hath dominion thereof, shall bee abolished. And, for this purpose onely, it is, that heere, so liuely and hypotyposis, of the last iudgement, is set downe. In the person of the iudge: the maner and order of iudging; and the execution: so farre forth, as for the present purpose was needfull. The person of the iudge is described in his office, administration thereof, and his dreadfull maiesty & power. In office, hee is a iudge, a Royall and a great Iudge, as hauing a Throne and a great Throne. He is also faithfull, true, vpright, and glorious, and whose iudgements are cleare and manifest; by his white Throne. As he rode before, Chap. 19. on a white horse, and did sit Chap. 14. on a white cloude. His administration is, in that hee sitteth. His dreadfull maiesty and power, is expressed, in a wonderful forme of ishing before his presence. Heauen and earth depart, and so as their place is not found. To shew a perfit departing: as that which in Scripture, is faide of the wicked, that he perisheth so, as his place is not knowen.

Ysa 48. 12.

21. The order of iudgement, is in the persons iudged, and manner of processe. The persons, are all the deade great and smal: cleared; by enumeration of these who are dead in the Sea, who by any other kind of mortality, or who were in their graues. And herein, clearly is implied the power of the Iudge. For no question can bee of the liuing, when all the dead are forced to giue presence. The manner of processe is set downe, after the forme of well ordered humane iudicatories. In that *bookes were opened: euen the records of mens actions: and another booke, the booke of life.* The iudgement of earth, is, of these things which were in the bookes according to their workes. The forme of speech is to be noted, in that it saith not, of thing written in the bookes and according to their workes. To shew, that here, are

Dan. 7. 10.

are not two rules of iudging. But, that so men are iudged according to their workes, as yet the iudgement is led & ordered by the bookes. For the ground and cause of the iudgement, is the booke of life: according as in it mens names are written, or are passed by: being either giuen to Christ of the Father, of left. Now, who the Father giueth him, none is able to take out of his hand, but hee raiseth them vp at the last day. And, whom he electeth, them hee predestineth to bee made conformable to the image of his sonne: whom he predestineth, he calleth effectually: whom he calleth, he iustifieth, and sanctifieth, here, by his spirit to bring forth fruites of righteousness, and so, at length glorifieth. These fruits of faith, confirme vs in the assurance of our election, and that we are in Christ Iesus: that, which, further strengthneth our peace, as writing it in our owne consciences: which are the one sort of bookes: & whose testimonie must accord with the other booke of life. Now, then in the iudgement, so are workes lookt on, as collation alwaies must bee of the bookes, to see if our names be written in the booke of life, as assurance of life: and ioyfull peace are written in our consciences. Otherwaies, in it selte, all our righteousness is but as a menstruous clouth. But yet, what *Israel* will not obtaine seeking to establish their owne righteousness, which is by the Law, the election will obtaine.

Iohn 10. 27.

Iohn 6. 39.

44.

Rom. 8. 29.

Rom. 10. 3.

and 7.

22. Such are the person of the Iudge, and the order and maner of processe. Now, the execution followeth. Which, agreeable to the purpose of the holy Ghost, for which, onely mention of the last iudgement is heere made, is all in wrath, against death, held, and such as are not written in the booke of life: who are adiudged to euerlasting fire, which is the second death. And, this is to shew, as I touched before, that this last victory, ouer the Dragon and his instruments, shall be full and perfect: holding course, from the first degree of their foile, therein, till death and the graue, which are the last enemies, bee subdued. And, this execution of enemies was sufficient to record in this

1 Cor. 15.
Ose 13.

place, where, this matter is not handled, as though, now at this point of time, and incident case, the last iudgement were to fall out. As many, hereupon, haue imagined, that the ouerthrow of Antichrist, and these huge Armies of opponents, should be conioined with Christ his last coming. But, the spirit hath no such meaning. But, handling the victory of the Church ouer her enemies, to shew that it should be perfect, he letteth vs see that it shall hold on, till all enemies being subdued to Christ his feet, at last, death be swallowed vp of victorie: and that the Dragons soile should not be, now, as at the first binding, frō which after a space, he got loose againe: But, it should bee to finall destruction. And, in this sense, the Apostle in the secōd to the *Theff.* 2. telleth that Antichrist shall bee abolished with the brightnesse of the Lord his comming. Not, as though hee shall raigne till then: but that he shall be so cōsumed here with the power of the word of truth, as, without recouering strength, he shall be destroyed for euer: the sul & perfect point whereof, is in the Lord his last comming, and finall sentence against him. Therefore Chap. 17. the Beast is said to goe to destruction. In the vsuall maner of Scripture, when God will confirme his Saints against dangers, & in hope of deliuerance, for their full settling, he leadeth them to the consideration of that final deliuerāce, whereto ever our hearts should bend them selues. & in like maner, in denouncing destructiō to the enemies (in the measure whereof, as it falleth out here, we neuer are satisfied) he leadeth vs to their last & final sentence. Thus the Lord calleth the Prophet, and other faithfull, in that promised deliuerance from the tyranny of *Antiochus Epiphanes*, to the consolation of the resurrection. So, Christ, in his sermons, often. *Paul* for all Christianitie, pleadeth the resurrection. The Martyres suffered constantly, vnder the Lawe, looking for a better resurrection. The Scripture teacheth vs, that, that day shall come as a thiefe, vpon a peaceable and secure world, marrying & taking in marriage, &c. Which vndoubtedly, will be, when, vpon destruction of all troublers,

Dan. 12.

Act. 24. 15.
and 26. 8.
Heb. 11. 35.

1. Theff. 5. 2.
Math. 24.

blers,

blers, the Church enioying quiet state, shal fal in the sleepe of securitie. For, if the last iudgement & cōming of Christ to it, had so notable markes, as the soile of Antichrist, taking of the Dragon, & so great tumults, warres, and commotions, with the hauocke of so huge Armies besiedging the Church, how could either that day come as a thiefe on a peaceable world; or the Church, in such cruell inuasion, be at ease, and sleeping? This errour, hath made the subsequent matter to be of most part mistaken: as if therein, the state of the triumphant Church in heauens, were set forth, as it shall be after the last day.

23. A learned man lately commenting, and with high and iust commendation, vpon this booke, perceiuing well that the subsequent condition of the Church must be vnderstood of her state heere in grace: and, so being, not seeing how this place could bee taken of the last iudgement, turneth it to an allegorie of the cōuersion of the Iewes, by allusion to the last iudgement: their cōuersion to the faith (in respect of their present and long by-gone desperate estate, both temporall and spirituall) being as it were a rising from the dead. According as, by the Prophetes, in regard of the full point thereof, it is called: and by the Apostle a *life from death*. But, besides that where a plaine sense in proprietic is conuenient, sarre sought allegories are not meete, albeit for the wonderfulnesse and unexpected falling out thereof, the Iewes restitution be, of the Prophetes, called a *rising from their graues*: yet, that thus, the whole description, so cleerely in all the circumstances, of the last iudgement, can bee drawne thereto, I see no reason: specially, where, agreeably to the maner of the holy Ghost, the description of the generall iudgement may bee taken properly and conueniently for the purpose in hande: and no necessitie, for this, to interpret the subsequent Chapters, of any state of the Church, in time, thereafter. Which doubt, will nothing trouble the iudicious Reader, considering the manner of the Propheticall description, much different from the common historicall narrations: in that they

they, by *Hypotyposes*, represent to the view, as present, those things they prophesie. Further, to say in a resurrection, whereby men rise from ignorance and induration, to the knowledge of God and imbracing of the faith, that they rise to eternall destruction, it is vtterly absurd. And, heere we see that all the execution is of enemies in torment and euerlasting fire. The spirit euen, heereby as it were, pointing to vs his purpose, of this narration in this place. And this argument, euinceth that place, *Daniel*, 2. to bee of the last resurrection. For, none rise the first resurrection, to euerlasting shame: but all are blessed. As for the worde, there put, of *Many*, as if therein, an argument were implied, of some other resurrection, then the generall, wherein *All rise*, it helpeth nothing that opinion: as being put but in common, and ἀπὸ κοινῆς, repeated accordinge, to the subsequent partition, of *Many to glorie, Many to shame*. And if thereon ought might be builded, with als good reason, heere the generall iudgement must be vnderstood, where *All the dead smal and great doe rise, &c.* That the many & goodlie Prophecies of the restoring of *Israel*, haue not as yet their full accomplishment, till by faith they bee grafted in againe, whence they were cut out, thorough vnbeliefe, it were either great ignorance, or perhaps blasphemie to denie: seeing the Apostle to that purpose, citeth Prophecies, which, therefore, but in that case, can not be fulfilled. Again, that it seemeth necessarie, so great a point not to be omitted in this Revelation, I hartily yeelde: but that therefore, this place should, from a proper and well consisting sense, be drawne thereto, I see no necessitie. For, that matter was, not obscurely, in the sixth Viall signified: and, more plainlie, in the Church her song, Chapter 19 and, if more be requisite, who may not be satisfied (as such mysteries are heere deliuered) with that, which in the next Chapter is said of the new *Ierusalem*; hauing, vpon this full ouerthrow of her foes, her ports cast open towards all the quarters of the earth; and on them written the name of the twelue Tribes of *Israel*, to whom then they are made patent, that *all Israel may be saued?*

24. A Throne, *Daniel* 7. is erected, and one sitteth, for iudging and destroying the Beasts there mentioned, enemies and troublers of the Church then. And *Daniel* 12. the faithfull for conception of a perfect deliuerance, and full ouerthrow of their aduersaries, are called to the meditation of the last and full degree thereof, in the generall resurrection. To that, heere is the allusion: euen as, in the description of the enemies heere, the allusion was to these. To shew, not onely the like and full ouerthrow, of the troublers now of the Christian Church, holding on to finall accomplishment in Christ his last comming, as the other were abolished at his first: but also, that the first, eue in the purpose of God his dispensation, were types, of the latter. The not aduerting whereof, hath made many to misconceyue the minde of the holy Ghost in the Prophets. While some, in accommodation of the promises and denunciation, so rest in the first state and time, as they looke not how, therein, God looked further: and others, so interpret them of the last state & time, as, against the minde of the spirit, they apply them not, first and properly, to the state then: Whereof, first, and for speciall consolation against the euills then, they are meaned: albeeit they had also typically further significatiō: as the wise and frequent allusion in this Prophecie, proueth, and accommodation through all the new Testament, no lesse clearely.

25. This great white throne (shadowed by that of *Salomon*) albeit then, in full and finall degree, it shall bee erected, when our Lord returneth in the cloudes of heauen: yet, in some degree, it is erected, here in the cleare, & euident preuailing light and power of the Gospel. So as, euen heere after a sort, heauen & earth depart, that is, the whole state of the world is changed: as, vpon pouring out of the seuenth Viall, was denounced: and, as for the like euent, though not in so full measure, was spoken of, at the opening of the sixth seale. For, euen heere, we shall haue new heauens and a new earth, that is, a new state of things, by the enemies vtter fall, and goodly, gracefull, & peaceable

Isai 43. 9.
and 43. 18.
and 65. 15.
and 66. 22.

estate of the Church thereupon: when there shall be no more Sea: as, by *Isay* is Propheſied often, and magnifkly in the ſubſequent Chapters is declared. Thus the ſtate vnder the Goſpell, in collation to the former, is called of the Apoſtle, a new worlde, and ſo the condition of the Chriſtian Church (vpon deſtruction of Whoore, Beaſt, and Dragon, & ſtrange alteration of all the ſtates in the earth) enioying peace, ſhall bee yet in reſpect of her ſtate before, a new world. The full and perfe& degree whereof ſhal then bee, when vpon the Lord his laſt coming, the heauen ſhall depart with a noiſe, and the elements ſhal melt with heat: what time, wee ſhall get new heauens and a new earth, wherein righteousneſſe no more ſoiourneth as in Tents, but ſtably dwelleth for euer as in a mountaine.

2. Pet. 3.

26. So farre then is this deſcriptiō of the laſt iudgement to bee properly vnderſtood, as yet wee muſt not imagine it to be heere ſet downe, either for the point of time when it ſhall fall out, or that it ſhall haue this coincident caſe of the ouerthrow of *Gog* and *Magog*: but onely for the cauſe aboue explained. Neither is there in all this Propheſie, or (as I thinke) any where in ſcripture, any ground, whereon to gather determinately, the yeere or age of that day: whereof to inquire after the Lord his own anſwere, it is in my iudgement excuſeſſe temerity: and to determine ought, is high preſumption. That ſome, otherwaies godly and learned men, excuſe their ſcanning hereat, by that Chriſt, forecloſing all Creatures from the knowledge of the day and houre, leaueth ſo, place to ſearch the yeere or age: beſides that (in ſuch cleare euidence of the ordinary frame of Scripture ſpeech) this ſhift is both childiſh and ridiculous in my opinion, it is alſo too bolde and groſſe dallying with the Lord his words.

27. Now yet for bringing minds to acquieſce in this our interpretation, the Nations ſeduced, their notes, iudgement and names are more to bee cleared. The alluſion is partly to *Sodome*, wherein all young and old from all quarters compaſſed Lot his houſe. And *Sodome* was a City of the

Genes. 19.

plaine,

plaine, and they were deuoured by fire from heauen. It is alſo to the 7. of Iudges, where the *Midianites* like *Grashoppers* in multitude, and whoſe Camels were as the ſande of the Sea in number, pitched againſt *Iſrael* in the plaine: and were deſtroyed by three hundreth, but holding foorth burning Lampes, and blowing Trumpets: (for the yoake of their burthen, and the ſtaffe of their ſhoulder, and the rod of their oppreſſor are now to bee broken, as in the day of *Midian*) an exceeding fitte type of this foile, which muſt be by fire from heauen: but ſuch as then ſhineth, when we learne to breake the earthy pitcher that hideth it, and to blow the Trumpet of *GOD* his word loudly. This fire came out of the mouthes of the two witneſſes: This is the breath of the Lord his mouth. The word of *GOD* in the mouthes of his ſeruants, is fire, and the wicked are ſtubble before it. But the alluſion heere chief-ly, both in the names and manner of iudgement, is to *Ezechiel* 38. and 39. where diuers learned men thinke one & the ſame matter to be handled, accommodating both that and this place to the *Turkes*, as whoſe deſtruction both there and here in their iudgement is meant: and accordingly with *Abenezra* interprete the little horne, *Dan. 11.* miſtaking (as I thinke) theſe places, and here, yet going further aſide, in thinking there and heere, one and the ſame matter properly to bee deliuered. Whereto the names of *Gog* and *Magog*, giue no more reaſon of proper interpretation then could before the name of *Babylon*, and the whole frame and leading of this Propheſie, by continuall alluſion to the old Teſtament, might haue taught another ſenſe to be ſought for: and that heere *Gog* and *Magog* are to be taken Spiritually, as before *Sodome* and *Egypt*.

28. By *Gog* and *Magog* in *Ezechiel*, the Kings of *Syria* cruell oppreſſors of the Church of *Iſrael* are meant: as by the little horne in *Daniel*, *Antiochus Epiphanes* the worſt of all. Whereof ſee *Tremellius* and *Iunius* vpon theſe places, *Iunius* vpon this, and the learned Commentary of *Hugh Broughton* vpon *Daniel*. That the attempt of *Gog* and *Magog*, and their iudgement, thereupon is ſaid to be the latter yeeres:

K k 2

it will

Dan. 8.

it will not trouble the resolution of any, who seeth the rage of the Goates foure hornes (of the Prophet plainly interpreted, and of all men confessed to be that of *Alexander* his successors, and namely, of the succreasing litle horne *Antiochus Epiphanes*) called the last wrath. Both *Ezechiel* and *Daniel*, so speaking not absolutely, but respectiue of the last cruell troublers of the Church of *Israel*, before the first comming of *Messias*, & accordingly of their destruction. Wherein, if much more appeare to bee spoken, then in the measure of *G O D* his iudgement against them can be seen fulfilled: we haue to consider, not onely the Hyperbolike stile of the Prophetes in such cases, but as I haue already touched, that these Prophecies besides the first and proper accommodation, had a further but a typical relation. And truly, it were strange to imagine how the Turke his kingdom standing, the *Israelites* shall so recouer their owne land, as they dwelling therein securely, & without feare, hee should plot to inuade them. That heere the names of *Gog* and *Magog* should bee meaned, or at least restrained to the Turkes, is very improbable: seeing the two witnesses slaine at this lousing of the Dragon, lie dead in the street of the great City, & all Nations reioyce ouer them: seeing the Whoore is drunke with the bloud of Saintes, & in her is found all the bloud shed on the earth: seeing it is the Beast that maketh warre with the Saintes, and ouercometh them: and therupon, whereas hee was first like a Pard, in course of time, when the Dragon is loosed, becommeth of his colour. Seeing also that out of the mouth of the dragon, Beast, and false Prophet, came these frogs, instruments of this seduction: and seeing they are described to be false Prophets, working miracles, and authorized thereto by the Beast and false Prophet: thus evidently designed to bee the Popish Clergy, and by experience, chiefly the Iesuites. Lastly, seeing heere by *Gog* and *Magog* clearly are designed all the instruments of the dragon his last fury, from the foure quarters of the earth, the Turkes particularly cannot bee meaned. Like as herein is an eident

Argu-

Argument, why here *Gog* and *Magog* are not properly to be vnderstood, as in *Ezechiel*, who bringeth them specially from the North. It is true, that at this point of time, when the dragon is loosed, the Turke his greatnesse beganne without resistance to vndoe all: God his iustice, in them lousing the foure Angels from *Euphrates*. But these Angels so loosed for punishment of false Christians, their idolatry, witchcraft, murther, &c. more then direct enemies of the true Church, are not to be esteemed one with the dragon here loosed. Who, as at his first misgiuing against the woman and her first seed, he stirred vp the beast of his authoriy to deceiue, first, like *Balaam*, and a fraudulent Pard: so heere againe, being loosed for maintaining the credite of his Vicar (whō the semblance of the Lambe his hornes, false miracles, occupying of the holy City & Court of the Temple, and his sitting as *G O D* in the Temple of *G O D*, could no longer beare out: the rod now being applyed to measure, & his mouth found out whose it is) by the beast, hee maketh warre with the Saintes and ouercommeth them: Falling to open and cruell murther: the Dragon, Beast and false Prophet, all ioyntly bending their whole endeauours to seduce the Kings of the earth, enemies of all sorts, to compass the tentes of Saintes, and beloued City. The City & Court of the Temple, trod vnder foot, & occupied of the Beast, albeit called holy, for that the Temple was within them, yet were cast out. Here the Tents of Saintes, and beloued City are besieged. The foure Angels from *Euphrates* were instruments of God his wrath against the world, & for the finnes specified, Chapter 9. 20. 21. from which the sealed ones were free. Here the endeauour of *Gog* & *Magog* is directly against the Saintes. *Gog* and *Magog* then are the instruments whatsoeuer of Sathan his last fury against the Church, whom for vpholding of Antichrist, or at least, for keeping downe the full preuailing light of the Gospell, and gracefull state of the true Church, hee stirreth vppe, of what Nation soeuer, Turkes or others.

Kk 3

29. The

29. The whole course of this Propheſie framed to the diſpenſation in the old Teſtament, and condition of the Church then, openeth clearly the reaſon of the alluſion. This is certaine, that in the condition of the Church of *Israel*, as I haue ſaid, we are not only to looke vpon things in propriety, but alſo to conſider them as ſtampes of things to come. Hereof it is, that as all the deliuerances promiſed from their enemies, and afflictions then had a further reſpect (as the meaſure of their preſent deliuerances, nothing answerable to the high promiſes; eaſily brought the godly to conſider, and waite for better) ſo alſo were their troubles and troublers, types of other and more dangerous enemies, and the deſtructions denounced againſt them (which in the firſt properly taken, were not ſeene fulfilled in the degree threatned) raiſed the heartes of the faithfull to waite in the end for a more absolute victory and conſtant peace. The firſt great affliction of *Israel* was in *Egypt* by *Pharao*, that great Dragon, as Chapter 12. I touched. The next great affliction and captiuitie was by *Babel*, and theſe Beaſtes in *Daniel*. Now after the peoples deliuey from *Babel*, City and Temple beeing reedified: the laſt cruell oppreſſing enemy, and ſtayer of true worſhippe before Chriſt his comming in the fleſh, was *Gog*, and of *Gog* ſpecially *Antiochus Epiphanes*: as *Daniel*, *Ezechiel*, and bookes of *Machabees* ſhew clearly. For the Romans were not long before Chriſt, but drawne in as ſequeſtres by the Iewes owne partialities (whereto pride brought them after they had beene helped by a little helpe) and albeit the ſtronger, yet ſo farre ſuffered and maintained the liberty both of ſtate and religion, as at Chriſt his birth *Herod* was a mighty King, and the ſtate and religion for freedom from any forraine oppreſſion, flouriſhing. Hence it is, that as for expreſſing the firſt troubles and troubler of the Chriſtian Church, and her deliuey therefrom, alluſion is to *Egypt*, &c. And for expreſſing the next huge euill of Antichriſt, the alluſion is to *Babel*, & that in a beaſt carrying a note of al the foure in *Daniel*; ſo here to expreſſe the

Dan. 11. 34.

the laſt enemies, who after her comming out of *Babel* and *Sion* reedified, ſhall be inſtrumets of Satan his laſt puſt, the holy Ghoſt alludeth to *Gog* and *Magog*. For whoſe deſtruction, as a great white throne was ſet vp, that at the firſt comming of Chriſt, the *Saints* might get the kingdom: ſo heere, to ſhew that theſe laſt Miniſters of Sathan his rage ſhall fall ſtill to final deſtruction in the Lord his laſt comming, a great white throne is erected. And as vpon the full ouerthrow of *Gog* and *Magog*, *Ezech. 38. & 39.* Thereafter the ſtate of City & Temple are ſet down, moſt goodly: ſo by alluſion thereto, here vpon the vtter foile of her enemies, the new *Ierusalem* is magnifickly deſcribed. That of *Ezechiel* is of the ſtate of the Church of Chriſt vnder the Goſpel, generally in relation to the church before Chriſt, and vnder the law. This here in the ſubſequent Chapters, is of the church ſpecially, now victorious ouer theſe enemies, and gracefull through the conuerſion of the Iewes and Eaſterne Kingdomes to the faith: enioying plentie of light and peace, in relation to the Chriſtian Church, before in her wreſtlings and ſufferings by theſe enemies, now ouerthrowne.

Daniel 7.

30. By the course of this Propheſie it would appeare, that firſt the Whoore ſhall bee deſtroyed, next, that the Kingdome in the head thereof the falſe Prophet ſhall bee done away, and that thereafter, Sathan for his laſt endeavour ſtirring vp Nations againſt the Church, ſhall bee in theſe his inſtruments, ſo abſolutely foiled, as the Church from thence ſhall enioy quiet ſtate. For whither things ſhall thus fall out in courſe: or if thus, by parts, the ouerthrow of all the enemies bee ſet down, to ſhew a perfect victory, I dare not determine. And if (as poſſibly & very probably it may fall) after the burning and ſacke of the City of Rome by Chriſtian Princes; and next, after the ruine of the Kingdome, and head thereof the falſe Prophet: that the Dragon by ſome reſidue of the frogs, ſhall ſtirre vp nations, and perhaps of them the Turkes (that ſo God may deſtroy al the who haue deſtroyed the Church) yet

yet wee see clearly what shall be the euent. For both the inwardemie and traitor, the Beast shall bee destroyed: and all outwardemies, who by Sathan his instigation (now madly furious, that his time is so short) shall rise against *Sion*, shall finde it a cuppe of poyson. The Turke hitherto hath beene God his scourge against the worlde, and false Christianitie: and therefore hath preuailed. But if hee rise against the true Church, fire from heauen shall deuoure him. Yet that heere specially the Turkes are meened, I see no reason. And as I can take vp the drift of the holy Ghost in this Prophecie, it would rather appeare, and my heart inclineth so to thinke by the fall of the Beast, & conuersion of Iewes therupon to the faith, that the Turks and other states of the East shall bee brought to embrace the Gospell; albeit perhaps, first taught thereto by some noble foile. For no question but as the euent of the seventh Viall maketh cleare, the whole estate of the earth shall suffer such alteration, as was not since men first inhabited the same.

31. Now for the different measure of iudgement vpon the Armie, and vpon their Captaine the Dragon: whose iudgement is according to that of the Beast, and false Prophet, besides the reasons aboue touched vpon the end of the 19. Chapter; wee must further consider, that the Dragon is such an enemy as no foile of him can secure vs, till hee bee sealed vp in euerlasting torment. And for the Beast and false Prophet, signifying a Kingdom, and order of succeeding heades ouer it, and not designing any one particular person, as the head of impiety: a perfect and vnrecoerable destruction of them both, both in God his iustice, and for the Churches full security, was requisite.

CHAP.

CHAPTER XXI.



HE damnation of the great Whoore thus seer: now commeth to be beholde the gracefull state of the Bride, which accordingly is exhibited hence to the 6. verse of the next Chapter. First generally, to the 9. verse, then more accurately, in all her particular beauties.

2. The general notice of her is giuen by vision, and by voice, expounding and confirming the vision. The things seene are first a new face of the vniuerse, which in the Churches alterations is altered, as whose domicill it is, & for which onely it consisteth. This alteration is in things either changed or abolished. The things changed *are the heauen and earth*, which are made new: the old hauing departed: which change is not here meened of that last and highest degree of their change, *when the heauen shall depart which a noise, and the elements melt with heat*: as neither is the state of the Bride heere described to bee interpreted of the state of glory after the last day: as if this part of the prophecie, for the point of matter herein expressed did succeed in time to that last degree of the enemies destruction, in the end of the former Chapter. For as that degree was not there put, for the point of time, wherein it should fall: but, to shew a perfit ouerthrow, which once begunne, should hold on to eternal abolishing: so, this description of a new world, and new state of the Church in it, is for expressing her goodly and gracefull condition, vpon destruction of her troublers, in comparison to her former wrestlings. When now the Whoore, Beast, and Dragon, beeing destroyed, and so, the Church freed both of couered deceiuers, and open hostility, shee shall enioy quiet state in a plentiful dispensation of light. Which condition, shall no more bee interrupted againe, by any new foes, or loosing againe of the Dragon (as after his

L 1

first

first restraint) but shall continue till she be translated from this state of grace, to the state of glory in the heauens. So as now, vpon this second taking of the Dragon, the Saintes shall not onely reigne and liue a thousand yeeres, as in a fort they did, vpon his first captiuitie, but hencefoorth for euermore. And yet, this goodly condition is not to bee so dreamed of, as if hencefoorth the Church shall bee altogether free of all euils: (which cannot fully fall here) but neuer againe, shal either deceit of darknesse, or hostile inuasion, trouble her. But her last euil, amidst plenty both of light and peace, shall bee security. In which estate the Lord shall find the world at his comming againe. The strange euent & alterations, which vpon Antichrist his foile, and Dragons perpetual imprisonment, are to ensue; as the conuersion of the Iewes, called of the Apostle, a life of the world from death: the turning of the Easterne Kingdomes to the obedience of faith, vpon sight of the *signe of the sonne of man in heauen*: and the reuersing of al the state of the earth, by so strange a commotion and change, as was not since men inhabited the same: may iustly bee called a new world. And the frame of speech, for such like cases, in the Scriptures, is cleare.

3. The thing abolished, is the Sea. And heereby is euident, that these are figuratiue speeches. For thus, the holy Ghost will shew the quiet state of things no more subiect to trouble or inquietation; for expressing whereof, ordinarily in Scripture, is put the rage & swelling of the Sea. And the voice vttered afterwarde, cleareth this meaning. And for the Church her security, no fitter speech could be vsed: the Beast Chap. 13. hauing risen out of the Sea: for whose foile, the great Angel Chap. 10. setteth his right foot *on the Sea*. But now, shall be *no more Sea*.

4. The second thing seene, in this generall notice of the Bride, is that for which, and in the newnesse of whose case, all this change is in the vniuersity of thinges. Euen the Bride her selfe, the true Church, heere, described by many notes. *Holy, a City, New,* and this last, not onely

in comparison to that old *Ierusalem* vnder the law, which begat Children vnto bondage, as did *Hagar*: for so the Christian Church, hath alwaies bene and is the new *Ierusalem* mother of vs al: but also new, in comparison to her owne former state, in her sufferings and wrestlings by and with her great enemies, who now being fully ouerthrowne, and shee perfectly prepared as a Bride for the wedding, the mystery of God is, in that, finished: through the full accomplishment of al what the Prophets foretold, either of her gracefull and quiet state, or of her foes full destruction: (either of which, for ought that before this goodly condition had fallen out, could not bee seene fulfilled in the measure promised) and in this respect, shee is in a fort new, and the heauens and earth therein, are new. Shee is *Ierusalem*, the City of the great King. Shee is heauenly, *as comming downe from heauen*, and not from the bottomlesse pit, as was the Beast and his Locusts. For she is not of the world, but of God his building, and beautified with his glory, as from God: from whom shee hath all grace and good things. Shee is the Bride: but heere, in a singular consideration: not as before, afflicted, persecuted, fleeing to the wildernesse, and lurking there, whiles the Whoore by false semblance, brooketh the roome and bewitched the world: no more now beaten and afflicted; euen of the watchmen, hauing her vaile pulled from her: but now, *prepared and trimmed for her husband*.

5. Thus are the things seene: which by voice, now, are both explained and confirmed. And accordingly, are put two voices; both heauenly. The first common, yet vttering with a loude voice, great things: expressing the happy condition of the Church. In the cause of all, GOD his plentifull presence; and the good ensuing thereupon, twofold; the hauing of all grace, and the immunity from all euil. Here, is wel to be obserued what manner of presence is meand: which beeing perceiued, maketh cleare, what is the kind of good ensuing thereon. The maner of presence is expressed in the wordes $\sigma\chi\eta\upsilon\alpha$, and $\sigma\chi\eta\upsilon\omega$ Cer:

which, together with this, that God is said to be with vs, shew clearly, that all this discourse is of the dispensation of grace heere, and not of that estate, when wee shall bee alwaies with God, after we haue met him in the cloudes, to that effect. The grace, flowing to the Church, by this presence, is expressed by the words of the couenant, Genes. 17. Jerem. 31. Ezechiel 38. whence all this speech is brought. That so, wee may take vp the time, now to be, of full performance of al these magnifick promises: which, compared with this place, sufficiently interpret the mind of the holy Ghost.

6. The immunity from euill, is shewed by speeches from Isai 25. For, euen in this Mountaine, death is in a sort destroyed. Such as beleue in the sonne of God shall not taste of death, but haue already past from death to life. As dying heere with Christ, so also rising euen here with him, and sitting with him in the highest places. But specially, in this place, by death and the consecrations of it, sorrow, crying, and paine, are meened that troublous persecution & slaughter, to which, vnder the Dragons rage, and deceifull cruelty of the Beast, the Church before this time, was subiect: from which now, vpon their destruction, shee shall be free: because the former things are past away. The womā in the infancy of the Christian Church, was pained in birth, & cried in paine: the soules of Martyrs, cried loude for vengeance on the world, of their blood cruelly shed: and, against Antichrist his furie, vpon the breaking out againe of the Gospell, the greatest consolation of that time was, happy are the dead that de in the Lord, &c. But now, the Church, freed of al such molestation, shall enioy peaceable dayes: *her gouernment shall bee peace, and her exactors righteousnesse: oppression shall not come neere her, and all feare shall bee farre off.* If the enemy gather, it shall bee without the Lord: and whosoever, in her, shall rise against her, shall fall.

7. These things, by this first heauenly voice vttered, seeme to men incredible, such is our infidelity: and truly, the

the world either dreameth not at all of these high mysteries; or hearing them, accounteth them but dreames. Therefore, a second voice commeth, against which can bee no exception: euen the voice of God himselfe, from the Throne, ratifying the truth of these things. And for more sure confirmation, he is brought in, speaking thrice, and in such forme, as a peeuish Grammatist or Rhetorculus, which can not espie the depth of diuine wisdom, would soone condemne of battology. But O the wisdom & indulgent mercy of God towards vs blinde moules; for whose information, hee abaseth himselfe to teach precept vpon percept, line vpon line, here a litle and there a litle! First he speaketh, without any particular addressing of his wordes: and, the manner is exceeding gracefull, and forcible to perswade. Behold I make all things new. As if he did say: Let not this seeme hard or impossible: for it is I that doe it. Shall any thing bee hard to the Lord? should it appeare strange, that new heauens & a new earth shall bee; that the estate of the Church therein, shall bee so peaceable and gracefull, as therein the world shall in a sort reuiue from death? I make all things new. Christ reneweth the world daily, and euen, since the first day that the seed was promised, to tread downe the Serpents head, he in some degree, hath beene disoluing the workes of Sathan: but then, in a mighty degree, when suffering in the flesh, ouercomming al contrary power, and casting out the Prince of the World, hee shooke both heauen and earth. He reneweth the world daily, in the sanctification of his children. But this new world, shall, vpon the destruction of all troublers, be seene here, in a higher degree of renouation, then euer before: as the next step to that full point, in the state of glory, when all things shall haue their eternall perfection: the Bride, not onely beeing prepared and trimmed for her husband; but, also, enioying him in the marriage chamber.

8. For further confirming heereof, and particularly of the Apostle, and vs, in his person, of the verity of this Reuelation,

1. Thes. 4.

John 5. 24.
and 8. 51.

Ephes. 2. 6.

Isai. 43. 18.

Chap. 12.

Chap. 6.

Chap. 14.

Isa. 54. 14.
15.

Isai 43. 19.

2. Cor. 5. 17.

1. Corinth. 5.

uelation, he addresseth his speech next vnto *Iohn*: giuing him a commandemēt, which implyeth (besides the assertion of the matter) a great argument of certaintie, in that not only these words are of God him selfe affirmed to be true & faithful: as of him, who cannot lye, and keepeth alwaies promise: but also in that he cōmandeth *Iohn* to write it, as both, an vndoubted truth, and a matter of great importance & worthy to be carefully kept in registre, Chap. 14. 13. and 19. 9. *Isai* 8. and 30. *Abak*, 2. 2. *Iob*. 19. 23.

9. In God his third speech, is the conclusion, in this word *γεγόνε*. Whereby he will shew, that now, all is accomplished, whatsoeuer by his Prophets was foretolde of the full deliuerance of his Church, and perfect ouerthrow of the enemies thereof. Eue the same thing which the great Angell sware, Chapter 10. should be in the dayes of the seuenth trumpet: and, which accordingly, vpon pouring out of the seuenth Viall, in this same word, was denouced to ensue. A speech like to this the Lorde vseth, to shew, that by his passion in his owne person, he had finished the act of our Redemption, *τετελεισται*. So then, by this *γεγόνε*, is not meant the last consummation: but, it hath a speciall respect to the Prophecies and ample promises of the enemies fall, and Churches goodly state thereupon. In which speciall respect, for commendation of the Prophecie. Chapt. 22. 6. God taketh the title of *the Lorde God of the holy Prophetes*. So as, now, no more is to bee lookt for, but that, which immediatly, and of purpose followeth: *That God giue the full reward of euclasting inheritance to his seruants, and punish eternally the reprobate*. As vpon the sounding of the seuenth Trumpet was denounced, *After that the dead were aduenged, & they destroyed who had destroyed the earth*. And therefore, hencefoorth, no other cry or affection see we attributed to the Bride, but, *Come Lord Iesus*.

10. This conclusion is strengthened, by an argument from the nature of God: before whom is no God, and after him there is none. Hee is eternall and immutable. He foretellet, and disposeth things to their endes, and, in his owne

owne time performeth all. And, accordinglie, hauing accomplished all, he will, at length, eternally blesse his owne children. This blessed state, is heere described, what it is, how it is giuen, and to whom; and lastly, it is more cleered, by the contrary estate of the vngodly. The Blessed estate is figuratiuely expressed by the drinking of the *Well of life, which is with God*. Euen, the Riuer of his pleasures, in whose presence is fulnesse of ioy, & at whose right hande are pleasures for euermore. For God is life. This blessed state, is called heere also the inheritance of al things. For, in him, who is all in all, we are Lords of all things. *All is ours*. The manner, how it is gotten, is *freely, and by right of inheritance*. For it is the gift of God that none glorie: and not the wages of a Worker, but the inheritace of a childe. This inheritance thus giuen, none get, but the *Thirstie*, and such as, so strue, that they ouercom. For, others haue their part in the lake of brimstone, which is the *Second death*.

11. From the 9. verse, is yet a more particular description of the Bride, by one of the seuen Angels of the last wrath, both, stirring by worde, and ministerially, disposing *Iohn* to the perception: by rauishing him in spirit to a great high mountaine: where hee sheweth a goodlier sight, then *all the Kingdomes of the world*. By one of these Angels the Whoore was manifested, and for that end, was *Iohn* carried in spirit to the wilderness. For albeit shee was a Whoore, and a great mother Harlot, yet shee couered her selfe, so as her name was a myserie: & to discern it, a singling was requisite from common conuersation. Now, vpon hers, the Beastes & Dragons fall. The Bride, the Lambe his wife is shewed, not masked vnder false pretence, as the Whoore, but cleere, in vpright beautie, & now exposed to the view of all, who can ascend vp high, to behold her now *prepared for her husband*.

12. This Bride, is the *new Ierusalem*: now a great Citie. *Psalm*. 48. Shee was alwaies great, as the City of the great King, & *Isai* 54. 11. beautie of the whole earth. But now, shee, who was afflicted and tossed with tempest and had no comfort, is, euen in the eies of men.

Psalm. 36.*Psalm*. 16.*1. Cor*. 3. 21.*2. Cor*. 4. 15.*Matth*. 4. 8.*Psalm*. 48.*Isai* 54. 11.

men glorious: the Whoore both being deiected and destroyed, and the East receiuing the Gospell.

13. The goodly state of this City is largely set downe to the 6. verse of the next Chapter. First, by particular description of the partes which make vp the Citie, and their particular cōdition, to the 22. verse of this Chapter. Next, in that accessorie good, making all her beauty, light, glorie, magnificence, plenty, and perpetuall peace, to the 6. verse of Chapt. 22. In the first, are her totall beautie, verse 11. her fortification 12. 13. 14. Her goodlie proportion and symmetrie, to the 18. and her precious matter to the 22.

Eze. 16.

14. Shee is beautiful, in the *glorie of God, who putteth vpon her his beautie*: whereby, shee hath a most goodly lustre, as a *Iasper* (taken to expresse God, Chapt. 4.) and most cleare, as *Christall*. And, so, beautifull throughout, without anie hid spot, or couered abominations, as had the Whoore.

Chap. 17.

Her fortification, is in a wall great & high. To shew her hencefoorth, sure, through God her Sauour, from al danger of all assailers. Beeing now, no more to bee trod vnder foot of the Gentiles. For, *no feare or oppression shall come neare her*. This her fortification is the more admirable, as ioyned with faire situation, and easie and plaine accesse for her friends, and Citizens. For, as shee is strong, *GOD*

Isai 54 14.

setting saluation for her gates and bulwarkes, so hath shee twelue gates *alwaies open that the righteous nations which keepeth the truth may enter in*: euen all who are truely Israelites. Whose names, both for assurance, and right direction, are written on her portes: which are equally cast open towards all the quarters of the earth: (for the enemies from the foure quarters are destroyed) and at these twelue portes, twelue Angels, ministers of light and graces for admitting and conducting all commers to the tree of life. Here more is recouered, then was lost in Paradise: which had but one passage to the tree of life, and therein, an Angell, with a flaming sword to debarre. This wall, hath twelue foundations, and in them the names of the Lambe his

Isa. 43. 6. 7.

twelue

Gen. 3.

twelue Apostles: vpon whose doctrine onely, and foundation laid by their ministry, it is builded: as wherein, only, consisteth the strength of the Church. For so wee abide in Christ, and are his Disciples, if his words abide in vs: who, as he is the only one foundation of saluation, so, of him, no doctrine should haue place, but which hath bin ministred by his Apostles, the onely foundations of ministratation. *Ephes. 2. 20.* *Iohn 8. 31.*

15. In the symmetry and quantity of this City, are to be obserued, the measurer, the measuring instrument, and things measured thereby. The measurer, is that same Angell which sheweth this goodly sight. Heerein, a type of these Ministers, whom at this point God shall stirre vpe, and whom he shal furnish with most excellent graces (as *with a golden reed*) to measure and minister in his Church. And this golden reed is the instrument. The things measured are the City, gates, & wal. Nothing is here cast out, as Chapter 11. when but the Temple was measured, the Gentiles brooking the Court, & treading downe the holy Citie: but now the reed is golden, and al commeth in count; for they are destroyed who did destroy: and in the Citie of God, there is nothing but must be measured and examined by the right rule.

16. In the Citie are her figure and measure. Her figure is foure square, and of equall sides, keeping alwayes iust proportion, solide and stable against al Essaies. Her measure is 144000. Furlongs in all dimensions. For, this is the vndoubted true reading, *δωδεκά χιλιάδες δωδεκά*, according to the Complutensian *Montanus*, and the *Plantinian* copies. Ignorance of the mysterie hath made men think the last *δωδεκά* to redoūd. Now this measure hath this note, that it is the measure of a Man, to shew vs that heere the Church and her estate how goodly soeuer, is to be vnderstood, so as God beautifieth her by the Ministry of men, here in the dispensation of grace. And this one Argument besides many more heere to bee obserued, might haue brought men from that imagination, that here the state in

glory is declared. To this note is added for a wise distinction, *that is of the Angell*. And this designation put for great purpose hath bin euil obserued. In the 13. Chap. the frame & building of the Antichristiā church was shewed by the number 666. Of which (as here of the number of the new *Ierusalem*) it was said there, that it is the number of *a man*. Now, least hereupon any should imagine the building & measuring of these two to be after one maner or measure, here for cleare distinction is added *ὁ ὅστις ἀγγελὸς*. For this measure is so of *a man*, as he is also therewith the Angel of God; euen a true and faithful Minister, gifted with the *golden reed*. And euen this note of discretion (no questiō, but put here of the spirit to this end) openeth clearly in what respect the Antichrist his number, is called the number of *a man*; euen that so it is a man his worke, as it is not therewith the worke of an Angell, except of the Angell of the bottomlesse pit. The wall heere measured is likewise 12. times 12. that is 144. Furlongs, which must be vnderstood of the thickest; for to take it of the height; howsoeuer considered apart, it is indeed a great height: yet compared with the Citie (in all dimensions, and so in height also, as the Text expressly beareth, 144000: Furlongs) it hath no comely proportion of all this figure, of these 12. gates, 12. Tribes, 12. foundations, 12. Angels, 12. times 12. thousand Furlongs of the Citie, and 12. times 12. cubits of the wals thickness: see at length vpon the 13. Chap. Sect. 9.

17. Thus is the symmetrie and quantitie. The matter of this goodly Citie is set downe distinctly, of Wall, City, Gates and street. The matter of the wall hath a double consideration: First, considered in the whole, it is *Iasper*. Next considered in the 12. foundations they are shewed by 12. Iewels, accurately, and in order set downe by their severall names, as the 12. in the breast-plate of *Aaron*, and thereby apparantly implying some further mystery then I thinke hath beene yet espied of any, or I dare scanne at. In the generall whereof, yet this is cleere; that as in all this goodly description, the Lorde giueth vs to expect
(and

(and wee see it working on) so goodly an estate of a militant Church for light and peace, as the magnifike predictions of the Prophets (neuer yet fully performed in the measure promised) shall then be seene to haue their perfect accomplishment (for which it is that all these goodly promises are here amassed together) so, this particular place looketh to that of *Isaia*, *O thou afflicted, and tossed with tempest, that hast no comfort, behold I will lay thy stones, with the Carbuncle, and lay thy foundation with Saphyres, and will make thy windowes of Emeraude, and thy gates shining stones, and all thy borders of pleasant stones*. In the wall this is remarkeable, that albeit the foundations be 12. so still laid in course, as they are here ordered throughout the whole wall, course after course; yet the wall in whole is said to be of *Iasper*, to shew, that from al the diuers foundations of ministrations, whose variety of gifts from *G O D*, in the diuersity of so many Iewels is expressed; yet the wall ariseth all of one matter, & lustre designed by a *Iasper*. For *G O D* onely is the strength and bulwarke of his Church, al of them in diuersity of graces, yet building one and the same thing, and preaching, not themselues but God.

18. The City and street are pure gold and cleare, as *Christall*. So pretious and pure is not onely the body of the City, but euen the street, the whole commerce, trade and wayes of Citizens therein. The Whoore was al gilded with gold and precious stones: but within she was full of abominations & filthinesse, and drunke with the bloud of Saintes. Heere all outward and inward is fine, shining and transparent.

19. The gates, albeit to shew now a large and patent access, and great frequency of commers, they bee 12. in number, and towards all quarters equally diuided: yet they are of one pearle, euen *I E S V S C H R I S T*, who is the onely dore, and through whom onely it is, that wee haue access to the Father by true faith comming to him, heere in the fellowship and communion of the true Church: That, we may raigne with him, & through him for euer.

Chap. 54.
11. 12.

Chapter 19.

Thus, as on 12. foundations, arose a wall, but one, in matter and lustre: so all the 12. ports are of pearle, and each, but of one pearle.

20. Thus is the City in the body, street, wal and gates, beauty, fortification, disposition, symmetry, measure, and precious matter. Now followeth that which is accessary, making all both the magnificence and plentifull & permanent wealth of this City, to the 6. verse of Chapter 22. and that is a wonderful presence of God in Christ, in such a pure and true worshipp of him, as needeth no external pedagogy, like that vnder the law, by a Temple, & ritually worshipp. God now testifying his presence plentifully; and beeing worshipped in spirit and truth. *Ezechiel* describing this same estate of the Church, and albeit not in so strict relation as heere it is considered; yet eying this point, setteth out the same by a magnifick temple. For so that time required: wherein the people were not yet capable of these things, but in that manner of dispensation; they being to attend, first, the restitution of their materiall City and Temple. Albeit the formes thereof set downe by the Prophet (whereto nothing euer in their restored state was answerable) might well haue carried their heartes higher, as thereby the Prophet *Haggai* portinently pulleth them. But now that whole City, Temple, and State beeing abolished, and Christ seene to come in his Kingdome with power: that the mindes of Israelites, who are to returne and walke in the light of this Citie (vnder the predictions of the Prophets, & these words of this Prophecie purposely framed to their speeches, to shew now at this time the performance) should not bee so farre deceiued, as to expect the restitution of their old legall & ritually worshipp (the vaile of which error as yet lieth ouer their hearts) The Apostle telleth them that this new Ierusalem hath no Temple, but that God and the Lambe are the Temple thereof; so as this is that City which rightly is called *Iehouah* there. And certaieny, when the estate of the City is so goodly, as to expresse the same gold

Iob. 4. 23.

Chap. 3. 4.

1. Cor. 3. 15.

Ec. 48. 35.

gold and the most precious stones, are too base, if nature afforded thinges of more price. I see not what can bee brought to haue any fitte Analogie to the Temple, but God and the Lambe.

21. Through this presence commeth such plenty of spirituall light and grace, *the earth being full of the knowledge of the Lord, that no neede shall bee of sunne, &c.* This plentifull presence, and light thereby shall make the Gentiles and Kings of the earth, aswell these who before, as the Beast his hornes trod vnder foote the holy City, and bewitched with the cuppe of fornication, followed the Beast, and made warre against the Saintes, as these who hither tils debarred by the great riuer *Euphrates*, were strangers from Christ and Kingdome of *David* (als many as shall be faued) to bring their glory to this City, and walke in the light thereof, still with constant purpose flocking thither: so as for receiuing them in, the gates shall bee alwayes open, and a continuall light without any vicissitude of darkenes, to shew the way.

22. Neither shall this great resort bring in to her any such contagion, as in such confluence might bee feared: that abomination and lies shall euer againe preuaile as before. But purity of light and worship, shall abide, the true elect still holding place; and no more fleeing to the wildernesse, but brooking the visible Church. Wherein, Sathan his Throne shall neuer againe bee erected, or Antichrist sit therein as *G o d*, while the true worshippers were closed in the Temple, cloathed in sacke, and murdered in the streetes. For, wee must not imagine that any such condition shall be, here in this earth, that no hypocrite shall be within the Church. Seeing the Lord, at his coming, shall scarce finde faith in the earth. But these last magnifick words vers. 27. are in speciall relation to the former euils, whereby darknesse, abomination, lies, & the Beast of Satan his Throne and authority, obtained in the visible Church: which euils shall no more hence forth be feared. For the last euill is security. *In that day shall be written*

Isai 11. 9.
Ier. 31. 34.
Isai 60. and
24. 23. and
30. 26.

Zach. 8. 22.
Isai 60.
Psal. 72.
10. 11.
Isai 45. 14.
and 49. 23.

Zach. 14.
20. 21.
Isai 50. 1.

on the horse bridles, holinesse to the Lord: and in that day, shall bee no more the Cananite in the house of the Lord. Sion shall put on her strength, and Ierusalem the holy City, the garments of her beauty: for thenceforth, there shall no more come into her the vncircumcised and the vncleane: Thus the Prophets, foretelling that which now at this point hath the full accomplishment, wil shew henceforth, such a commonly, constantly, & peaceably, preuailing light of truth, as neither deceit shall darken, or force disturbe, any more for euer. Hoefoeuer the force of religion shall, by the sleepe of secutity, be stollen from the hearts of most part of men. As euen lametable experience already beginneth to shew, how in the midst of great light, a little peace spoileth all piety.

Joel 3. 17.
Nahum. 1.
15.

CHAPTER XXII.



THAT same presence which maketh all this huge magnificence, maketh also, therewith al abundance of wealth and easeful commodity: in plentiful grace, flowing from God in Christ, and exposed to easie participation (for the word is neere vs. in our hearts, and in our moutbes)

wherein the benefite is the more wonderfull, that it shall hold out for euermore.

Rom. 10. 18.

1. This is expressed, by a pure riuer of the water of life, cleare as Christall, issuing from the throne, (which standeth this City for the Temple, whence these waters are said to flow, Ezechiel 47.) And the tree of life growing abundantly in each side of the Riuer, and amidst the street, bringing foorth twelue fruits, and that monthly, and hauing Medicinall leaues.

Isai 30. 25.
Zach. 14. 8.
Ierem. 31.
12.

3. This plentiful dispensation of grace & light, shall be perpetuall: and neuer more shall any cursed or execrable condition interrupt it. As before, when through want of light, and cleare sight of God his presence, in the preuailing

ling smoake of the bottomlesse pit, abomination and an execrable thing was erected in the visible Church: and men receiued, in their foreheads and right hands, the Character of the Beasts name. But, now, through God stablishing ^{Joel 3. 17.} and fixing his throne, and no more remouing, as Ezechiel ^{25.} 11. 22. that Babel might enter and vndoe all; but so, returning with his glory from the East vnto his Temple, & so cleerely shewing his face, *which hee will hide no more, that his name shall bee the publike character: light shall still preuaile, no night of darkenesse euer againe, taking such place, but that God his seruants, may and shall worship him purely: being illuminated, by that great presence, in the true knowledge of God in Christ Iesus. For, the name of the City from that day shall be, Iehouah there.* And this raigne of ^{Ezech. 39.} God his seruants, shall not be, onely, for a thousand yeeres, as ^{29.} in some sort, they did raigne vpon Satan his first restraint, who, at the end therof, was loosed againe to trouble their peace. But, now, hee is so bound for euer, as by no open hostility or deceit, of errour, hee shall euer be able, againe, to disquiet the Bride, thus prepared, till she be receiued in the marriage Chamber; beeing translated from grace to glory. So, then, in relation to that 1000. yeeres raigne, Chap. 20. is this raigne, here, said to be for euermore, and here is the full point of the reddition of the collation of these two sorts of reignes, there instituted. The not aduerting wherof, hath to many, much obscured this whole matter.

4. Now, albeit the Church her condition bee heere set downe hyperbolically (as would appeare) for any state that euer she shall here attaine to: yet, if we consider, how not only the most precious things in nature, are too abiect to expresse the dispensation of grace (specially now in the highest degree) but also, that here is painted out vnto vs, a Ierusalem comming downe from heauen, the tabernacle of God, wherein God will soiourne with men, hauing a wall against inuasion, founded on the doctrine of the Apostles, gates for receiuing in Nations and kings, coming to walke in her light, and bringing thither their glorie:
hauing

hauing to this end the Ministerie of Angels, euen Pastors of Churches: and that all the measuring of this Citie, is by the Ministerie of Man called to bee an Angell, and instructed for that with a goldē reed, as also that all the dispensation of God towards the Citie, is by the Lambe the Mediator, who in the world to come, giuerh vp the kingdome to God, that he may bee all in all: and finally, that here nothing is so magnifickly spokē, which the Prophets before haue not almost in the same termes vttered: of the estate of the Church heere in grace: wee will easilie perceiue that no such thing is heere meant, as wherto most part of Interpreters haue drawne it: but euen by this amassing together of all the goodly promises in the Prophetes, of the Church her gracefull and peaceable state, to let vs see that at this time shall be the full performance neuer any more to be disturbed, and so therein the mysterie of God to be finished; nothing now resting to bee either expected or wished, but that *the Lord Iesus come quickelie.*

5. From the 6. verse to the valediction, in the last, is the generall conclusion of all this Prophecie: wherein, for procuring thereto due regard and careful obseruation, as in the beginning, and throughout, so heere it is highly commended from the truth and fidelitie of the matter, as from God by a glorious dispensation, and ministerie, deseruing credit: from the neere approaching performance of things prophesied: and from the perfection of this prophecie, in this, that it closeth vppe all the Canon, so as no more is to bee expected, either for light, or manners: but heartes to be erected, in earnest wish, and attent expectation of the Lord his comming.

6. God is the Author designed heere by a competent stile, that he is *God of the holy Prophetes*: not only to shew that these wordes are faithfull & true, but also implying herein, that by performance of the things heere prophesied, al whatsoeuer by the Prophetes was foretold of the Church her gracefull state, and perfect foile of her enemies, shall fully

fully be accomplished, which is the *finishing of the mystery of God, as God hath declared to his seruants the Prophets, Chap. 10.7.*

7. This God reuealeth by the ministry of an Angell; that his seruants may know things which must be shortly, and that in respect of the Lord his hasty comming, which is confirmed by asseueration from him selfe: so as in these respectes, *they are happy who keepe the wordes of this Prophecie*: for albeit that in consideration of the last euent, thinges may seeme not to come shortly: yet for the whole body of the matter, and beginning of working, thinges indeed came shortly, the very mysterie of iniquitie eue then beginning to worke: before the open degrees whereof notwithstanding, the first sorrowes were on the world in sixe Seales, Chapter 6.

8. The goodly dispensation, truth, and account of this matter, are shewed also, in that, as from God, it is first, by the ministerie of an Angel: so, secondarily, by the ministry of the Apostle *John*: who both did see and heare. Wherein, as in the person, is great moment; so by declaratiō, how with the sight and hearing thereof, he was affected, the excellency both of matter and ministration is comended highly: the greatnesse and glory of both, so farre with wonder, miscarrying the Apostle him selfe. And for this it is, that here againe, he recordeth that euent which befel him. Chap. 19. 10.

9. Now, as in al these respectes, so is this Prophecie of high account, in this chiefly, that no more is to bee reuealed, either for light or manners. And herefore, is the commandement of publishing & exposing the same, *that who so will, may come and take of the water of life freely*: and an interdiction of sealing or shutting vp these words: as it pleased G O D, in the measure of dispensation, to, and by *Daniel, till the end of the time*, because then, knowledge was to bee increased, and thereby many purified, & made white, albeit the wicked, still shall do wickedly: but now, so much is reuealed, in this Prophecie, for perfection of knowledge & purifying; *as, who will not, now, be iust, let him be vniust still, &c.* For, now, no

N n more

more is to bee expected, but the comming of that iust and eternall one, to giue accordingly, to each their reward, either eternal blessednesse, or death: as either in obedience of faith, they haue serued God, by the entry granted them, through Christ the onely gate and doore, way, verity, and life, to the possessing of life, in becomming true members and Citizens of the true Church: or as, debarred from that fellowship and communion, (without which is no saluation) they haue liued vngodly, vnrighteously, and filthily.

10. To cleare, yet further this point, of full and last Reuelation, the author is resumed, and induced speaking vnder such a name and titles, as manifestly and necessarily euince this. In the 6. verse, hee who was called *the God of the holy Prophets*, is, here, *IESVS the root and generation of Dauid, and the bright morning starre*. For both, are one and the same, sender of the Angell, but that heere, for more open shewing, what in the first denomination was implied, hee is purposely, brought in vnder these names and designations. All the law and Prophets haue their end and accomplishment in *IESVS*. By whom, at his comming, (for ought that either in law or Prophets was shewed) yet the people of *GOD* were intertained in expectation of a further light: the very *Samaritans*, vnderstanding this much, that when the *Messias* shall come, he will tell vs all things. In all the ruine of their Church and state, the Fathers rested vnder hope of a *roots and generation of Dauid*. And, the Prophets were but as a *candle shining in a darke place till the day-starre should arise*. But heere, it is *Iesus, the roote and generation of Dauid, and that bright morning starre*, which, by his Angell sheweth to his seruants in his Churches, the last thinges before his comming againe. As, it were then, a foolish thing, after the morning starre, to looke for any other, till the sunne arise; so, after this Reuelation, as the last and greatest light from *Iesus the morning Starre*, wee are to expect no more, til our eternall day arise in the ful light of *IESVS* his last appearance: who, in this consideration is our sunne,

as,

John 4.25.

Isai 11.1.

1. Pet. 1.19.

as, in the first, hee is the morning starre: according to the difference of our light, from him, heere in the highest degree of dispensation of grace, from that, when wee shal see him as hee is, and shall know as wee are knowne. Otherwaies, absolutely, hee is euen our Sunne heere. *1. Corinth. 13. 2. &c.*

11. So then, after the things heere reuealed, and performed, wee haue but to attend his comming: which is confirmed by the inward testimonie of the spirit, stirring vp this desire, both generally, in the Bride (the whole body of the true Church) and particularly, in euery member hearing truly. It is also confirmed by the large measure of dispensation of grace, and freely exposed to all, who will come, now, in such plenty and plainenesse offered, as who will not now drinke, they must starue for euer. And to shew this the more Emphatically, all are exhorted thereto, as hauing now, all opened vnto them, that euer they may expect, for that end. *Isai 55.*

12. This, againe, is most plainly cleared, by a fearefull intermination, of terrible iudgement, against all attempters hereafter, to adde ought hereto, or diminishe ought herefrom: ratified by him, who testifieth these things, euen, the faithfull and true witnesse: and that, *because he is comming quickly*. Whereto, the hearts of all faithful (acquiescing in things reuealed and expecting that his coming) answer, in faith and hearty wish, *Come Lord Iesus*. This intermination then, is not (as many esteeme) onely against the corrupters of this booke, albeit that is also necessarily implied, but against all, who after this Prophecie obtrude ought on the Church as authentical, and to be necessarily beleued for faith or maners: *IESVS*, the morning starre, hauing heereby, opened the greatest and last rising light, we can haue, before his owne full appearance: & so, hauing secluded al hope of further reuelation: as the whole course of this text sheweth most euidently. *Moses* denounced wrath against adders or pairers to or from the *Law*: yet therewith, he told the people of a prophet to arise, whom they should heare. *Malachie* the last Prophet, for penning things

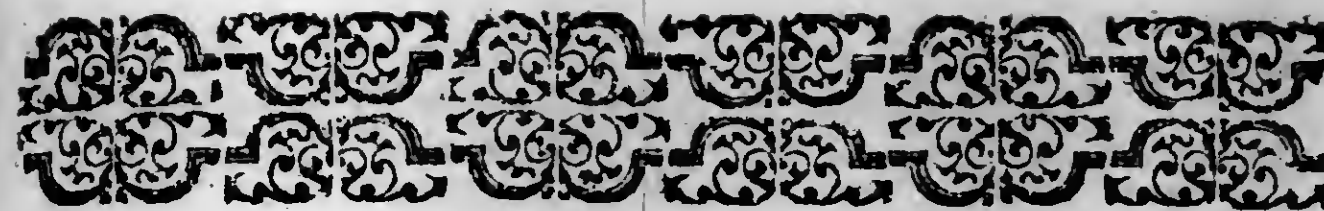
*Deut. 4. and**12. 32.*

things to come, with authentick authority, warneth of the Lord to come in his Temple, and of his messenger to come before him. And that, in the meane time, (because they were to bee long without Prophets) they had to remember the Law of Moses, the Statutes and Iudgements. The Gospel beginneth where hee leaueth, not onely by declaring the matter fulfilled which he foretold, but, euen resumming his very words. And heere, now, all hope of further Reuelation is cut off. So wisely and plainely, the Lord, in the Canon it selfe teacheth vs, how to couple the parts, and where it endeth. It maketh nothing against this, that the Ecclesiasticall Story recordeth Iohn to haue written his Gospell after this Prophecie. For, albeit the holy Ghost stirred Iohn, for further clearing of truth and conuiction of Heresie, to pen a story long before this, not onely fallen out, but also preached and published, it is not therefore to be esteemed any new reuelation after this. And further, it is cleere by the Fathers, that, after the penning thereof, this same Iohn, before his death, disposed the Canon, and (exploding some false and supposititious writs, euen then impudently by some obruded) closed all with this prophesie, as he doth this prophesie, with this sad sanction. Hereof see a learned discourse of M. Iunius in his Animaduersiones vpon Bellarmin de verbo.

13. Hee closeth all, with a valediction, familiar to the holy Ghost, in Epistles of his inspiration. The grace of our Lord IESVS CHRIST bee with you all. Amen.

F I N I S.

Dent. 18.
15.



A TABLE
CONTAINING THE
MOST NOTABLE THINGS
IN THIS BOOKE.



<i>RULE for right Accommodation of Story to the seuen seales of this booke.</i>	39
<i>The wrong ground whereby men marre the Accommodation</i>	44
<i>How farre time must be lookt to in the Accommodation.</i>	85
<i>The Aire.</i>	162
<i>Our Altar Christ.</i>	35. 56. 78
<i>The Ambition of the Romane Bishops.</i>	61. 62
<i>Angels are about the Church for two respects, to protect her and to learne wisdom by her.</i>	28
<i>Angels are not to be worshipped. 200. 201. Angels put for the name of office not of nature. 56. The Angel of the covenant.</i>	47. 56
<i>Antichrist his beginning. 66. Whence, and in what manner hee ariseth. 113. 114. 115. 168. The mischief commig by him compared with the flood of Noah. 73. 74. His name. 76. The number of his name. 119. What sort of enemy he is. 132. 135. That hee is the Pope. 108. 176. 178. A common deceiver of all both Iewes and Gentiles. 76. How he hath not power to slaine men, & yet with him is found all the blood shed on the earth. 68. 80. How farre he did preuaile. 133. How to iudge of his followers. 131. 132. 135. The first and second degrees of his fal. 151. The third degree of his fal. 152. The fourth, 154. The fift, wherein is a wise and iust retribution. 155. The sixth, 157. His destruction irrecoverable and vtter ruine. 74. 85. 159. 170. His vnexpected foile. 208. His irrecoverable fall compared with the falles of the Beasts in Daniel.</i>	209
<i>Armageddon.</i>	159
<i>Christ his Arrowes kill all, but differently.</i>	32

o

A diuine

The Table.

A diuine Artifice of the spirit. 153.
The Attire of the Bride. 198.

B.

BArbarous nations ouerturners of the Romane Empire, all though Sa-
 than his intention in spewing them out of his mouth was farre o-
 ther. 105.

A great Battell in heauen. 98. 99. 104.

Why men are named Beasts. 118.

*That the first Beast is the state of Rome, not vnder the persecuting Empe-
 rours (as the common opinion is) but of the same time and conditson with
 the second Beast, that is, vnder the Popedome, it is prooued by foure
 cleere notes of the first Beast, proper to the Popedome: The first note 108.*

*The second, the third, & the fourth note cleereft of al. 109. 110. How the same
 Antichrist (to wit, the Popedome) is set fourth in both the Beasts, 114.*

*116. What reason the Beast and false Prophet be distinguished, seeing
 they are but one. 116. 170. 171. 208. What the wound in the sixth head of
 the Beast was, and the curing of it. 111. 112. In what respect but seuen
 heads are attributed to the Beast, albeit in number they bee eight, 114.*

*169. Who is the seventh head of the Beast 117. 170. The Beast is the
 eight head and one of the seuen, to wit, the first. 112. 117. 169. Who the
 Beast is, 118. 171. His seuen heads. 168. How he had beene, and then in
 Iohn his daies was, & how he was to come: and what be the Kings, called
 his heads. 169. The hornes of the Beast. 172. Why to this Beast is attrib-
 ted not onely hornes as to that in Daniel 7. but further also, heads. 172*

The Beast in comparison set against Christ. 207

Beasts throne and elders. 19. 193.

Christ his garment dypt in Blood. 204

Pope Boniface the eight. 220

The Bookes opened in the last iudgement. 224. 225

The Bride her preparation. 197. Her attire. 198. 199

C.

THe degree of a true inward Calling to the ministry. 87

The length of the Land of Canaan. 139

The Captaine of the Lord his Host. 204

His power to doe all things. 203

The Character of the Beast. 119. 131. 209

Christ

The Table.

*Christ in diuers respectes is both God sitting on the throne, and also the
 Lamb standing betweene the throne and the Beast and Elders.* 12

*He is dispenser of all both mercy and wrath. 57. His comming downe from hea-
 uen. 81. Hee is Lord of Sea and Land. 83. Hee commeth in his Kingdome
 with power. 102. 106. His garments dipt in blood. 204. Hee is our Gar-
 ment.* 156

*The Church her constant gracefull state, in the presence of God in her. 11. In
 her goodly state heeret through 12. In God his dispensation; terrible for her.
 13. And gracious towards her, in three graces. 14. Her happinesse by this
 state.* 19.

*Without the true Church is neither saluation nor any true know-
 ledge.* 23.

The true Church preserved euen vnder Antichrist. 50. 68

Her case vnder him. 89. 131. And it is shewed in three distinct speeches. 133

*The Church her enemies and sufferings after what manner they be described
 in this Prophecie.* 99. 100

The promissue Church her habit and her traueilling in birth. 100. 101.

Her flight to the wildernesse. 104. Why shess called a mountaine. 160.

The Church her estate in the last daies. 249

*That the last two Chapters of the Reuelation must bee vnderstood of the
 Church militant.* 251. 252

The Roman Clergy. 67. 188

Their properties. 75

A Cloud a note of diuine maiefty. 82

A delightful Congruity in the order of God his working. 158

*Conscience: the twofold state thereof, the intollerable torment thereof com-
 ming by Popish Doctrine.* 69

Constantine the great. 42. 104

Contention set fourth by fire, the effects thereof. 59

How it was among the Churchmen. 59. 60

The Course of the Reuelation. 90. 97. 137. 147. 221

And of the Trumpets. 58

The Artifice thereof noted. 81. 86. 96. 97

The Cry of soules of Martyrs. 35

*The Dragon his Crownes are vpon his heads, but the Beast his vpon his
 hornes.* 108. 109

Christ hath many Crownes. 203

The Cup. 130.

The Table.

D.

T he Day of iudgement shall come on a secure world.	162
Death of two kinds.	61
Of a third kinde.	63
Death first and second.	213.214
To Dye in the Lord.	136
Desire of further knowledge.	8.
The threefold Dignity of God his Saints.	14
Dioclesianus a cruel persecuter.	41
What Disposition is requisite for the perception of Diuine Mysteries.	166
A Doore open in heauen. 8. How we must enter thereat, and the necessity and fruit of entring.	9.
Our Doore to God is Iesus Christ.	247
The Dragon who, and of what time he is.	101
His binding and to whom he is bound.	212.218.

E.

T hat great Eagle.	104
The Earth in opposition to heauen for the earthly sort.	9
For the place of the visible Church.	47
The Earth in an other third sense.	150
The loue of the Earth; the effect thereof.	66
A great and strange Earthquake.	163.164
The East, a pleasant discourse vpon the comming of the Angel from the East.	48.
The occasion of the falling away of the East from the truth: and their conuerſion againe.	157
To Eate the word of God.	87
To Eate the flesh of the Whoore.	174
The Eies of Christ as a flame of fire.	203
Elders, Throne and Beasts.	193
Romane Emperors bloody persecuters, and how some were forced to honour the Saints.	41. 42.
The Germane Emperors.	168.171
The Gracian Emperors.	171
The Enemies of the Church in the old and new Testament.	100.101
Example.	185.

How.

The Table.

F.

H ow to iudge of our Fathers in time of Antichrist.	131.135
Fire from the Altar of a double effect.	57
Fire of Gods spirit, of loue, and the fire of contention, the different companions and effects of the two fires.	59
The Fire of Ambition.	60
Fire, Brimstone and Iacinthe.	79
The Fire of Christs feet.	82
To haue power ouer Fire.	140
How the Fire is mingled with the Sea.	144
Christ his eies a flame of Fire.	203
The Flood cast out of the Dragon his mouth.	105
Flying through the midst of heauen.	65.128.180
Frogges comming out of the mouthes of the Dragon, Beast and false Prophet.	155.156
Their properties.	158
Who they are.	158
Fulminatrix legio.	41.

G.

C hrist his Garment dypt in Blood.	204
His name written on his Garment.	206
Our Gate and onely doore to God is Iesus Christ.	247
Γεγόνε.	242
GOD his seate in his Church, his nature, and Trinitie of that one shadowed by three Iewels.	11
His patience.	78
Gog and Magog.	223
That they are not particularly the Turks: who they are.	231.232.233.134
Golden Vials.	26.147
The three Graces of God towards his Church.	14
Pope Gregory the seventh.	219.

How.

The

The Table.

H.

T he mourning of Hadadrimon.	160
Haile for cold preaching	59
For iudgement.	95
Heretikes their disposition.	63
Halleluia.	191
Harpes.	26.143
Haruest.	139
Heauen in opposition to earth throughout this Prophecie is taken for the true Church in opposition to the worldly sort.	9
Heauen put for the glorie and honour of the great men of the earth.	38.
A multitude in Heauen.	191
The Heauens cast wide open.	202
Hornes.	24.25
Why the Beast is said to haue two hornes like the Lambs, seeing to the Lambe are attributed seuen.	111
Tenne hornes of the Dragon and of the Beast.	118.172
The difference betweene the tenne hornes Daniel 7. and the tenne hornes Reuel. 13. and 17.	172
Why the hornes of the Beast haue crownes and not the hornes of the Dragon.	108.109
Horses.	31
The Host of heauen.	205.

I.

A llusion to the fall of Iericho to the fall of Babel.	95
Ieluits the origine, their busie endeauours, their state, they are the last puffed of Sathan his mouth and of the Vicar of his throne.	158
The conuersion of the Iewes.	76.157.161
But most euidently.	161
Whether they shall inhabit their owne Land againe.	162
How great a way the Popes fall shall make to their conuersion.	162
Their conuersion and ioy vpon his fall.	192.197
Iohn disposed the Canon before his death.	256
The Impenitencie and Induration of Papists.	154.155.
	The

The Table.

The ordinary degrees of true Illumination.	24
How we should looke on the condition of the Church of Israel in the old Testament.	234
What is requisite to Iudge righteously.	202
A description of the last Iudgement.	224
The manner of proesse in the last Iudgement, how it shall bee ledde by that which is written in the bookes, and yet according to our workes: set foorth not for it selfe or time thereof, but to shew the continuall, recurelesse, and finall destruction of enemies, and goodly state of the Church thereupon, holding still one to the last Iudgement, and so eternall.	225.226.
The yere or age of that day cannot determinatly be gathered vpon any ground in Scripture.	230
Iulian.	218.

K.

K ings.	186
King of Kings and Lord of Lords.	205
The Keies which the Popes haue, to wit, of the bottomlesse pit.	66
Christ and his Ministers haue these same Keies in a farre different sense.	211.

L.

T he Lambe of God.	25
In what respect the Lambe his slaughter is the reason of his worthinesse.	27.
The Lambe his marriage.	197
Seuen burning Lamps.	14
Legio fulminatrix.	41.
Lightnings, thundrings and voices.	13.
True Light bringeth euer true ioy.	23
White Linnen apparel.	147
Where our Church was before Luther.	135.
Lions, Bulls and Cherubins in Salomon his temple, types of the Ministers of the word.	17.
Two Lions of diuers qualities.	23.

Mageddon

The Table.

M.

M ageddon or Megiddon.	159.160.
Mahomet his time of rising: by what meanes he spread his doctrine: the swift course of the victories of his successors.	78
A Man.	40
The face of a Man.	16.75
A Man-childe.	102
The number of a Man.	121
The measure of a Man.	245
Of an Angel.	246
The Marriage of the Lambe.	197
The soules of the Martyrs cry.	35
The Merchants and Merchandize of Rome.	187
God euen in wrath remembreth Metey.	57
Ministers of God his word are necessarie for begetting in vs the life of God.	15
The properties requisite in them.	16
The light and feeling that ought to be in them.	84
They are the light of the world.	180
The degrees of a true inward calling of a Minister.	87
The type of the Ministers who were first open contester with Antichrist in three ranks.	128.129.130
How were they persecuted.	135
True Ministers haue power ouer fire.	140
Myracles.	145
Christ is our Morning starre.	254
Why the Church is called a Mountaine.	160
Mourning must goe before ioy.	21
The Mourning of Hadadrimmon in the Valley of Mageddon.	160
The Mysterie of God, the finishing thereof.	84.85.94.149
What is requisite for the perception of Mysteries.	166
A Mysterie whereof the Author in sobernesse confesses he dare not determine. 11. Another. 222. Another.	246.

N.

A ntichrist his Name	76
Christ hath a Name which none knoweth but himselfe.	203.204.
His	His

The Table.

His Name King of Kings.	203
His Name the Word of God.	204
To haue the Name written on the garment and on the thigh.	205.206
A New World.	230
How Christ reneweth the World.	251
The Night for humane sciences.	64
Noah his flood semblable to the euill of Antichrist.	73.74
Number of the Elders twenty foure, the reason thereof.	12
The Number of foure.	15.46
In another respect.	77
The Number of twelue.	128.129
The Number of the name of the Beast.	119
The Number of the name of God.	120

O.

W hat makes the Obduration of Papists.	166
Odoacer King of the Heruls.	112
Our prayers are Odours.	26.
How and in whom they are Odours.	56
The Order of the Renelaton.	30.137.147.221
The great artifice thereof.	46.86.90.94.96.97.

P.

H ow to iudge of Papists.	131.132.135.
The cause why Papists be so obdured.	141
Their vnity.	173
Papisticall seducers may bee iustlie punished by death, yea and should be.	153
Their impenitencie.	154.155
Their desperate sorrow because of the light of the Gospell.	155
Christ his secte are Pillars.	82
Pharao a type of the Dragon.	100
That the Pope is Vicar of Sathan his throne.	106.107.
That he is the beast that Antichrist.	108.109
It is also proued by three infallible tokens.	176.177
And by a plaine and forcible argument ouerseed.	178
The shifts of the Papists for exempting the Pontificality from this blot.	176
Whence he arriseth.	168
His fall irrecoverable.	74.85.159.170.

The Table.

His presumption, obstinacie, and vnexpected foile. 208
 A plaine crossing of all Proprie. 51.52
 An encouragement to Praier. 57
 The false Prophet all one with the Beast, and for what cause they
 be distinguished. 116.170.171
 The Lord God of the holy Prophets. 242.252.

R.

Raine twofold. 59
 The Rainebowe about Christ his head. 82
 All Religion. 18
 The first Resurrection. 214
 Who they are that are said, Chapter nineteenth, to rise the first Re-
 surrection. 214.215
 The Reuelation worthy of our studie. 10.253
 The dignity thereof shewed in two great points. 20
 The course thereof. 30
 Riches and authority without wisdom are but the weapons of a foole. 29
 The Riches of Christ. 29
 Riders on Horses. 32
 Christ his Riding on a white horse. 202
 White Robes in Scripture haue a triple signification. 36
 Rome her presumption. 184.208
 The Renting of her in three. 164
 By whom shall her fall bee. 146.157.175
 The first and second degree of her fall. 151
 The third degree of her fall. 152
 The fourth. 154
 The fifth. 154.155
 The sixth. 156.157
 What her fall shall be. 174
 It is irrecoverable. 159.170
 And vnexpected. 184
 The certaintie and greatnesse thereof. 181.183.189.190
 The equity thereof. 181.190.196
 Let in considering the equity, a difference is to bee put betwene the
 state and euery particular member of that state. 185.

The Table.

S.

To the Saints is given a kingdome euen heere. 102
 Sathan his twofold dealing against the Church. 101.102
 What is his first attempt alwayes. 102
 How he is said to bee in heauen, to fight there, to bee cast downe out of
 heauen into the earth. 103
 The Scripture is onely to bee heard and no voice else in the Church of
 God. 23
 In what respect it is a little Booke. 82
 It is kept secure by the Pope. ibid.
 It must be eaten. 87
 In the Scripture all is reuealed requisite for light or man-
 ners. 253.254.255.256.
 To couple rightly the parts thereof. 256
 The glasse Sea a type of the Word. 14.143
 The Sea for the common worship. 47.61
 For that which is below. 115
 The Red Sea and pillar of fire, types of the Word and spirit. 144
 For what reason the Sea is said Chap. 15. to be mingled with fire. 144
 There was no more Sea. 115.238
 Sea-men. 188
 The Seale of God. 49
 Seducing of two sortes. 218.222
 The twofold Seed of the Church. 125
 Seuen Lamps. 14
 Seuen hornes and Seuen eyes of the Lambe. 24
 Seuen points of his praise. 28.29
 Seuen heads. 114.170
 Seuen Seales, Seuen Trumpets, Seuen Vials. 147
 Seuen, diuers times recorded in all this booke, and concerning this
 number Seuen. 221
 The Shining of the Bride her attire. 198
 Showers twofold. 59
 Two great Signes in heauen. 96
 The Signe of the Dragon. 97.141
 The Signe of the Sonne of Man. 142.202
 To Sit. 183
 The Slaughter of the Lambe the reason of his worthinesse, and in
 what sense we must thinke so. 27.
 Sobriety. 84.201.

The Table.

<i>Example of Sobriety in the Author.</i>	11.222.246
<i>Solitary places.</i>	181
<i>The Holy Spirit his procession and name of Comforter signified by the</i> <i>Rainbow diffused about the Throne.</i>	11
<i>In a diuers consideration he both sitteth in the throne, and also is before</i> <i>the throne set forth in Seuen burning Lamps.</i>	12
<i>Starres, for great men of the earth. 38. For Pastours.</i>	64
<i>And in that case how they are to be considered.</i>	64
<i>To stand in the Sunne.</i>	207.

T.

T HE Tents of Saints.	222
<i>Theodoricus the Ostrogoth, the seventh head of the Beast.</i>	117
<i>Thrones.</i>	154
<i>Thrones, Beast and Elders.</i>	193
<i>Thrones set for Saints.</i>	217
<i>Christ his white Throne;</i>	224.229
<i>Seuen Thunders.</i>	83
<i>Why their speeches were vttered and yet not written.</i>	84
<i>The Times recorded in the Reuelation.</i>	70
<i>A refutation of Propheticall yeeres (as they call them).</i>	70.71.92
<i>How to vnderstand the Times of the Reuelation.</i>	73
<i>The Time of tenne daies.</i>	72
<i>The Time of five monthes.</i>	74
<i>How the Trumpets beginne and end in respect of time.</i>	76.85.86.
<i>The Time of forty two monthes, or of 1260. daies, and of Time</i> <i>Times, and halfe a Time.</i>	91.92.221
<i>The Time of three daies and a halfe.</i>	92
<i>Which also is the space that the Dragon is let goe loose after his first</i> <i>binding.</i>	212
<i>The effects of that his loosing.</i>	212.213
<i>The Time of a thousand yeeres.</i>	216
<i>It is the onely Time in all this prophecie to be taken definitely.</i>	220
<i>The Thigh; to put the hand vnder the thigh; Christ his name writ-</i> <i>ten on his thigh.</i>	206
<i>Tragicall times of some Emperours.</i>	41
<i>Treasons of Papistes: by whom they are atchieued: how good and</i> <i>worthy works they doe esteeme them.</i>	69
<i>And what setteth them so madlings & works.</i>	158.159
<i>The Tribes of Israel.</i>	50

Why

The Table.

<i>Why they are recorded but to be twelue seeing they were thirteene.</i>	122
<i>Trumpets.</i>	55
<i>Twelue.</i>	122.123
<i>Turkes, their heades, terrible Army, the great desolation they make.</i>	78.79

V.

G olden Vials types of fastfull and pure hearts.	38
<i>Golden Vials cups of wrath.</i>	147.148
<i>The reason why they come in place after the trumpets.</i>	148
<i>On whom they are poured out.</i>	150
<i>Vintage.</i>	140
<i>Of the Visibility of the Church.</i>	133 134
<i>The Vnity of the Church of Rome.</i>	173
<i>The Voice of Christ is bold as a Lion, and powerfull as thunder:</i> <i>How to know if the Ministers speake his voice.</i>	83
<i>Pope Urbane the second, and his successors, kindlers of the holy warre</i> <i>for recovery of Ierusalem.</i>	219.

W.

L One of the Wages of vnrighteousnes.	188
<i>The Warre proclaimed in Paradise.</i>	98.101
<i>Christianity is a Warfare: against whom it is: and how to fight it out.</i>	104
<i>And overcome.</i>	173
<i>Counsell and strength are for the Warre.</i>	203
<i>The holy Warre.</i>	219
<i>Waters of two sortes.</i>	63
<i>Many Waters.</i>	156
<i>The drying vp of many Waters.</i>	156.166
<i>White colour, White horses.</i>	37 139.202
<i>White robes.</i>	36
<i>White linnen apparell.</i>	147
<i>A White throne.</i>	229
<i>Windes for influence of spirituall graces.</i>	46
<i>Deepe Wisdome.</i>	195
<i>The Whoore described.</i>	167
<i>Who shee is.</i>	175
<i>How the restoring of Prophecie & dispelling of darkenes is a Woe.</i>	94.154
<i>Two great Wonders in Heauen.</i>	96
<i>Wondring of two sortes.</i>	167

Pp. 3

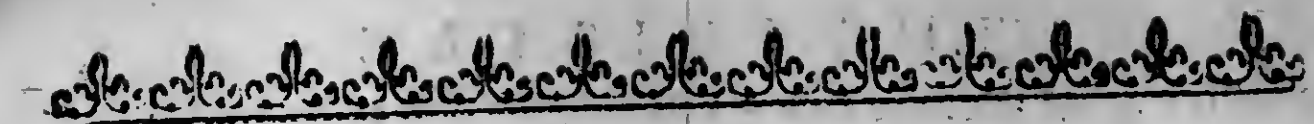
The

The Table.

The Word compared to water, figured by the Laver in the Tabernacle, and by the brasen Sea in the Temple: and in this booke Chap. 4. set forth under the type of a glasie Sea before the throne. 14. 15
The Word contemned, of a blessing becommeth the first of plagues. 32
The Word is the weapon of Christ his victorie. 82. 83. 204
Three degrees of operation which the Word of God hath in the hearts of his owne. 126. 127
Our Worship to God must proceed of knowledge. 18
The Wound of the Beast in his sixth head 112
Workes doe follow the dead. 135. 137.

FINIS.

		Faultes		escaped.
	Page.	Line.	In the Epistle	Dedicatorie.
	2	16	welding read	wilding or wandering
			In the Summe	of the booke.
	1	4	sentot read	sent to
	2	33	also	als
	8	35	as that first.	as at first
			In the Booke	it selfe.
Chap.	Page.	Line.	Faultes.	Corrections.
III.	8	32	Inuiting read	inuiting
	9	17	must desyer	most desyr
	18	27	all downe	all done.
	19	20	and with him	and sit with him
V.	30	15	of ingratitude	of our ingratitude.
	31	7	troubles	troublers
VI.	34	34	would rather heare	would neither heare.
	34	35	than regard	nor regard.
	40	1	and of Christ	and of Christ
	41	5	Antonio	Antonino
		25	Antonias	Anroninus
VII.	42	20	while in the	which in the
	47	19	lothsomenesse or deadlinesse	healthsommenesse or deadlinesse
	53	19	which shall endure	which shall endear.
VIII.	58	22	produce then	produce therein
	60	18	of destruction	of distraction
IX.	69	25	Wiues ther children	Wiues their children & husbands
	72	26	Mother in law and Elk.	Mother in law then seuen & Elk:
	75	12	ouercomming all	ouerrunning all
	78	11	the scueritie	the feritie
X.	85	30	was euen in time	was euen in time.
XII.	104	35	as an occasion	was an occasion
XIII.	111	15	wee attributed	wer attributed.
XIV.	125	31	this his fellowship.	this hidde fellowship
XV.	148	14	more endured	more indured
XVI.	154	16	that Stephen	at Stephen
	154	29	the first is	the fist is
	158	9	preuailing on the	preuailing in the
XIX.	209	18	for ther	for therto
XX.	214	27	is the first	is first
	224	34	of earth is	of each is
	228	9	Daniel 2.	Daniel 12.



TO THE RIGHT
WORSHIPFUL MY
TENDER KINSMAN AND DEARE
BROTHER IN CHRIST, WILLIAM
STRACHIN, OF TIPPERTIE, GRACE
and peace in our Lord Iesus Christ.



RIGHT Worshipfull and dearly beloved both in the flesh & in the Lord, when, not long agoe, your love led you to come and visit me, I was, vpon the occasion even then offered, a penning of this little piece: whereof you craving earnestly, at that time, a copy, and having, therewith told me how you had left my tender kinsman and your owne faithfull friend Maister *Thomas Michel* Minister of the Gospel of Christ, lying sick of an ague: I covenanted with you, that, with the first, who from you should bring me assurance of his cōvalescing, you shuld in recompence of so good tidings, report a copy heereof. Which accordingly, God to him, you to me, and I to you performed. And whereof you had then a hastelie caught copy, I now send you the principall: and, so, I doe send it, as dedicated to your name. that whither soever it shall happen to come, yea if possibly it may befall any so farre, to fansie it, as, by print, to publish it to the world, yet it may alwayes cary with it this frontepiece, for a monument of our mutuall affection, & that singular regard I have you in: not onely for our conjunction in blood, and these many courtesies and kindly offices

THE EPISTLE

wherof you wearie not to hold me still more and more your debtor: but, much more, for these rare christiã vertues, which, in you, are so much the more cõmendable, as, vailed vnder sweet and christiã modestie, and, in singlenes eying God, and carefully attending on a good cõscience, they never were curious, either to be knowen of men, or to currie the applause of the world. Albeit I very well know, that your sincere heart towards God, & constant care of walking christianly with all men, have bred you both the losse of great carnal, and yet but carnal friends, and also, many apparant worldly disadvantages. In all which losse, your incõparable commoditie is both huge, in the purchase of that one thing which only is to be sought for, and also, passing praise worthy: in that neither any break of duetic to the one, neither any error of iudgement, or defect of prudent and diligent endeavour, in the other, but a free choise of mind, to forgoe willingly, what you could have easilie either holden or acquired, if you would, but therefore would not for that, in conscience, you ought not, hath made you to count light of such thinges, as the men of this world, madly running after, doe lose both them selves and all these things also: and yet heerein the Lord hath dealt so indulgently with you, as you cannot, but, to the praise of his goodnes and truth, acknowledge the verity of his promise, in a hundreth fold gain, euen in this lyfe. When the other yeare, I was dwelling by you, and, so, was delighted with that sweet conversation and happy fellowship, which I can never record but both with regret and ioy, you remeber, that, one day, Maister Thomas Michel brought Iohn Frazer his challenge to the Ministers of Scotland: which, albeit some yeares ere then, it had bene abroad in our countrie, yet I had never seen

not

DEDICATORIE.

nor heard of, before that time: And, after I had read it, he told me how grealty our countrie-Papists did glorie thereof: And, that so much the more as it had receaved no answer: they imputing that to the strength of their owne, and imbecillitie of our cause: he willed me to cõsider if it were not expedient to say something thereto. I answered him then, that they had not great matter of insulting, for any stufte which was in that treatise: whereto to make any answer it were but to maintain an endles iangling with men who would never be ashamed to repone vnto vs one and the same, a hundreth times, recocted crambe. that nothing was in him which our mē had not ofien answered: besides, that, whatsoever might have bene done at the first outcõming thereof, yet now when it was stale, and the author departed this life, any particular answer should appeare vntimous. But, as for the matter specially disputed by him, I was about to publish my commentarie vpon the Revelation: whereby I hoped all equitable and iudicious Readers should find themselves satisfied of all such doubttes, as by his sophistical discourse might arise even to the most simple readers therof: loving much rather thus to maintain truth, then by contention of disputation. which manner the Church of God hath not, neither mind I for any Thrasonik braggs of our aduersaries to alter this resolution: though euen a litle before your last visitation of me, some copies of a new treatise of theirs (inscribed *a litle treatise of the Protestants profane calling, wherein is proved how they have no true Pastours, and consequently no true Church at all*) sparsed here in this part of the countrie (the chiefe stage of their peirt pride) with insolent & high boasting, have thus farre in holy indignation caried me, as, in defence of our callings to pen these few pages. not, particularly

A 3

10

THE EPISTLE DEDICATORIE.

to meet that their treatise, but generally, to refell both it, & whatsoever thing els of any apparant weight (in that argument) alledged by any other. I see particular cōtesting loving to cleare points but not to plead with persons: and liking to edifie all, but loathing to scold with any. Albeit, so, I might more clearly discover the childish and ridiculous ignorāce of whosoever is the author of that litle treatise, and expone him more delightful to the Readers derision. but neither desire I so to dally: & I know that a Brother, before me hath vnderaken the taske to tread him & overturne him in his owne traces. This, truly, I must say, that, though in neither of the two either the first challenge or this late little treatise, there be any such thing, as may trouble the resolution of any meanly stayed mind: yet the last, for any apparant shew of skill, commeth as far short of the other, as he is, otherwayes, equall with him in high boasting and presumptuous promising of wonders, but performing nothing at all. Receave then my dear brother, this little piece of my paines, wherein, and in ought that is mine, you may iustly claime a special interest, and receave it for a token of vpright love, as I maintain a iust cause: and howbeit that either for qualitie or quantitie it bee farre vnequall to the certain truth and great worthines of the matter: Yet, shal it, I hope, affoord you an answer heereafter to any who disdainfully insulting would aske, what say you Maisters for your callings: and to bee as good as your word once given, that, vpon covenant the demanders would read it, You should find an answer to that wherein they think vs put to non plus. The grace of our Lord I E S U S C H R I S T be with you.

Your kinsman and loving Brother
in Christ P. Forbes of Coirse.

Decorative flourish

A DEFENCE OF THE
LAWFUL CALLING OF THE
MINISTERS OF REFORMED
Churches, against the cavillations
of Romanists.



O any not well acquainted with the condition of the Church in our quarters, and the peert & perverse diligence of Romanistes against it (through their many and strong favourers, & in great scarcitie of able Ministers, the lōg weak resistāce made them) this piece of paines, how small soeuer, yet may perhaps appeare superfluous: in such store of both learned & large treatises already writtē, by our men, in defēce of the truth, & for overthrow of all that error can alledge against it: so, as, in adding any more a man may seeme, but vainlie, to hale the coard of contention with thē who are already *ἀντιτάχρητοι*. Which manner the Church of God hath not. And as for these simple blindfolded ones, whom they lead away captive in error, this sort of labour availeth not, in that, howsoever they are readie, *sive implicita*, to applaude whatsoever Pamphlet put abroad by any of their men, and, insolentlie insulting, to interpret our silence to the aduantage of their owne and weaknes of our cause, yet, they stick not to professē, that, whatsoever we either writ or reply against thē, they neither may nor will vonchafe to read it: but, much more inequitable, heerein, then the fellowes of Iesu, they heare no sooner (*you know the man and what his talke was*) but they condemne it flatlie as false, & yet will not in any case (no not thereafter) heare it told them, least perhaps, vpon some respects,

pects, they might bee mooved to alter iudgement. And, verily I was my selfe a long time of this opinion, that all further iangling with them was vaine: till at length, perceiving, that not only their blinde leaders, and also their miscaried ones became, therevpon, the more insolent, but that even the resolution of some weak professours was also troubled: who either had not the care to read or skill to discern, in our mens writings, what, sufficientlie, might haue stayed their hearts against all the obiections of the aduersaries: I, then, for mine owne part, thought best, by opening vp the booke of the Revelation, to manifest so to all men (having eies) the mysterie of godlines, & that, also of iniquitie, impugning it, that the judicious and attent Reader might both be instructed against their deceit, and also made skilful to discern so, their trumperies, that, neither al the gold, skarlet, pearle, and precious stones, wherewith the whoore goeth masked, shuld hide her nakednes, nor her golden cuppe cover the abominations fraudfullie propined therinto. Which, as by the helpe of God, in some measure, I performed, &, at the request of the godly, have made publik, that my paines, so, had I resolved never any more to put pen to paper, at least, in this polemick kinde of writing. But, a godlie brother, of the ministrie, sending to me of late, a litle (whither a Iesuits or Priests) Pamphlet, whereof some written copies were sparsed in the coutrie, in the author his intent, proving the Ministers of the Protestant Churches to haue no lawfull calling, and that consequentlie, with vs is neither any true church, nor true Sacraments: to the which he was requested by a well affected Gentleman to make an answer: and, desiring therevpon, to know my iudgement in the general question, I, accordingly, affoorded him a sheet of paper. at which time two or three godly Gentlemen falling to be in companie with me, and knowing of the matter, they at that time, & soone after, some of the ministry also, were instant with me, that, what, in my privat lettre to that Brother, I had shortlie pointed at, I would for common vse, somewhat more at length

length set downe: that the wel affected might have wherewith to meet the aduersaries cavillations, at their incident occasions of conference about such matter. For whose satisfaction, I have, heereby, not so much set my selfe to encounter with any one (for their treatises in great penurie of matter, are, most part, spent in false personall crimination and calumnious railings, which I disdain to answer) as shortlie to give to the godly a common antidot against all, by answering such of their maine obiections, as, whereto all the rest easilie may be reduced, that, seeing by force of truth, they are now at last driven (dispairing of the matter it selfe) for all other argument, to quarrel our callings, this sarie shift may be wrung from them also. Wherin, they may bee fitlie compared to those pleaders, who, being out of all hope of their cause, labour to cast the court: Or to such men, against whom an authentick reversion & good money being produced, for outquyting from them a possession, which, otherwayes, they can find no right to detain, they run, by all meanes, to annull the order. But, as, at the Barr, it were a preposterous order of pleading, after peremptorie argumets proponed, to returne to delatours, so, when the head of all defence is placed in them, it argueth, that, even in the conscience of the proponer, the peremptours are invalid.

2. Thus, the Priestes and Scribes of the Iewes (whose successours, and of whose spirit these men bewray themselves to be) when, after many assayes against Christes doctrine, they were ever put to the worse in the end (pryding themselves, and with a great deale more reason then doe our aduersaries, in that ordinarie place which they brooked in the Church) for all argument they come at last to this, *By what authoritie dost thou these thinges; and who gave thee this authoritie?* where the Lord answering for him self, then, *Math. 21. from the 23. Verse to the end.* and for vs now, in the like case, most plainly, & at length sheweth, that, howsoever in the ordinarie course of a constituted Church, a carefull regard must be had to the ordinarie calling, yet, when (as sometime it falleth) that the ordinarie

but even most of all other commendable, and also, positively, necessarie: yet, from the defect of that which by a positive law is or hath bene practised, or, which, in the iudgement of many, is still most expedient, for common order to bee practised, to infer that wee have neither any lawfull Pastours or true Church: it is from that which is *κατὰ τὴν* or respectively necessarie, to conclud *αὐτῶς* or a necessitie absolut. Wherin, both antiquity standeth strongly for vs, by clear Testimony of not onely lawfull power, but also of approved practise, in that *Ambrose* recordeth *olim in Aegypto Presbyteros absente Episcopo consignare solitos*. And *Augustin* also that *in Alexandria & per totam Aegyptum, si desit Episcopus, consecrat Presbyter: & their owne lay Schoolmen also even in the last declining degree to ignorance and corruption, yet heerein will plead our quarrel. Our owne cō-
trie man *Ioannes Maior*, in a much semblable case, bringeth that distinction. which in the Schooles of *Sorbon* hee had both learned and taught. that, *ad actum moraliter bonum non requiritur quod à vera prudentia regulatur actus, sed sat est quod ab ignorantia invincibili vel errore nō imputabili regulatur. erat jus Pontificium in oppositum quod non tenebatur scire, Scripturis sacris & devotioni se accommodabat, &c. in humanis legibus postivis unusquisque suo sensu abundat, &c.* This same *Major*, and with him, all our ancient Historiens do witness that, before the dayes of *Palladius* (whom he and al others confesse to have bene the first either consecrated or consecrating Bishop in *Scotland*) *per Sacerdotes & Monachos, sine Episcopis, Scoti in fide erudiebantur*. Now, I aske our adversaries (who heerein, as in a substantiall defect *divini juris*, thinke they have enough wherefore to condemne all both our Church and Pastours, for that their ordination hath not bene by Bishops) if they dare say but, in *Scotland*, there was a notable Church, & excellently both learned & holy Pastours, long before *Palladius*? if they would deny it, they are cōvinced by cleare and vniforme consent of storie and testimonies evē of their owne men: who all confesse it to have bene so by the space at least of two hundreth and twentie yeares: and, if not, with more,
yet*

*De gestis
Scotorum,
lib. 2. c. 11.*

*De gestis
Scotorum,
lib. 2. c. 2.*

yet with alse high & iust commendation both of learning and holynes, as ever thereafter. And, if it cannot be denyed but such was the estate of our Church, then, dare they condemne those men for theeves & who vnlawfullie had broken in vpon the sheepfolde; whom they them selves have both superstitiously canonized, and, do still, idolatrouslie worship? Or, if that was no essentiall defect in them, or a relevant exception against our Church then; how impudent are they, therevpon, to conclude so peremptorie against vs, as if all both light and life of a true Church did hange wholly vpon that one point of Episcopall ordination? whereof, when all is graunted that the most vehement (and not shameles) assertours thereof, in al their partiall heat and all probable apparance can plead for: yet, besides a cleare shewed instace of more then two hundreth yeares practise in our owne Church, and that in the primitive and most pure times thereof, their owne schooles also (in the height of palpable prevailing darkenes) have given vs, yet, this to answer them, *quod ad actum moraliter bonum non requiritur vt à vera prudentia regulatur actus, sed satis est si ab ignorantia invincibili & errore non imputabili regulatur.*

4. Thus, then, the Pastours of our reformed Churches, having (in common) had even an ordinarie calling: and, therewith holding the true Apostolike doctrine, wee are the true successours of the Apostles, and not our adversaries, as they both vainly & falsely boast. For, as *Ireneus* saith, *Eis qui in Ecclesia sunt Presbyteris obedire oportet, his qui successionem* *Libro 4. cap. 43.*
habent Apostolis sicut ostendimus, qui cum Episcopatus successionem, charisma veritatis certum, secundum placitum patris acceperunt: reliquos vero qui obsistunt à principali successionem suspectos habere (that is) we must obey such Pastours as are in the Church, these, who, as we have shewed, have a successiō to the Apostles, namely, who, with Episcopall succession, have, also, according to the pleasure of the Father receaved the gift of truth: but all others who slyde away from this principall succession, we must suspect. And, in another place, he noteth those to

4 A DEFENCE OF THE LAWFULL CALLING

ordinarie husband-men become murtherers, and the ordinarie builders become destroyers, there God, extraordinarie stirreth vp men, whose ministrie prooveth it self to be from heaven and not from men, even by this, that they come in the way of righteousness: and sinners are converted by them, that, so the Lord of the vineyard may report fruit thereof, even when the ordinarie husbandmen rebel, and that the stone, rejected, even of the ordinarie builders, may yet bee made the head of the corner: which, howsoever it bee marvailous in our eies, yet it is the Lord his doing.

3. Now, this alone, without furdur, though we have no more ordinarie vocation then our adversaries alledge, yet (in so great a confusion brought in the Church by Antichrist, and, in such evidencie of truth in our side) it sufficientlie answereth for our calling. And, albeit that perhaps it not onely may, but also ought to be brought in defence of some particular men, who, waiting som ordinarie points of an ordinary vocation, yet comming in the way of righteousness, and, in evidencie of spirit and power, converting sinners and convincing errour, witnessed, clearelie, their ministrie to bee from heaven: yet, for our Church, in common, I see no necessitie to have recourse heere to. For, whatsoever our adversaries may pretend, heerein, against some particular persons, whose defect, if it any were, hurte not the Church in common, yet, I marvaill with what face they can denye our first open contesters with Antichrist, in common, to have beene ordinarie Churchmen, bearing publike charge of Pastours or Doctours therein. And, that I goe not higher, what, iustlie can they lay, heerein, against *VVicleffe, Iohn Husse, Hierome of Prague,* and the *Bohemian* reformed Churches? against *Luther, Melancthon, &c.* of the Churches of Germanie, and whatsoever cavillation, their peruerse contentious mindes may suggest to them against these, yet, what pretence can they have against the ordinarie vocation of so many famous Bishops and Pastours of the Church of England?

Yea.

OF THE MINIST. OF REFOR. CHVRCHES. 5

Yea, and who of our first Preachers were not either ordinarie Church-men, ere then had their admission to the Ministerie by the reformed Churches of England, Geneva, or Germanie? If they were not blindlie miscarried, they might perceave, that, what they speake and write of our men in derision and contumelie, (calling them *Sir Iohn Knox,* and *Frere Iohne Cray,* &c.) it verifieth their ordinarie vocation. And, giving, that nothing might be alledged for the ordinarie vocation of our first Preachers, and, that it were als essentiall a defect as our adversaries account it, so as they had, thereby, a iust exception against our Church: yet, I pray you, what doth this helpe them against the Church of England, and so many other famous reformed Churches, all agreeing in communion with vs, and glad to give vs the right handes of fellowship? What a peevishe pretence is this for their errour, and how weak an obiection against so many famous Churches convincing them, that, forsooth, the Ministers of Scotland, have no ordinarie calling? But, neither is the want of ordinarie vocation in our first Reformers, anie iust exception against our Church (as partlie, already, and more at length, heereafter, shall bee shewed) neither, if it were, may it be iustlie laide against our first Pastours. They labour, indeed, much to convince vs as destitute of all lawfull either Pastours or Church: and bringe to this end (as seemeth to them) an irresistable argument, that ordination is only proper to Bishops. But, by evident scripture and cleare testimonie from antiquitie, that is positive. Whereby, it is, that our Reformed Churches agreeing soundly in all the substantiall points of faith, & without break of communion, yet, heerein, for the matter of government, have take libertie, diverslie as seemed best to each, to rule either by Bishops, or the common counsel of Elders, which of them most laudably I do not here dispute. Neither mattereth it much for the point controverted with the comon adversary. For, giving the that the appropriating of ordinatio to Bishops were not only tolerable,

B 2

but

Hieron. ad Ocean. & ad Euagr. & in 1. cap. Tit.

Augustinus Ep. 19. & questione ex veteri test. 101.

Ambrosius in epist. ad Tim. ca. 3.

Nazianzenus oratione in Maxim.

but even most of all other commendable, and also, positively, necessarie: yet, from the defect of that which by a positive law is or hath beene practised, or, which, in the iudgement of many, is still most expedient, for common order to bee practised, to infer that wee have neither any lawfull Pastours or true Church: it is from that which is *negra le* or respectively necessarie, to conclud *απὸ τοῦ* or a necessitie absolut. Wherin, both antiquity standeth strongly for vs, by clear Testimony of not onely lawfull power, but also of approved practise, in that *Ambrose* recordeth *olim in Aegypto Presbyteros absente Episcopo consignare solitos*. And *Augustin* also that *in Alexandria & per totam Aegyptum, si desit Episcopus, consecrat Presbyter*: & their owne lay Schoolmen also even in the last declining degree to ignorance and corruption, yet heerein will plead our quarrel. Our owne countreman *Iaannes Maior*, in a much semblable case, bringeth that distinction. which in the Schooles of *Sorbon* hee had both learned and taught. that, *ad actum moraliter bonum non requiritur quod a vera prudentia regulatur actus, sed sat est quod ab ignorantia invincibili vel errore nō imputabili regulatur. erat jus Pontificium in oppositum quod non tenebatur scire, Scripturis sacris & devotioni se accomodabat, &c. in humanis legibus positivis unusquisque suo sensu abundat, &c.* This same *Major*, and with him, all our ancient Historiens do witnesse that, before the dayes of *Palladius* (whom he and al others confesse to have bene the first either consecrated or consecrating Bishop in *Scotland*) *per Sacerdotes & Monachos, sine Episcopis, Scoti in fide erudiebantur*. Now, I aske our adversaries (who heerein, as in a substantiall defe& *divini juris*, thinke they have enough wherefore to condemne all both our Church and Pastours, for that their ordination hath not bene by Bishops) if they dare say but, in *Scotland*, there was a notable Church, & excellently both learned & holy Pastours, long before *Palladius*? if they would deny it, they are cōvinced by cleare and vniforme consent of storie and testimonies evē of their owne men: who all confesse it to have bene so by the space at least of two hundreth and twentie yeares: and, if not, with more,

yet

yet with alse high & iust commendation both of learning and holynes, as ever thereafter. And, if it cannot be denyed but such was the estate of our Church, then, dare they condemne those men for theeves & who vnlawfullie had broken in vpon the sheepfolde; whom they them selves have both superstitiouslie canonized, and, do still, idolatrously worship? Or, if that was no essentiall defect in them, or a relevant exception against our Church then; how impudent are they, therevpon, to conclude so peremptorie against vs, as if all both light and life of a true Church did hange wholly vpon that one point of Episcopall ordination? whereof, when all is graunted that the most vehement (and not shameles) assertours thereof, in al their partiall heat and all probable apparance can plead for: yet, besides a cleare shewed instace of more then two hundreth yeares practise in our owne Church, and that in the primitive and most pure times thereof, their owne schooles also (in the height of palpable prevailing darkenes) have given vs, yet, this to answer them, *quod ad actum moraliter bonum non requiritur ut a vera prudentia regulatur actus, sed sat est si ab ignorantia invincibili & errore non imputabili regulatur.*

4. Thus, then, the Pastours of our reformed Churches, having (in common) had even an ordinarie calling: and, therewith holding the true Apostolike doctrine, wee are the true successours of the Apostles, and not our adversaries, as they both vainly & falsly boast. For, as *Ireneus* saith, *Eis qui in Ecclesia sunt Presbyteris obedire oportet, his qui successionem* Libro 4. cap. 43. *habent Apostolis sicut ostendimus, qui cum Episcopatus successionem, charisma veritatis certum, secundum placitum patris acceperunt: reliquos vero qui obsistunt a principali successionem suspectos habere* (that is) we must obey such Pastours as are in the Church, these, who, as we have shewed, have a successiō to the Apostles, namely, who, with Episcopall succession, have, also, according to the pleasure of the Father received the gift of truth: but all others who slyde away from this principall succession, we must suspect. And, in another place, he noteth those to

B. 3.

be

De gestis
Scotorum,
lib. 2. c. 11.

De gestis
Scotorum,
lib. 2. c. 2.

be only true successours *apud quos est ea qua est ab Apostolis successio*, & id quod est irreprobabile sermonis constat, with whom is that succession which is frō the Apolltes, and with whom constantly abydes that word which cannot be improved, *quia (as saith Augustin) nec Catholicus Episcopus consentiendum: sicuti falluntur ut contra Canonicas Scripturas aliquid sentiant.* For we ought not consent, no not to Catholike Bishops, if any where they be deceaved, so, as they hold any opinion contrary to the Canonik scriptures. and it holdeth ever true, that *ὁ ὁμοῦναιος οὐκ ὁμοῦναιος, ὁ δὲ ἀλλόθεν ἀλλόθεν*, as saith Gregorie Nazianzen. his words are notable, and which alone are even enough to oppose to all our adversaries shameles brags of bare succession. they are to this sense, *the succession of pietie is properlie to be bolden Succession: for who professeth the same doctrine of faith, he is partner of the same chaire: but who embraceth a contrarie faith, he ought to bee accounted an adversarie, albeit even sitting in the chaire. & thus, indeed hath the name, but the other hath the substance and truth of succession.*

5. Where-vpon this our acclaming even of ordinarie calling, they inferre against vs, that, we iustifie them to be the true church, and that, consequently, we have made defection therefrom: in so farre as we could have no such ordinarie vocation, but with and amongst them: it is a childish fallacie from themselves but a part in the Church, and yet not of it. (even the abomination of desolation standing in the holy places, as saith *Chrysostom*) to the whole church, or rather to the true Church, which is both within the church and of the church. For, as within the visible church (*in sanctis Ecclesia locis*) are both Christ and Antichrist, truth and lyes, Pastours & Wolves, sheepe and goates, wheat & chaffe: and now and then, either of them obtaine & beare sway *in tota ecclesia communiter* (in the whole church in common) but never *universaliter in singulis*, (vniversally in each one:) so, both of vs (our adversaries and we who contest with them) beeing within the visible Church: the true defence of either partie, were by the right rule of examination, to proove them selues so to bee in the church, as that they

De unitate
Ecclesie contra
petr. ep.
166. cap. 3.

In laudi
Athanasij.

Homil. 49.
in Matb.

they ar also of it: and not, by impudent and ridiculous assuming, what is in question, to flee all tryall. Wee never denied Antichrist to be in the church, and as was foretold of him, to have so far prevailed therein, by force of errour & fraudulent pretence of the Lambe his hornes, as, he obtained place and ruled *in tota Ecclesia communiter* (in the whole church in cōmon) but *à toto communiter* (from the whole in cōmon) to conclude *ad vniversum singulariter* (to vniversallie each one) it is a deceitfull & equivocation.

6. Here, yet, they think vs intangled in a great incōvenient, for that the Bishop of Rome (whom we hold to be Antichrist) having bin for some ages acknowledged ministerial head of the church: & the outward ordinatiō of al churchmen either mediately or immediatly flowing frō him, wee must cōfesse vs to have no ordinarie calling at all, or then that we have it from Antichrist. so as they think vs hereby reduced to one of these necessities, either to refuse al ordinary vocatiō, or then, for maintaining of our ordinary callings, to iustifie their Pope from whō they have proceeded, and, so, cōsequently, to cōdemne al our owne both church & doctrine. But, while they think vs intrapped, we are by an open way escaped: for, we both yeeld that our ordinary vocatiō, hath, outwardly in a sort, proceeded frō the Bishop of Rome, & that he is notwithstanding, that very Antichrist & man of sin. And, to shew how these two so apparatly repugnant points do yet very wel cōsist, without any either discredit or derogation to the dignitie or lawfulness of our callings: we have rightly to wey the distinct cōditions of Antichrist, as he cōmeth to be diversly cōsidered in his first hatching, yea & the many insensible, slow, & long succeeding degrees of his growth towards that height; whereby against al that is called god, Satan his throne was erected in the mids of the church: and againe, in that toppe of impietie, whereto the mystery of iniquitie did mount vp by time, *nemo enim repente fit turpissimus* (for none becommeth extreamlie evill at once) for, even from the Apostolike times that mischief was a workinge, and, albeit; first,

2. Thef. 2. 4.
Revel. 2. 13.

by

by slow and insensible, and next by more speedie and sensible degrees: and, even in the height thereof, it had yet two degrees. In that, first, like a fraudulent Parde, albeit having on his head the name of blasphemie, the beast deceived, and as Balaam, craftily laying stumbling blockes, bewitched the earth, as in Pergamus. And secondlie, by increase of crueltie and impietie, he became all of the Dragon his colour, and had his whole body full of the names of blasphemie: the Whoore borne vp by him, being drūkt with the blood of Saintes, and furiously, as Iezabel an impudent cruell queein, domining in Thyatira. and yet still, in both these states, he was long so borne out with Propheticall pretence, as, even the true Church lurking vnder and within his compas (*where Sathan his throne was*) yet had her eyes so dazeled and courage so quailed with the glistring shew & proud pretence of Pastorall and Propheticall authoritie, that, howsoever shee kepted her selfe pure from his spirituall fornication, and held the name of God, yet shee had not either the knowledge or courage to challenge directly the impious vsurpation; which, was, indeed, an argument of the true Church her weaknes, and that Christ had therein, somewhat against her, but no argument for all that, why either she, so dwelling, & in weaknes, tolerating that evill, was not the true Church, or that Balaam and Iezabel, thus tolerated of her, were not that false prophet, and mysticall whoore.

7. An other consideration of Antichrist, is, that hee is no outward enemy openlie and directly fighting against the ensigne of profession and name of Christ, but an inward traytour, deceaving by the ensigne: and that so cunninglie and covertlie, as, a long time, not only his characterized ones (who only of his favoures are partakers both of his treason and endles iudgement) but also many simple sheepe deceived by the semblance of the Lambe his hornes, and in singlenes of heart following the ensigne, were made so to follow him, and to receive his name, albeit they received never his character, nor learned the deepnes

decepnnes of Satan. and, many also, who never either received character or name, yet lurking within him, and shrouded vnder the common ensigne of profession, received the number of his name (that is, were numbred and counted to be his) albeit, in effect, they were none of his, either by acceptation of character or name. For, hee treading downe the holy Citie & Court of the Temple (that is, domining and ruling in the visible church) and, a long time, ouerthrowing, therein, all true worshippe, as did Iezabel in Israel 42. monethes, or three yeares and a halfe, & Antiochus Epiphanes, in Ierusalem, the same space: all which time of his vsurpation, the true church within his compas, continuallie lurking, as the Temple within the Citie and Court: No other possible accesse could bee to the Temple (the true Church) but through the Citie and Court (the visible Church): wherein, Antichrist sitting, that is, Domining, all Christians behooved, of necessitie, to ioine to that body where was the common ensigne, which, howsoever, or by whomsoever caried, yet it was ever *oportunum inquirendi exordium* (convenient entrie to inquire by). and, so, alwayes, many comming thither, and spying the pollution of the Citie and court of the Temple, they stepped in to the Temple: where, continually (therefore in a close and deepe wisdom, that case is numbred by dayes) at the time of Antichrist his most absolut prevailling, was the true church, and true and faithfull Ministers of grace and light: and albeit few, and long lurking, & in heavines, yet powerfully dispensing light and grace, & free from open and barbarous persecution: till the little booke opened, and obtained out of the hand of the great Angell, and greedilie and sweetlie swallowed, inabled, and stirred them, by the right measuring reed, to examine the church, and thereby, to finde that citie and court were to bee cast out. whereat the beast (Antichrist) highly chaffed, murthereth first, even with applause, those true Ministers. But, God, still stirring vp others in the same spirit, at last, a visible separation is made, not from the Church (as our adversaries vainlie

C prattle)

Revel. 13.
& 2. 24.

Revel. 11. 2.
& 13. 5.

2. Thef. 2. 4.

August. lib.
de Vrilitate
credendis.

Revel. 11. 3.

Revel. 10. 8.

Revel. 11.
1. 2.

Revel. 11.
7 & c.

prate) but from Antichrist and the long covered traitour in the church. So as, then, truth and true professours, within the church & onely of the church, but long borne down and lurking through prevailing error, at length begun to become visible (to the terrour and astonishment of their adversaries) and to obtain and beare sway, by the discoverie & fall of Antichrist. Whose sacrilegious impietic, having come to such height, as it could no longer be covered or borne, it was then, said to the revived witnesses, *Come vp hither, and their enemies saw them and were asfayde*, that is, the long lurking, afflicted, and at last murdered ones become visible, even to their enemies, who, first, imagined none such to be, and next, that they could be no more: and to their griefe and terrour, are seene and knowen to beare away the title of the true Church, in that place (as through all that Prophecie) signified by the name of heaven, in opposition to the earth and earthlie ones. Wee have not only stronge and invincible argumentes, but even, therewith, such cleare foretolde storie of all the rysinge, growth, doctrine, dealing, and fall of Antichrist: And of the continuall manner of God his gracious dispensation towards his true Church, lurking vnder him, afflicted by him, and victorious over him, as that, wherein our adversaries glorie most, turneth most to their shame, and, that, wherewith they most reproache our Church, speaketh stronglie for vs. And the Lorde his wise providence, for preserving, thus, his Church, in the middes of Antichristian vsurpation, while he appeared to possesse all, was wonderfull in that, even in time of greatest corruption: yet a sure accesse and free way was still reserved and kept, thorough the Citie and Court, to the Temple, the Sacrament of Baptisme, in substance remaining, and the doctrine of the Trinitie beeing kept sounde.

8. Wee are so farre from denying to Antichrist a place, yea and an ordinarie calling in the Church, that wee affirme

Revel. 11.
12.

firme constantlie, that so it must have beene: And, that, not onely hee behooved to be in it, but also *Sit*, that is, beare rule therein. But so, wee grant him to be in it, as yet hee is none of it, more then a boile or apostume, in the body, is a member of the body. so wee grant him to have had rule, and ordinarie calling in the Church, as had these Husband-men, to whom, indeed, the Vineyard was set, but, they murdered the heire, such an ordinarie builder wee confesse him to be, as reiecteth that stone, which yet, in despyte of him, becommeth head of the corner. Wee yeeld him the ordinarie vocation of a Pastour, but that hee is a wolfe: to have beene, sometime, a starre of heaven, and minister of light, and of the keyes of the kingdome, but, to have fallen to the earth, to have changed the keyes of heaven, in those of the bottomlesse pit, and to have become the minister of darknes, where by hee hath darkened *Sunne, Moone, and Aire*. Sathan having bene once, by Michael his valour, so powerfullie cast downe from heaven, had never againe bene able, by the beast of his authoritie, to erect his throne even in the Temple of God, if hee had not pretended the Lambe his hornes: neither had hee ever bene able to sende out our Sampson his ridle, if hee had not plowed with his heifer.

Now, then, seeing that Antichrist of an order & succession of degenerating Pastours (and that not at once, but slowlie and by degrees) hath slylie arisen to that height of impietic, as a beast rising out of the earth, (*Sensum imperare incipiebat religio, habenas imperij capere, ius suum acquirere, nihil subitum nihil tumultuarium*) (sayth their owne parasite *Steu-chus*: And, seeing that alwayes, before his discoverie, the pretence of the common ensigne carried him out: and, that, there-through, many true, both Pastours and Professours, receaving his name, or his number, but not his character, did come in singlenes, to the comon ensigne, & not properlie to him: seeing, that albeit he was a Wolf, yet before it was said to the revived witnesses, *Come vp hither,*

2. Thes. 2. 4.
Revel. 2. 13.
1. Iohn 2.
19.
Math. 21.
38. &c.
Math. 21.
42.
Revel. 9.
1. 2.
Revel. 12.
8. 9.
Revel. 13. 2.
2. Thes. 2. 4.
Revel. 2. 13.
Revel. 13.
11.
Iudges 14.
18.
Revel. 13.
11.
Revel. 11.
12.

he brooked stil the place of an ordinarie Pastour: and, seeing that outward ordination, and all the action of the ministers thereof, serveth but for outward order, all inward gift, grace, power and vertue comming from God the author of the calling: what absurditie is it, that a good Pastor receive ordination of a wolfe, who yet hath the place of an ordinarie Pastour in the Church, more then a true Christian to receive the Sacraments from a reprobate, being alwayes an ordinarie minister, which sacraments, yet by the inward cooperation of God are effectually to the receiver? for, it is sufficient for an outward ordinarie calling, that the minister thereof have outward place and power of ordination, albeit he be but a hireling and a thiefe: and the receiver of outward ordinarie vocation, as he hath all gift and grace from God only, whose the work is, so, is he not tied or sworne to the will or appetit of the outward minister, but only to the Lord: no more then any minister baptizeth in his owne name, but in the Lorde his, whose badge and cognissance only we take on thereby, and not of the minister thereof. So, as, who, therevpon, would evince me to have made defection from the church, because I impugne the heresie of him who gave me ordination: or that, finding him to be a wolfe, and both giving warning thereof to others, and myself shrinking from him, that, so doing, I either had no ordinarie vocation at all, or the had fallen from it: I thinke that any of sound and settled senses would advyse to minister to him rather Hellebore for his braine, then any other answer.

9. Now, then, albeit our adversaries be more then impudent to deny our ordinarie vocation, and, it were, in vs, but childish simplicitie, in such evidencie thereof, to grant them any apparant advantage: and, albeit it harmeth nothing our cause, that our outward calling hath, in a sorte, flowed from the Bishop of Rome: whose long vsurpation in the church, so litle dismayeth vs, as, rather it confirmeth vs the more, Antichrist being so proper a soare of the body of the church, as that he can befall none other body: & thus, though

Revel. 13.
11.
2. Thes. 2. 4.

though no otherwayes, yet even by sight of the soare, in, but not of the body, being sufficientlie assured that, certainly, the true body was there: yet, in so cleare and direct an answer and solution of this question given by Christ him-selfe, I will never yeelde that the want of ordinarie vocation shalbe, alwayes, a relevant exception against truth and the true Preachers thereof.

10. But, thus, say they, a doore is opened to all confusion in the house of God, while a liberty is left for each man to vsurpe a calling at his pleasure, God forbid. Yea we are so farre from this disorder, and do so farre both reverence and maintaine ordinarie vocation, that, in a constitute Church holding the foundation (albeit otherwayes, divers things, therein, did require reformation) if any man of how great giftes soever, yet without ordinarie calling, should intende him-selfe to be a Pastour: we would no otherwayes account of him, then of a seditious and turbulent spirit; who either, fanaticke presuming of graces, would vainlie despise order, or, for some infirmities and defectes, would arrogantlie and vncharitable, breake the vnitie of the Church. But, if corruption hath so farre prevailed, that the faithful Citie hath become an harlot, and all her silver be turned in drosse: if her husbandmen have become murderers, and her builders have become destroyers: if from the Prophet even to the Priest every one followeth after lyes: if there be a conspiracie of her Prophets in the mids of her like a roaring Lyon ravening the praye: if her watchmen be all blind, & know nothing: if they be all dum doggs and can not barke: if they ly and sleepe and love to sleepe: if her Pastours know nothing nor vnder stand, and looke wholly to their owne wayes: if night be to them for a vision, and darknes for a divination. In such a case, God both heretofore hath, and alwayes may send out men extraordinarie, who, comming in the way of righteousnes, and in evidence of truth and power, convincing the ordinarie husbandes to be thieves, and the ordinarie builders to be destroyers, even thereby sufficientlie verifie their ministerie, to be from heaven. For

an evill tree can not bring forth good fruit, nor a good tree bring forth euill

C. 3.

Math. 21.
23. &c.

Isai 1. 21.
22.
Math. 21.
Jerem. 6. 13.
Ezeck. 22.
25.
Isai 56. 10.
11.

Mich. 3. 6.

Math. 7. 18.

euill fruit. By their fruits ye shal know the. It is deceitfull sophistrie to reason frō the state of a wel constitut church, to a church dead in Baall: or contrare, frō the first generatiō, or (as I may cal it) regeneration and reformation of a Church, from deadly confusion, to that, which in a constitut or well reformed church is to be observed: frō a respective necessity, to conclud a necessitie absolut, & he were a ridiculos phisicō, who in the cure of a deadly & desperat disease, would admit nothing, but, what, for maintaining of health in, ordinary dyet wer observed. Our maister, who most precisely fulfilled all righteousnes, hath taught vs by his owne exāple, that, when the ordinary pastours have made the temple of God a house of merchandise, & the house of prayer, a den of thieves: that, then, by extraordinary motion from him, the tables of these money-changers ar to be roundlie overturned, & these thieves to bee whipped to the doores. That which is written of the house of God, answering for the matter, and, that, which is written of true zeale of the house, answering for the manner. And, who, I pray you, did ever yet heare, or what instance can bee given of anie reformation, of a quiet & disordered state; but, by some more (at least in some points) then an ordinarie forme, either in the persons reformers, or in their manner of doing?

11. Our adversaries answer, that, if such a case as that is, in which onely, wee make extraordinary calling to have place, can not at any time befall the church, thē all our reasoning is vaine. But, so it is, that such a case cā never befall the church. Ergo. the major or first part of the argument is from our owne ground: the assumption or minor, they proove by that, wherewith compendiously, forsooth, they alwayes, in al things, defend them selves, and summarilie with one stroake, overthrow all whatsoever wee bring against them. Namely, that the church can not erre. For hath not the Lord builded her on a rocke, so, as, the gates of hell cannot prevaile against her? hath he not promised to be alwayes with her til the consummation of al things, and end of the world? we grant all these goodly and great

pro-

John. 2. 14.

Math. 16.

18.

Math. 28.

20.

promises made to the church: we both reioyce & glory of them in the Lord; & know assuredly, that he, who is faithfull and true, holdeth well his height. But, their conclusion, hereupon (in their sence) hath a wordle of equivocations. For, first, albeit it be most certain, that God never so abandoneth his church, as that, finally & fundamentally, she falleth from truth, or is miscaried with errour: but that still, even in most desperat cases, shee hath in her both the light and life of God, yet, hereupon, to inferre, at all times and in all and every thing, such an absolut perfection as is mixed with no degree of errour or infirmity, it cōcludeth not. Neither is shee for this, rejected, or not esteemed the true and beloved church of God, for that hee hath somewhat against her, but lovingly, therupon, exhorted to amēdement. And, albeit, God in his word, hath fully revealed what, for her accomplishment in grace, is requisit, yet, in this mortal course, where, we know but in part, and prophecie but in part, she neither alike at all times is capable, neither of all things, perfectly, at any time. And, yet, the Lord, according to his promise, leadeth her in all truth, for that, by degrees, he bringeth her on to perfection: and, notwithstanding of her owne weaknes, & of all the gates of hell assailing her, yet errour & lies never so provaile, but that she keepeth the name, & liveth the life of God: And, in the end, victorious over all vntruth, she is perfyted in all veritie. The Lord is said to washe his church, that she may be a holy and cleane spouse to him, not having spot or wrinckle, and hee performeth accordinglie: but, so, as, hee is still purging and cleansing her, til, fully, at lēgth, beautified, she be receaved in the marriage chamber. Neither is she, herefore, not to bee counted holy, because she not only is exhorted to the study of sanctification, but also maketh a daylie progres therein. He hath promised to subdue Satan vnder our feet. Neither question we therefore of his truth herein, because we find the enemy, not onely standing armed against vs, but also, often wounding vs: for, we know, that he who hath promised, will performe, and, the work, which he hath begun, he wil accomplish in his saints. Would we accuse a phisicion, who

Revel. 2. 14.

16. &c.

1. Cor. 13. 9

Ephes. 5. 17.

Rom. 16.

20.

Philip. 1. 6.

who had assured vs of perfyte conualescing, therefore to be skilles and false, because, albeit finding our selves in the way of health, yet, before attaining the full point, wee had sustained many fittes, & apparant, deadly traunces? That, which the Psalmist sayth of the outwarde afflictions of the Church, may be truely affirmed of all whereby, in any fort, Sathan assaileth her. *They have often afflicted me from my youth, but they haue not prevailed against me.* And, that which the Apostle, vpon his owne experience, speaketh of our progres in the strength of the inner man, is most true in all the graces of God bestowed on his Church: that, his *strength is perfyted in weaknes:* and, that, therefore, in patience, we haue to esteeme his measure of grace in the tyme sufficient for vs. Being assured, that, albeit we are not yet perfyte, yet, neither in fighting wee beat the aire, nor yet run in vaine, but are in the way towards full perfectiō: forgetting what is behinde, endeavouring to what is before, & following hard towards the mark for the pryse of the high calling: certain so to end our race, as, therewith to obtaine the crown. And, if the condition of the Church can be no otherwayes rightlic esteemed, but according to that measure which in any of hir membres, or in al jointly, during her course, here in weakenes, is fulfilled: which, in the best degree of any ordinary state is ever mixed with some infirmity & mist of ignorance: what madnes is this, to dream of a perfyte and full point; while we ar yet but in the midst of our journey?

12. Now, again, when, in a right sense (such as I haue shewed) it is granted that the Church can not erre: what, I pray you, is our aduersaries avantage herein? except that, still, impudently they take that which is in question. For, even herby, we argue thē not to be the church, because they haue erred, and that both foullie and fundamentally. And, thus, again, they fall in a second, and their owne ordinarie æquivocation: concluding from them selves, the boile, apostume, and excrement of the Church, in it and not of it, to the true Church and promises proper to her, whereof they vainly and falslie boast: ridiculoussie pleading truth

to

to be with them, because they, forsooth, are the Church: where their right defence were, by evincing the truth to be with them, which is the life of the Church, so, to vindicate iustlie to them selves that title.

13. For strengthening of them selves in this vsurpation, they fal to a third æquivocation. The church (say they) is alwayes visible. and, in so farre, as, for some ages, no other church can be shewed which was not of their communion, it evinceth them to be that true Church, which can not nor hath not etred. And, here, they display all the force of their eloquence the Church being the sheepfold of the sheepe, the house of God, the pillar and stable seat of truth: would God invite vs to a church which cannot bee seene? would he so, delude his own childre, as to bid them heare a Church which doeth not speake? That, which I haue already said of the arysing, groneth, and successe of Antichrist and of the condition of the true Church vnder him and within his compas, answereth sufficiently to this æquivocation, whereby, deceitfully, they reason from the visible Church to the truth and true Church alwayes in the visible Church, but not alwayes visible in it: except in a sort, for that the visible church and commō ensigne ever telleth where they are. When we affirme the church to be invisible, it is not that wee deny her to bee and to haue alwayes bene visible in the common ensigne of publike Profession. But, to infer herevpon, that truth and true professors, alwaies in her, & onely of her, are at al times visible, obtaine, and beare sway, it is a secret fallacy. Sathan, first, in open and aduoued rage, oppugned the common ensigne: till, despairing of succes therein, he turned course and shape: &, in his vicar of the bottomles pit, pretending the Lambe his hornes, he tooke vpon him to beare it, and deceived mightily thereby. And, yet, neither, thus, did the Lord ever leave his owne sheepe incertain or wild whether to goe. For, the common ensigne, albeit caried, principallie, by a traitour, yet ever told them where the true church dwelt, even where Sathan his throne was: so as

D comming

Psal. 129. 2.

2. Cor. 12. 9.

1. Cor. 9. 26.

Philip. 3. 13.

John 10. 26.

1. Timoth.

3. 15.

Revel. 12.

Revel. 13.

2. Thes. 2.

20 A DEFENCE OF THE LAWFULL CALLING

Revel. 2. 13. *August. lib. de Sclisate credendis. Revel. 11.* coming to the ensigne, *tanquam ad oportunitum inquirendi ex-ordiu* (as to a convenient entrie to inquire by) albeit they did finde both the holy Citie and Court of the Temple trodden vnder foot of the Heathen, yet stepping inward, there never wanted two olives and two candlestickes in the Temple. And thus, still also, the true church did speak: but so, as amidst Antichrist his vsurpation (while hee seemed without controlment to brooke all, and that, vnder presence of the Lambe his hornes, nothing was heard in the holy Citie and Court of the Temple but the Dragon his mouth) albeit the two witnesses still prophecied: and a 144000. sealed, and secret ones, cleaving constantlie to the Lambe on mount Sion (while all the earth followed the beast) and, worshipping before the throne, beastes and elders, had a powerfull & plentiful dispensatiō of grace (like the roare of many waters, the noise of strong thundrings) and so, loude & sweet a song of praise as the sound of douce and well tuned harpes could yeeld: yea, and albeit they kepted them selves, in the mids of so commonlie a prevailing evill, pure from spirituall fornication, as which were all Virgines chaste and faithful to their Spouse the Lambe: yet, while all the earthlie ones wondred, and were in wonder, miscaried after the beast, none could either heare or learne their high and sweet song, but themselves, who, in that cōmon Apostasie, were bought from the earth to be the true Citizens of heaven; and, albeit in the earth, yet not of it, neither perceaved of their enemies, till, to their terrour, astonishment, and beginning fall, it was saide to them *Come vp hither*: and, till that, by degrees, they did breake foorth through the middes of heaven, with no new, but even with that one and *everlasting Gospell*. Our adversaries trifle, by concluding from the whole church in common, to vniversallie each one within it: and from these, who, in the Church, and even ob-
 taining therein, yet were not of it, to these, who were al-
 wayes in it; and, albeit sometime borne downe, yet were
 only of it. Truth is alwayes in the visible Church, yea
 & no where els; but yet not alwayes visible therein. And
 who

OF THE MINIST. OF REFOR. CHVRCHES: 21

who ther vpo would infer this, or that therefore it behoved alwayes to obtaine & beare sway, were, in Logike, no les ridiculous, then who should cōclude that lies & errour did ever prevaile therein. for they are alwayes in the church: in that the envious one soweth his tares even with the good seed, & was a liar from the beginning. God never forsaketh his church. yet we must acknowledge, to his glorie, that, sometimes, if he had not left vs a remnant, we had bene as Sodom; & had bene like Gomorrha. *Ipsa est* (sayth Augustin) *qua aliquando obscuratur; & tanquam obnubilatur, multitudine Scandalorum; aliquando tranquillitate temporis quiescit & libera apparet: aliquando tribulationum & tentationum fluctibus operitur atq; turbatur.* It is, thee which sometime is darkened, and as it were overcludded with multitude of offences: sometime by tranquillitie of time, quiet & free sheweth her self: sometime is covered and troubled with the waves of tribulations.

14. But seeing by our owne cōfession, truth ever abydeh in the church, wish whō shal it be found (say they) but with the ordinary pastors & ministers therof, whose lips should preserve knowledg, & at whose mouth the Lord wil have vs to aske cōsel? shal the ordinance of God be despised, & each man follow his owne sense? God forbid. We know wel, that, howsoever the Lord be not tied to meanes, but that, against & without al meanes, he may accomplish his good pleasur; yet *that faith is by hearing*, & it pleaseth the lord *to save the world by the foolishnes of preaching*, we know that howsoever the careful reading of scripture, is both recomēded to al, & is commendable in all, yet, that for vnderstanding what we read, the cōmon sort have need of an interpreter & a messenger, who is a man of a thousand: we are so far, herein, frō permitting every man to his owne sense (as calūniousslie our adversarie give out against vs) that we constantly avouch, that who ever cōtemneth the Lord his ordināce, herin he cōtemneth the Lord: & is worthily given over to giddines and blindnes of mind. But, because, the Lord wil save by preaching, and dispenseth all light and grace by Pastours, doeth it follow heereupon, that the ordinarie Pastours and Ministers can not erre, and fall from

D 2 this

Isai 1. 9. Ad vinc. epist. 48.

Malac. 2. 7.

Rom. 10. 17. 1. Corint. 21. Reverent reading of the scripture.

Act. 8. 31. Job. 33. 4. Eccles. 8. 1.

this truth? Or, is the Lord, the holy one of Israell so limited, that, though everie man be a liar, yet his truth should faile? or, is he not able, though all the naturall seed should degener, yet of stones to raise children to Abraham? And, is hee not alike able, yea hath hee not more then one (to the praise of his power and truth) when ordinarie Prophetes become fooles, then even to open the mouthes of asses, to rebuke the foolishnes of the Prophetes? It is most certain, that when prophecie faileth, the poeple perish. But from the necessitie of Prophecie and of Prophets, together, that to the ordinarie succession truth, alwayes, is necessarily ried, who seeth not herein, a plain fallacy? For, though the ordinarie husbandmen becom murtherers and the ordinarie builders becom destroyers, yet the Lord still maintaineth his promise, reporteth fruit of his vineyard, & buildeth his house, by stirring vp others extraordinarie, who come in the way of righteousness, and this, is their fourth equivocation in this their stout asseveration (that the Church can not erre): for that not only they conclude from the Church to Pastours, a part of the Church (which we could passe with them,) but, that also, from the necessitie of Pastours, indefinitlie, they conclude, definitlie, & sophisticallie, of ordinarie Pastours.

15. Now, I do not herefore affirme, that ever God so left the ordinarie ministers of his church, that, albeit all did, in comon, yet that ever at any time, vniversally each one did fal from truth. Yea, I am perswaded (neither that by coniecture only, but by cleare warrant of scripture) that in all ages, eve in most corrupt times of Antichrist, God stil had a number of true and godly Pastors: and, that, not only in them, but also by them, hee preserved light and life in his church, howsoever for their tolerating in weaknes of spirituall fornication, *he had something against them.* But, heere, our adversaries fal in the sift, & that same equivocation, in the case of pastours, wherby they deceave, in the case of the church, as if because truth still abydeth with, & by the ministrie of Pastors, that, therefore, al, or most part of Pastours did

Math. 3.9.

Numb. 22.

28.

2. Pet. 2. 16.

Revel. 7. 3.

9. 4. 6

11. 3. 6 14

1. 2. 3.

Revel. 2. 14.

did ever hold the truth, or that amongst Pastours in common truth did, alwayes, obtaine and beare sway: for it is most cleare and certain, that howsoever vniversallie each one never do fal from the light & life of God, yet whē that carnallie presuming of God his promises, and of their ordinarie place in the church, they become secure, and abuse their place to fulfil their owne lustes: that then, they both may and have *communiter omnes* (al in common) fallē away: *from the Prophet even to the Priest everie one following after him: that then, ther wil be a conspiracie of her Prophets in the mids of her: the all her watchmen will be blind and know nothing: all dum doggs which can not bark: lying and sleeping and loving to sleepe: knowing not understanding nothing, but looking wholy to their own wayes.* So as most iultlie, the Lord, therevpon, giveth them *night for a vision, & darknes for a divination.* In which case, for magnifying of his truth and power, and for their confusion, the Lord hath & may extraordinarie stirre vp men in the way of righteousness to doe his work.

16. But, whatsoever (say they) might bee presumed of Pastours in common, yet, being assembled in Counsell or Synode, they can not so fall from truth. As if, forsooth, where all the members are, apart, bad & infected, that together they could make vp a good or sound body. Yea, as we have already cleared, that the argumētation from the church, or promises made thereto, to ordinarie Pastors in common, is vicious: and, from the ordinarie Pastours al in common, to vniversallie each one, is much more halting: so, here even from the whole Pastours vniversallie, to the generall counsell, it is still faultie. For no generall counsel can be brought, but that, albeit al, therein, had erred, yet numbers of ordinarie Pastours were besides, who might have holden the truth. O, but the Counsels have a special promise of the Lord his presence, as which doe represent the whole church, and he blesteth his owne ordinance. This is still impudently to oppone one & the same thing. I denie not but the Lorde hath promised, that where or

Jer. 6. 13.

Ezech. 22.

25.

Isai 56. 11.

Math. 3. 6. 5

Mat. 18. 19

24 A DEFENCE OF THE LAWFUL CALLING
 in the midst of them. And, I am perswaded, that no num-
 ber, how small soever, of lawful pastours (having God and
 his honour singlie before their eyes, and proponing, and
 following onely his reveiled will, and in Christian love
 agreeing in one, & in that disposition, humble & hearti-
 ly in calling to the Lord) did ever assemble themselves, or
 shall at any time convene, which have not found and shall
 not find the truth of his promise. That no man esteeme
 me, herby, to loose a liberty for men to contemne God his
 ordinance in the assemblies of his Church, more then, be-
 fore, in the meane of preaching of the worde. But, I pray
 you, had ever the Lord so limited him selfe, that al coun-
 sels shal vndoubtedly & alwayes so assemble, as they may
 be ever secure of that promise? miserable experience, in all
 ages, hath taught vs clearlie the contrarie. So as the holy
 man *Nazianzen* did not stick to say, that hee never did see
 any good effect of counsels. And *Constantin* the Emperour,
 in his epistle to the Synode of *Tyrus*, roundly telleth them,
 that, in all the dealings of Bishops, hee could see nothing
 but an overthrow of al religiō. So while men ar miscaried
 with the spirit of contention, bitterness, pryde, avarice, am-
 bition, and selfe-love, they cannot, indeed, make the pro-
 mise of God of none effect, which, alwayes abydeh sted-
 fast, but, they deprive the selves of the fruit therof. Besides
 this where voices are numbred & not wayed, albeit many
 assemble with good hearts, yet, oftē, *major pars vincit meliore*
 (the grater part obtaine against the best.) Thus, *Michaia* was
 not only disdainfully checked, but also buffeted & impriso-
 ned. Thus *Jeremie* was condemned & delivered to the se-
 cular power, as a man who was worthy of death: &, thus,
 our Lord *Iesus* was convicted & condēned of blasphemy,
 and adiudged to die. Neither giveth this a liberty to de-
 spyse counsels, as which are the Lord his appointment for
 the rule of his house: but, it warneth wathchmen, in feare
 & trembling, to take heed to their ministry: & not vainlie,
 while they securely follow their owne lustes, yet presump-
 tuously to cry out, *The Temple of the Lord, The Temple of the Lord.*
The law shall not perish from the Priest, nor counsell from the ancient.
 For,

1. Kings 22.
 24:
 20rem. 26.

OF THE MINIST. OF REFOR. CHVRCHES. 25
 For, evē the Lord answereth such men, that the law shal perish
 from the Priest, & the counsel from the ancient. And, it is to waken
 al Christians, wysely and carefully, to discern spirites. *Au-*
gustin, in few wordes, telleth, how, rightly, both to trye and
 make good vse of counsels. *Nec ego Nicenam Synodū tibi, nec tu* Lib. 3. ad-
mibi Arminensem debes tanquā prejudicaturus obycere. Nec ego hujus Gerison ma-
autoritate, nec tu illius detineris: Scripturarū autoritatibus, non quo- xum.
rumq; proprijs, sed quæ vtriusq; sunt cōmunes res cum re, causa cū causa,
ratio cū ratione certet, that is, neither ought I to object to thee
 as a preiudice, the counsel of *Nyce*, nor thou to object to me
 the counsel of *Ariminum*. Neither am I holdē to the authori-
 tie of the one, nor thou to the authoritie of the other, let vs
 debate by authorities of Scriptures. Which are common to
 vs both, and not these authorities which are proper to ei-
 ther partie: let matter bee set against matter, cause against
 cause, and reason plead against reason.

17. The Romanists themselves perceaving well how
 weake & incertain a warrant of truth, is either the cōmu-
 nalty of pastours or the decrees of counsels, which, as *Cad-*
mus his race, each, al most, destroy other: they, in end, leave
 al other refuge, and come to the Bishop, of *Rome*, and doe cō-
 fine al verity within his breast: who, though he be a *Devill*,
 a *Sorcerer*, a *Sodomit*, a *Simoniak*, a *Murtherer*, an *Heretik* (as was Ihon Gerson
Iob. 22. who denyed the immortality of the soule) finally, a then alyve.
 despiser both of God and man: yet, he cannot erre in *Cathe-*
dra, in the chaire. Thus, as men mated with maintaining an
 vnequall match for a wrong cause, their last defences are
 feeblest. Wherein, albeit, not onely they be deftitut of all
 warrant either of *Scripture* or sound *Antiquity*, but that even
 a great part also of their owne Clergie are ashamed therof:
 yet their *Iesuits* & *Seminaries* are stil more then extreemly
 impudent. It is inded, true that some of the ancient fathers
 attributed much, yea and too much to the church of *Rome*,
 & revered greatlie both the iudgement and authority
 thereof: by reason of so many famous Bishops, who still, in
 that seat, had, both holden soundlie, the true faith them-
 selves, and had bene great ayders and conforters of others,
 who

who in diverse parts did stryve and suffer for it. And, in this, men otherwayes learned and holy, were not only too liberal, but, even beyond measure prodigal: because whatsoever either praise or prerogative they could have on the church of Rome (as the course of things, then went) it made for the credit of their cause: Satan, even thus, subillie plowing with God his owne heifer, for setting forward the mysterie of iniquitie: which (mynding, simplie, but the defence of the good cause in the tyme) these good men were not ware of. But, such an vnbridled & blasphemous licence, as the Popes, since, have vsurped & taken to themselves, and their Canonistes and Parasites have given them, these god-fathers never dreamed of. As any who readeth their writtes and stories, and, with iudgement, considereth the cases and condition of these tymes, will easely perceave, and bee never a whit troubled, with the hyperbolick and partly evill vnderstood, partly false and supposititious praise, and priviledges given to that seat. Wherewith when any of the Bishops of Rome, being too much tickled, did, presse thereupon, to vsurpe intolerably, they were the, oftner then once not only resisted, but also their ambition freely checked and gravely rebuked. As the headines of *Victor* repressed by *Irenaeus* Bishop of *Lyons* and *Polycrates* of *Ephesus*: the act of the counsel of *Chalcedon* in favour of the Bishop of *Constantinople*, constantlie maintained against all *Leo* his chaffe: and the act of the counsel of *Chartage* against all appellation from thence to the seat of *Rome* (vpon evident conviction of his fraude in falsifying the actes of the Synode of *Nice*) make more then manifest. That I speak nothing of the sharpe check given to *Iulius* Bishop of *Rome* (albeit topping a good cause, yet, therein, arrogating too much to his state) by the Bishops of the East. So as, in stead of helping the truth, his ambition gave the adversaries an advantage to put him so to silence, as all the sway and authority of Church matters remained with the Easterne Bishops (saith *Sabellius*) till, long after *Phocas* restored it to *Rome*, many such instances the story affordeth.

But,

But as the *Romane* Doctours are extreemlie impudent, so, any broken sentence or wrested authoritie, is good enough to blind the ignorants: whom God, iustly, giveth vp to believe lies because they delite in error: giving them, therefore, heape of Teachers according to their humours. Now, how far, they are destitute of all sure warrant, and yet, how farre, in giddines of mynd, and force of the bewitching cuppe of fornicatiō, they are carried to maintaine this absurd and monstrous opinion, is cleare, if it were but by this, that they are not ashamed to bring an instance and argument, from *Caiphas*, proving that the Popes cannot erre in the chaire, in that, by vertue thereof, he did prophecy that *one must die for the people.* & one, of their side, goeth so farre herein, in a deep speculation, forfooth, even from the bottomles pit, as, to iustifie Christ his lawfull succession and right to the Priesthood (which, otherwayes, I warrant you, could not beene well maintained) he will have *Caiphas*, by that saying (in a hudge misterie) to resigne the Priesthood and initial Christ therein. Thus rather then he should appeare to brooke any thing but by ordinarie succession; making our Lord, who was neither of that tribe, nor of that order, but a Priest for ever after the order of *Melchisedeck*, to bee successour, in a sort to *Caiphas*. And, it is the Lord his iust iudgement, that, who sel themselves to maintain lies; they bee given over to such absurd & blasphemous suggestions. But, what a blindnes is this; to catch hold of that one word, which was no definitive sentence of the chaire, but a bloody advyse, for encouraging the rest of his consistorie to passe roundly over all points of conscience or equity in that matter, for that, howsoever they could find no iust pretence against Christ, yet, in any sort, it were better that one man should die, the that, by the peoples believing in him and cleaving to him, the Romans should be stirred to destroy the whole natiō? why passe they by these sentences, in the chaire, whereby all were excommunicated who confessed the Lord Iesus, and, whereby, the Sonne of God was convicted and condemned

John II. 49.
50. 51.Master
John Frazer,
in his chal-
lenge.

E

demned

demned of blasphemie? Will they rather subscribe these sentences, then grant an error in the chaire? Or, if these cannot be excused, how ridiculous are they, for proving an impossibilitie of erring in the chaire, to produce amongst a number of execrable and blasphemous errors, one reckless worde vnwittinge spoken? Neither did the holy Ghost in noting that speech, meane any such matter, as these men, to strengthen their owne imaginations, fondlie build thereon. But, to shew, that *Caiphas*, while hee was vtterly corrupted, and but set onely on mischief, yet, by the all and overruling power of him, who hath al both hearts and tounge in his hand, did speake such wordes, as howbeit hee neither so vnderstood nor mynded them, yet, if in vprightnes and knowledge they had beene vttered in that sence which the wordes might have borne, and according to that event, which contrarie to the speakers mynd, the all and overruling hande of God brought about: that, then, they had well besiemed that place which that wicked man did occupy. Such a prophet then, was *Caiphas*, herin, as was the Devil, when, mynding but blasphemie, deceit, and murder, hee told the woman, that, eating of the forbidde fruit, they should become lyke vnto God. For, indeed, out of man his fall, much contrary to Satans mynd, the Almighty wrought that hudge and incomprehensible worke of the manifestation of God in the flesh: and making, thereby all true believers, partakers in a sort, of the diuine nature. And, such a prophet for vs, let their Pope be, as, who, being continuallie set on lying and murdering, yet never prophecieth true, but when the overruling power of God bringeth some such thing to passe, which, albeit his wordes might beare, yet, he neither mynded nor willed. Yea, this example of *Caiphas* so little helpeth them, that, thereby, eidentlie, all whatsoever they bragge of generall Counsels, and of their Pope even in the chaire, is seene to be foolish. For, I pray you, what instance can they bring of a more lawfull Counsell, or, of a Pope more solemnly sitting in the chaire (as touching

all

all outwards requisite for the lawfulness either of persons or ordinarie power) then were, both that whereby *Jeremy* was convicted; and this againe, whereby our Lord was condemned as a blasphemer?

18. But, as, men, who disput more, for maintayning, any way, their point, then for resolution, being sore pressed, doe seeke all corners: so, heere, they alledge, that, howsoever such a decay might have befallen the Church vnder the law: yet, of the Christian Church, vnder the Gospel, in so large a measure of light, and ample promises, no such thing ought to be presumed. Wherein, besydes an evident halting in Logike, is also a horrible & open blasphemy in diuinitie. The fallacie is, that, from the measure of dispensation, & of the promises made, they reason to the truth of God in performing. It is true, that vnder the law, albeit they had one and the same covenant, in substance, and the same promises: yet not in a like measure, or cleare manner of dispensation. Now, heerevpon, to conclude, because God promised not so clarelie nor plentifully opened, his grace, that, therefore, he performed not also truelie what hee height: It is, first, a vicious argumentation, and, iuxt, a contumelious blasphemie against the truth of God. For as a true man promising a cottage to one, and a kingdome to another, is alike true in both albeit not alike liberall: so, is God, alwayes, in whatsoever or in what measure soever hee promised. His Church was his Church alwayes, and, truth, alwayes, was the lyfe of his Church: and, hee prooved, alwayes, alike true, in maintayning it in a sparkle, as hee did in keeping it in a shyning toarch. If they answer, That they doe not meane, that, for the common error of the Priestes, Prophets and ordinarie Church-men vnder the Law, that therefore, either the promise of God failed, or his Church perished, then, wee have all we plead for. For what, I pray you, letteth him; Or is his arme now shortened; that he may not in the like manner and in the like cases preserve his Church? And, if, in a common apostasie of ordinarie Church-men

E 2

both

both Prophets & Priestes, he yet hath, heretofore, still had a Church, why doe our adversaries make no end of bitter contention against vs? We have, indeed, great & sure promises that the gates of hell shall not prevaile against his Church: but that the ordinarie Ministers, shall alwayes, and all, in common, holde the trueth, not one syllable, yea, contrarie, we have not only manie and serious warnings of false prophetes to arise in the bowells of the church, & in sheepes clothing, but also most clearlie foretold, that such an Apostasie should come, whereby Antichrist in an effectual deceyt should even sit, and beare rule in the Temple of God. If they will saye, that the Church of Israel had not such promises of continuall presence and preservation of truth, as the Christian Church hath: It is a treacherous sophisme. For they had also sure promises of continuall presence and preservation of truth, according to the measure dispensed, albeit not of so great measure of presence and light. And as for that point, whereof our adversaries glorie most, and, wherein, now, at last, they are faine to place all defence (namelie, the prerogative of places and persons:) the Church of Israell had much more for them (in so ample and many promises made of *Ierusalem*; And to the house of *Levie* and familie of *Aaron*;) where as the Church vnder the Gospell (in which, *neither at Ierusalem, nor in any mountaine*, but every-where, and of all men, God is to bee worshipped in spirit and truth) albeit having great sure promises of presence and preservation: yet, of tying God or his truth to any places or persons, in all Scripture, shee hath not so much as any shew of a warrant; which, if the holy Ghost had minded, hee might, with much lesse ado, have reduced those many grave and earnest warnings given both by Christ in the dayes of his fleshe, and by his Apostles, thereafter, of the perill of false prophetes: and those carefull instructions of notes how to discern and avoid them, to a short and sure compendie against all fraude: bidding the Church but holde whatsoever the Bishop of Rome did holde, for, that hee,

for-

forsooth, could not erre. If our adversaries yet oppone, that howsoever the Church vnder the Law did sometime fall away all in common, and, that, albeit the Christian Church should also in like manner, yet the truth of God his promises should not therefore faile: but, that no such thing hath befallen the Christian Church, or could befall her: in respect of the great measure of light and cleare dispensation by the Gospell. It is many wayes both foolish, and impertinentlie alleadged, for, first, it is a plaine taking of that which is in question. Next, as the state of our question is (whether possible, the Church may erre (*communiter tota*) and God his promise yet abyde true.) to oppone, that shee hath not erred, is also ridiculous as, if in disputation *de iure*, one should answer *de facto*. If God his promise still may consist, albeit shee did so erre, wee have the point wee pleade for. And, whether shee hath erred or not, they must of necessitie come with vs to trye by such rules of examination, as wee only labour to reduce them to, and they, in an evill conscience, alwayes, flee: onely crying against vs, *The Temple of the Lord, The Temple of the Lord*: And the Church can not erre. Thirdlie, this their presumption of the ones possible and easie falling away, and of the others assured standing in truth, grounded vpon the lesse and greater measure of light, it sheweth their foolishnes in divine matters. For, as, whatsoever measure of light dispensed, is God his free benefite, so is our either embracing or abyding therein, his only gift. Who as hee iustlie will give over presumptuous and secure men to groape even at noone day, so, is hee faithfull and wil not suffer his owne to bee tempted above that they are able, but will give the issue with the tentation. Wee have, indeed, to glorifie God, and even to glorie in him, for the huge measure of light and gracefull dispensation by the Gospell: but so farre ought men to have bene from vaine boasting thereof, or carnall and secure relying therevpon, as, in all watchfulnes and godly care, they should have remembered, with all, that, accordingly Satan was to ad-

E 3: vaunce:

2. Thes. 2.

vaunce the mysterie of iniquitie by all effectual working, with all power & signes and lying wonders, and in all deceaveablenes of vnrightheousnes, among them that perish, because they receaved not the love of the truth, that they might be saved, and therefore, God should send them strong delusion, &c. for Sathan, as a craftie Warriour and subtill enemy, reserved and framed his last cunning, force, and maner of working, according as he did see that, for deceaving, was requisite: and accordingly, by God his wise permission, & iust iudgement, obtained a throne even in the temple of God. And, as in the dealing of God, it is not to be esteemed strange, that he so farre gave over the world to the efficacie of error (whereby he iustlie punished the contempt of his truth, and clearkie foretold the case) so, is it nothing derogatorie, either to his goodnes and truth of his promises made to his Church, or to his power of performance: as our adversaries, because the Lord (whom they would make a varlet to their lustes) hath iustlie cast dunge vpon their faces, therefore by a dotting dilemma, would inforce vpon vs this blasphemie, as a necessarie consecratorie of our doctrine. For that, if the Church have erred, it must have beene that either God would not, or then that hee could not keepe his promise to her. But, it is the propertie of their king *Abaddon*, to blaspheme the name of God, his Tabernacle, and them that dwell in heaven. Wee both acknowledge his goodnes, and praise his truth, and power, and confesse, that, by this course of dealing, they are more highlie manifested, then if the gates of hell and smoake of the bottomles pit had never assailed the Church: Or, if the weaknes of men had never appeared to the praise, both of his goodnes and power. For, as his incomprehensible goodnes and constant truth, are, herein, magnified, that though all men be liars, yet hee abydeth true; and the infidelitie of men can not make his promise of none effect: so, did his infinite power exceedingly extoll the selfe in this, that as hee bringeth light out of darknes, and maketh his light to shine in darknes: as hee bringeth

life

Maister
John Fraser,
in his chal-
lenge.

life out of death, and preserveth the children of death: so, in the midst of Antichrist his vsurpation, and such absolute domination in the holy Citie and Court of the Temple (the visible Church) as no possible meanes appeared of intertaining light: yet, hee not only, all the while, preserved two candlestickes and two olives, true witnesses and Ministers of light and grace: but also (when, spied out by Antichrist, they were cruellie murdered, and, in his, and his sectatours estimation, vtterlie vndone) hee revived them in furder vigour, to his and their terrour. That, while all the earth followed the beast (wondering and singing, *who is like the Beast, &c.*) hee not only, all the while, had a 144,000. singing another, though vnperceived, note: but also, at length, to the astonishment of all the earth, made, no newe, but even that *everlasting*, albeit long smothered Gaspell, to bee proclaimed, first, through the mids of heaven, and, at last, to descend, so to the earth, that all the earth is lightened with the glorie thereof: hee thereby, I say, to the high praise of his power, sheweth to all men: that, neither by an armie, neither by strength, but by my spirit sayeth the Lord.

19. Where they except yet heere against vs, that for many ages, no such Ministers can, from any record of storie, bee alleadged, who did oppone themselves or contest with the Church of Rome: so, as, of necessitie, it must followe, that either none such were, or then they were not faithfull in dissembling so long the truth: which, also, could not bee so preserved by their ministerie: It hath a manifolde Sophistication, for (to let bee that whereby our men have often answered them, by faire Catalogues (from cleare Storie) of famous and worthie men, in all ages, holdinge the truth and striving against arising corruption) they are, here, even in Logike, rediculous, concluding (as schooles speake) *ab autoritate negative*, whereon nothing doth follow, they were not perceaved nor known, or they are

not

Revel. I. 11.

Revel. 13.

Revel. 14.

Revel. 14. 6.

Revel. 18. 1.

Zach. 4. 6.

not recorded: Ergo, they were not, who seeth not the weaknes of this consequence? In the dayes of *Ahab* and *Iezabel*, though princes have long eares, and, Prophets, in God his matters, bee sharpe sighted, yet, a hundreth Prophets, in one cave, and seven thousand true worshippers in one kingdome, escaped the knowledge not onely of *Ahab* and *Iezabel*, but even of *Elias* also: An other fallacie is in this, that, because they are not recorded, and, so, are not knowen to the world, now: that, therefore they were not knowen in their owne times. It followeth not, for recordes beare commonly, but what obtaineth in the tyme: so as, albeit some men, in each tyme, have, either opposed them selves to prevailing evils, or, at least, not being able to resist a speat of iniquity, have kepted them selves pure from the corruption, and were knowen to the Godly then: yet, as they were borne downe in the tyme, so, neither hath any record of the come to the posteritie: through the tyrannie of such who, not onely, maisterfully, did set forward wickednes, but also disposed of all registers and recordes of matters, at their pleasure: Daylie experience maketh this more then manifest. How many, in all ages, and in all countries, will sigh for the evill which iniquity of time carieth through? And, from that which in a Province, Church, or Synode, is enacted and taketh place in the whole, in common, without open resistance: to conclude, that, in that Province, Church, or Synode, vnriversally each one did think so, and that none were contrarie mynded: whom doeth not daylie prooffe teach; that it were a ridiculous illation? How many will give open signification of discontentment; whose both meaning and memorie yet wilbe buried from the posteritie? How many, in weaknes, will beholde, and tolerat, what they can not resist; or without evident danger cōdemne? How many, at the first signification of opposition, will bee silenced and terrified, with some such check as this; *Art thou also of Galilee?* Was not Christ condemned by the whole Councell of the Priests; and yet, the Scripture witnesseth, that
divers

divers of the Priests did believe in him? If one, presentlie, writing a story, should, therein, affirme, that, in Italie, all vniversally did now hold the Roman religion: the future ages could have no reason but to esteeme it true: but we, who now live, would laugh him to heading as a shameles lier; if hee but denyed that many hundreth were even in *Rome*, who hold the Pope to bee Antichrist. The third deceit, in this their argumētation is, that from their owne knowledge, that is the knowledge of the earthly ones following the beast, they conclude of all mens knowledge, absolutly: against the rules of Logike. For, although neither the beast nor his wondering sectatours did see them or heare their song (which, was G O D his speciall care and providence for their preservation) yet the sealed ones and followers of the Lambe, did, each generation, in their owne tyme, both see and heare them: as, by Scripture, is manifest. Their fourth illusion, herein, is in that, vpon this, that no opposition was made to their Pope, they conclude that none were contrarie minded. Wherein, besides that they, still reason, *ab autoritate negative*, and, so, doe impinge, foully, in all the sortes above specified: And, that, by cleare instāces, in al ages, of famous learned men taxing the abuses of religion, I might convince them: as divers of our men have already done: they deceave also, craftily, by cōfunding tymes and cases. For, as the degrees of the mysterie of iniquity wrought on slowlie, at first, and Antichrist did not mouit vp to the height of Satan his throne at once: so the measure and manner of contesting behooved, in course of tyme and growth of evill, to bee much divers. No age, since the Apostolike tymes, brought not with it some degree of growth to that mischiefe, which, even in their dayes was a hatching: and, no age, accordingly hath not left behind it (in despyte of all repressing and suppressing tyranny) recordes of some grievous complaints, of holy men, vpon the abuses in the tyme. Love is ever loath to cast of, till all hope and possibility of remedie bee clearlie past. The pretence of the Lambe his hornes, and of Propheticall
F pheticall

Revel. 13.

Revel. 2. 21.
9. 20. 21

pheticall authority caried him long outso, not only in his first and more tolerable beginnings, but, even in an insuing hudge height of impious vsurpation: and multitudes even of true, but simple sheepe, following, in vprightnes of mynd, the common ensigne, and (through not discerning of the Dragon his mouth vnder the semblance of the Lambe his hornes) receaving his name, or at least, his number, but never his character, so strengthened him: as, men had not yet gotten either the knowledge or the courage to challenge him directlie for Antichrist: who, yet, both hated and abhorred his impiety, and, freely, taxed it, both by word and writ. And, it was the Lorde his will, that, before open and full contestation, in the highest degree, his impious vsurpation should mount to the highest. While G O D gave even *Iezabel* tyme to repent her of her fornications, that the more justlie shee might bee cast, at length, *in the bed of torment*. Whose whoordomes, that the true servants of God did tolerat so long, it was, indeed, a point of weaknes in them, and, for which, *the Lord had something against them*; but, no argument, wherefore either they were not his true and beloved servantes, or yet, that they were not at all: as soppistically, our adversaries doe inferre. And, this their infirmitie, will appeare, yet, the lesse wonderful, if we consider how, with the degrees of arising impiety, antichrist, also, arose to greater & greater impatiency of any cure: and to a tyrannicall intreating of opposers. At first, some freedom was of admonitions: thereafter, they were repressed by deprivations, degradations, & excommunications. At last, hee becommeth all and whollie of the Dragon his colour, and barbarouslie sheddeth the blood of Saints. All which course of his waxing impiety and condition of Saints vnder and against him, are so clearelie set foorth by the holy Ghost, as I even loath to spend so many wordes in so plaine a matter. And, verelie, if compassion of the weake (whom they stupifie with these bugbaires) did not moove me, I would not once make answer to such blind leaders of the blind, and men

so perverslie contentious, against, not onely invincible reasons, but, even clearlie foretold and fallen out cases. The two witnesses (a sufficient though a small number) *Revel. 11.* had a long tyme of prophesying, and, albeit in heavines, for the prevailing evill, and succes of the mysterie of iniquitie, yet without open contestation. But, corruption growing to such height (the beast not onely sitting in the holy city & court of the temple, but also treading downe all true worship therein) as, of necessitie, the right rod of examination behooved to be applied to discern the temple (the true Church) and to trye, if City and court, being so far polluted, could possibly come in the account of God his house, or were to bee cast out. Then, the applying of the rod, made Antichrist to perceave such to bee within him, as he thought not of whom, when, thereupon, he had so cruellie murdered, even with applause of the blind worlde, as they seemed not onely to be no more, but, also, that their memorie was reproachfull and odious: yet, hee did find them revived, in greater strength, and, visiblie, at last to his griefe & terrour, to obtaine the tytle & account of the true Church: wherat, his kingdome falleth. And this course of the Lord his working, as it sheweth his great patience, to the justifying of his iudgements, against so obstinatlie impenitent an apostasie: so it answereth abundantlie the foolish demands of our adversaries, whereby, in all the force of eloquence which a badde cause can affoord them, they aske, why, in any case, wee would not rather have reformed the Church, then overthrow her, and cured her rather then killed her, & forsaken her fellowship? For, first, they are stil ridiculous in assuming the question, by vsurping to themselves the tytle of the Church: of which they are not, & in which they are no otherwayes then a soare & proper evill of that body. *We have not forsaken the Church but have brought the Church out of Babel; wherein shee was long captive. We have not fled from the Church or left the ensigne: but cleaving stil to the ensigne & true Church, we have iustly, gone asyde from the traitour in the church, pretending the* *Revel. 13.*

Master
John Frazer,
in his chal-
lenge.

Ad. 19.9. Lambe his hornes, but speaking with the mouth of the Dragon. We have not rent the vnitie of the Church, but, by the example of the Apostle, we have separated the Disciples from refractarie enemies. Wee were so farre from wounding the Church, as faine, would wee have cured Babel (in the Church) but thee neither could nor would be cured. So, we behooved to leave her as a burnt mountaine, wherein, could not be found, any more, a stone for a corner or for a foundation. Her grapes were become as the grapes of *Admsh*, and her vine as the vine of *Tzeboim*. that, without so much as once looking behind vs, wee behooved to goe vp to the mountaine for our lives, and forsake *Sodom*. And least we should be partakers in her iudgements, we have great reason (it being said to vs *Come vp hither*) to escape, and be like the he goates of the flock: coming out from among that contagious & incurable companie, and touching no vncleane thing. Did we goe out of *Babel*, till there was no balme for her soare? Did she not so farre refuse all medicine, as, we lay cruellie slaine and barbarouslie vnburied in the streetes, before we left her? And yet, one of their mylde men (sorie, as seemeth, they had no more of our blood) is not ashamed to aske: why we did not rather chuse to suffer for the truth, if so be we hold it, then to have rent the vnitie of the Church? Thus, still the Whoore, impudentlie, braggeth of the Brydes name: and, albeit her filthines be discovered, yet shameleslie having eaten, *Shes wipeth her mouth, and sayeth, shee hath committed no iniquitie.*

Revel. 30.20. 20. Now, I hope, I have cleared, that, howsoever the promise of God can not faile, but that truth ever abydeth in the Church: yea, and by the ministrie of true pastours, is, and hath alwayes bene maintained therein: yet, neither have our aduersaries anie thing whereof to boast heerein, as, who neither are the true Church nor true Pastours of it: neither, albeit both Church and Pastours *communiter omnes* (all in common) have fallen away from this truth, that it derogateth ought to the veritie of God his

his promises: whom, as, it pleaseth, sometime, (for magnifying and manifestation of his truth and power, in man his fallshood and weakenes) to preserve his truth, in a smal sparkle, in, and by a few secret sealed ones: so, when hee will have it to breake foorth in a great fyre, for chafing away and dispelling all overclouding errour, hee both may and hath, at all such occasions, raise vp men extraordinarily, in the way of righteousnes, and in evidence of his spirit and power: to the iust conviction and confusion of them, who having the ordinarie place of husband men, in the Vineyard, yet were become murtherers: and having the ordinarie place of builders of the house, yet were destroyers. Neither tendeth this, to open a doore, for anie, to despise the Church of God. Which, whosoever heareth not, let him be a Heathen and a Publicane: *Mat. 18.17* Neither giveth it libertie to cōtemne the ordinarie means of God his dispensation by Pastours (seeing none, ordinarie, can beleve but by hearing, or heare, but by preaching) but, as I have said before, it is to waken Pastours to looke to their ministerie, and how they keepe the covenant of *Levie*: and not securilie to sleepe, and whyle they looke but to their own wayes, yet proudlie, to make God the varlet of their affections. And, on the other part, it is to stirre all Christians to a carefull studie to discern betwixt the true church and the Synagogue of Sathan, calling themselves Iewes, and yet, are not: and betwixt true Pastours, and false prophetes, coming in sheepes clothing, but within are ravening wolves: for it becommeth men not to be rechles in so important a matter. and, if it had not bene both a high and requisite point of wisdom, the Lord and his Apostles had not given so many sad and serious warnings to that effect.

21. Here, now, as at the pulling from them of their *Palladium*, to the evident peril of their *Pergamus*, & Satans throne in it, and the vndoubted subversion of their execrable *Ilium*, they cry out a great cry and a bitter. That, if thus, men once depart from the iudgement of the Church, what cer-

aine warrant can they ever finde to stay on? or, What guyde can they be sure to follow; for finding out of truth? So; still, they cease not to dallie, and, shamelellie, in one sort. Wee would not have men to depart from the iudgement of the Church (which is the piller and stable seate of truth, and without which is neither veritie nor lyfe) but, howe much we are necessarilie to cleave thereto, so much the more carefullie, by the right rule of examination, to trye and discerne betwixt the Church, and the pretending harlot, and, to this end, the Lord hath given vs his word & his spirit: and, in all ages, hath recommended them to his owne children, as vndoubted guydes, in all doubtfull cases, so vnder the lawe, men are ever exhorted to the lawe & the Testimonie. *David*, and the Prophets direct al men, alwayes, thereto, *they have the Lawe and the Prophets*, saith Abraham, in parables. And, our Lord, for cleare testimonie of himselfe, biddeth the Iewes search the scriptures. Peter, from an other spirit, then have our aduersaries, calleth the word of the Prophets a sure and certaine word, and exhorteth to attend thereto. And, Paul, even vpon this that the Church is the house of God, the piller and stable seat of trueth, and that godlines is a great mysterie, groundeth both a reason why hee did write to *Timothie*, and an earnest exhortation, to take heed to the reading of the scriptures: for that many, diverting therefro, and giving themselyes to spirits of error and fables, should fall from the truth, and teach doctrines of Devils. We read many warning not to be miscaried with common errors or the authoritie of men: yea, as I have before touched, diuers times, both Pastors and people, in common, are taxed for falling away from the word. We are exhorted, carefulle, to proove and try what word men doe offer vnto vs, but never, in all scripture, have we so much as one mine, of secure relying vpon the authoritie of ordinarie Pastors, without due examination, and the iudgement of al sound antiquitie accordeth hereto. One of the Fathers saith thus, *Qui vult cognoscere qua sit vera ecclesia non cognoscat nisi tantummodo*

per

Luk. 16. 29.
John 5. 39.
2. Pet. 1. 19.

1. Timoth. 3. 14. &c.
Throughout
the 4.

per scripturas. and sone after, *Christiani ergo volentes firmitatem accipere doctrina vera ad nullam rem fugiant nisi ad Scripturas: alioqui si ad alia respexerint, scandalizabuntur & peribunt non intelligentes qua sit vera ecclesia, & per hoc incident in abominationem desolationis qua stat in sanctis ecclesie locis*, the place is remarkeable, & in English thus, who wil know which is the true church, let him not seeke to know it but only by the scriptures, &c. Christians, then, willing to receave the stable assurance of true doctrine, let them runne to nothing but to the scriptures, otherwayes if they look to ought else, they shall stumble and perish; not vnderstanding which is the true Church: and shall fall, hereby, in the abomination of desolation which standeth in the holy places of the church. This same is yet more plainly shewed in these wordes, *quum videritis, &c.* (that is) when ye shall see vngodly heresie, which is the armie of Antichrist, standing in the holy places of the Church, then, let them who are in *Iudea*, flee to the mountaines: that is, they who are of christianitie, addresse themselves to the scriptures: because, when once that heresie hath obtained place in these Churches, there can bee no tryall of true christianitie, neither any other refuge for christians willing to know the veritie of the faith, but the divine and holy Scriptures. And the same *Chrysostome* in the same place; *Antea multis modis, &c.* before, many wayes was shewed which was the Church of Christ, but, now, no maner of way but by the Scriptures. Thus is cleare not only that the scripture is the sole rule of tryall: but that the necessarie reason why only to have recourse thereto is Antichrist his obtaining so farre within the Church, as, to escape the abomination of desolation standing therein: also, wee must runne and runne only to the Scriptures. *Non enim per alium (saith Ireneus) dispositionem salutis nostra cognovimus quam per eos, per quos Evangelium pervenit ad nos, quod quidem tunc pracomaverunt, postea vero, per Dei voluntatem, in scripturis nobis tradiderunt fundamentum & columnam fidei nostra futurum:* (that is) for by none other have wee knowne the disposition of our salvation, but by these,

Author operis imperfe-
cti in Math.
homil. 49.

Libro 3.
cap. 3.

by

by whom the Gospell hath come vnto vs, which then they preached, and thereafter, by the will of God, delivered to vs in the Scriptures, to remain, in all tymes to come, the foundation and pillar of our faith. The same father in another place speaketh thus: *Plantatus est enim Ecclesie Paradisus in hoc mundo: ab omni ergo ligno Paradisi manducabis, id est, ab omni scriptura dominica, &c.* that is, for the Paradise of the Church is planted in this world: thou shalt eat therefore of every tree of Paradise, that is, of all the Lord his Scripture. And as *Ierome* sayeth both pleasantly and pertinently, When ever the Church looketh to any other warrant *egreditur de finibus suis* (she passeth out of her owne bounds) let any man, in whom is left any spunk of spirituall sense, conferre these sayings of the Fathers with the dealing and doctrine of Rome now, labouring ever to divert men from this Paradise of the Scriptures, where only is the fruit of lyfe, to a barren wildernes without water and Cisternes of their owne digging, and, thus, making millions to fall in that abomination of desolation which standeth in the holy places of the Church, but their soares are seene, & they shal prevaile no longer.

22. They exclaime, here, against vs, that, thus, we pervert all order in God his house: making every privat Christian iudge over Pastours, and subduing the spirit of the Church to every privat spirit. And, O how they both please themselves, and play themselves in amplifying the absurditie, as they think, of this point! But, to calme, a little, their chear heerein. First, I aske them, is it not a common direction for all Christians; to trye spirits, and not to believe every spirit? Are we not comanded, to proove al things; & to hold that which is good? Are we not often, & carefully exhorted, to beware of false Prophets? While they cannot, or dare not (though they would) gainsay so cleare Scripture, they runne to this: that the only sure trial is, to acquiesce in the iudgement of the Church. But, shameles men, is not this all one thing, as if they said, the best triall were to use no triall at all? And what doe they, hereby, but still as-

sume

Lib. 5.

1. Iohn 4.
1. Thes. 5. 21.

sume the question? It is the true church, within the visible church, which we have to trie: and, how we shall rightlie discern the bryde from the harlot, It is in a commo pre- tence and audaciousslie acclaimed title of the church, and propheticall authoritie, to discern wisely the true church from the Sinagogue of Satan calling theselves Iewes: and the voice of the true shepheard, fro the Dragon his mouth even in the temple of God. We wil acquiesce in the iudg- ment of the church: but, we must first know that it is she, and not a masket harlot vnder that name. Yea, and even then, not acquiesce simplie, because it is her voice, but be- cause by the word and spirit, we perceave her to speak the words of the brydgrom: and that, therefore she is the bryde and true mother of vs all. O, but thus say they, you stil sub- iect the spirit of the church to everie privat spirit: & make lay men iudges over Pastours, to whom Christ hath com- mitted the governemēt of his house. If I aske them, what they do meane by this their distinction of a publike and privat spirit; what can they answer? ar their mindes so stil plunged in the puddle of their predicamēt, as they imagin the spirit of Christ to be a *Species* divided in *individua*? dare they say, that there be divers spirites, or, that the Church hath any otherwayes the spirit, but because al the mēbers of her body are indued with one and the same spirit, each according to the measure of the donation of Christ? there is but one spirit, albeit divers administrations and opera- tions. Now, if every true member of the church hath one and the same spirit, for what vse have they it? Or dare any be so blasphemous as to imagine that the spirit of God cā be in any without some spiritual operations? have not the children of God the spirit; that, thereby they may both dis- cerne the things of God; and be capable of them? for the naturall man can not: but the spiritual man discerneth al things & is iudged of none. and, as the spirit of mā know- eth & iudgeth the things of men, so doth the spirit of God, the things of God. Our adversaries here delude the simple with a deceitfull equivocation: from that ordinarie pre-

G rogative

rogative of government and iudgement given to Pastours, concluding, falslie, of all spirituall sense and gust given to all and everie Christians, for iudging and discerning, heavenlie things, by the spirit of God in them. And, because the gift of dispensation, and ordinarie government is peculiarie given to Church-men, or Pastours, vnder an æquivocation, they wil spoile all and everie privat Christian of al spiritual sense, and discerning facultie: If a steward of an house, to whom the dispensation is cõmitted of distributing food to the familie, did offer to a child or servant of the house a stone in stead of bread, or, a serpent for a fishe: and, if the child or servant did, therefore, reiect them: had he place, by reason of the dispensation committed to him, to quarrell either the child or servant, for vsurping his office? The horse, or ox, which neither have the skill nor place given them by nature, to provide or dispense to themselves their foode: yet, by naturall sense, have allotted to them, this facultie, to discern hays from thornes, and provander from gravel. Any common sensible man, which hath not the art either to teach himselfe or others musike, yet, naturallie, perceaved a iarre therein, and sturreth at it, and, hath his Maister of art place, hereupon, to expostulat that hee taketh too much on him? In divine matters, God, alone, properlie, is Iudge: and, the Church is *index* (that is declarer) *non index* (not iudge) of his will or word. No more then heraults of armes are iudges or discerners, but intimaters, of the Prince his pleasure: and, yet, in a peculiar manner, and by a speciall power, which no common subiect, may or dare vsurpe; who, yet, all of them have place to crave & examine their warrant. that ordinarie and peculiar power of dispensation, government, and iudgement, according to the warrant of God his word and will thereby, proper to publike office-bearers and spiritual heraults, is one thing, and the spiritual gust or facultie given to all Christians, whereby to try & discern, whither it be food or poyson; a stone or bread; a fishe or a serpent, that is dispensed vnto them: whither it

be.

be the voice of the shepheard, which they heare, or the voice of a stranger, it is another thing, we admit not everie subiect to vsurpe the place of herault, nor every sheep to vsurpe the office or power of a shepheard. But, by the great shepheard his own testimonie, we know, that whosoever are his sheepe, they will discern betwixt voices: and, so, learne to avoide the thiefe, & follow the true shepheard. These two, our adversaries, either maliciouslie or ignorantlie, and, sophisticallie, cõfound: vnder pretence of that which is the Pastours part, by æquivocation, pulling from the sheep, all spirituall sense: so, making them, in stead of lightened & living members of Christ, dead & senseles: thus, to miscarie them whither they list. To Pastors we yeeld, alwayes, both the place & honor of dispensing food to the familie: yea & that so far forth, as we absolve not any Christian from the necessitie of submitting himselfe to God his ordinance therein. But as Christ hath given his spirit to all his sheep, whereby they live spirituallie: and, hath left his word to be the only food of his house, for fostering & nourishing that life: so, we affirme, that al true sheep, even who hath neither the skill nor the power to be their owne carvers, have, yet, by his spirit in them (that vñction which teacheth all things) a spiritual discerning facultie to know what is propined them, so, as even the weakest in that facultie, yet having in any measure, the true gust, albeit, in infirmitie, he wil be brought to muse & doubt, ye & sometime so mistake that for food which is not, yet as a man seeking after some, precious Iewell, though many things in apparence like it, present them selves to him, and even detain his mind, as doubting, but som of the may be his darling: yet this is ever stil without satisfaction of heart. so as he cannot rest nor acquiesce, but still his mind giveth him that he is deceaved, and so hee, still searceth and fendeth after something, which he hath not, as yet, gotte: and if he could yet but once see, he would sone know. Vpon which having fallen, then as two wel accorded lutes, the one being stricken, the other also soundeth: so at the first sight,

Iohn 10.

1. Iohn 2.

20.

G 2

his

his heart leapeth and is filled with ioye, his mynd with cleare light, and his soule with solide peace. And, then, he, disdainfully, casteth from him these counterfeit, which he never heartelie embraced. Is it not a strange impudencie, in these men; that, in so manifold warnings, given vs by our Lord, to trye well what wee embrace or hold; and in so faire a facultie affoorded vs by his spirit dwelling in vs, to proove things, that they notwithstanding, dare, so malapertlie, exact, of Christians, a blind obedience, and implicit faith? Who setteth any wares a seale, boasting of their fynesse, and, yet, in any case, will not have them lookt on, or tryed, but, will bee, blindlings, believed vpon his baire word: for me, I would never seeke any greater argument, that hee were a thiefe, and no true marchant. The Romanists plead, stoutlie, that the truth is with them: why? Because they are the Church; and why the Church? Because they have an ordinarie succession of Pastours since the Apostolik tymes. If, here, you vrge, that in so farre as, often, personall succession holdeth not the same doctrine, but, even all, in common, have and may fall therefrom, therefore, to approove themselves true successours to the Apostles, they must also verifie themselves to hold the same doctrine: then their hearts brust for anger, and they will gnashe at you with their teeth, and crie out, fye on such an heretike as once thinketh such a blasphemie. That no such thing hath befallen, or possible could befall the Church. If yet they bee requyred, to bring, then, their doctrine to due examination, by the written worde. No: but you must, *fide implicita*, believe them vpon their word. And, albeit Scripture did seeme never so farre to condemne them, yet you must not suspect any evill of them, why? Because that is onely the true sense of Scripture which they approve, so as you must not so much as doubt, or once call in question their interpretation. And why? Because, foresooth, they are the Church. Is not this, prouddie to mocke God; and, impudentlie, to delude men? Is not this, to picke out the eies of the worlde,

to cary them, blindfolded, as oxen, to the slaughter; and, as fooles to the stockes, for correction? Augustin, pleading for the truth, and, having, trulie, for him all, which our adversaries doe, fallie, glorie of: yet, sheweth, that he was of another spirit, which taught him, that verity was otherwayes to bee defended, then by such subterfuges, as they, in an evill conscience flee to. His words are these, *Nemo Contra Ep. nostrum dicat jam invenisse veritatem, sic eam queramus quasi ab fundamentis vtriusq; nesciatur. Ita enim diligenter & concorditer queri potest si nulla temeraria presumptione inventa & cognita esse credatur: aut, si & hoc à vobis impetrare non possumus, saltem illud concedite vt vos tanquam incognitos nunc primum audiam nunc primum discutiam: iustum puto esse quod postulo, hac sane lege servata vt vobiscum non orem, non conventicula celebrem, non Manichæi nomen accipiam, si non mihi de omnibus rebus ad salutem animæ pertinentibus sine vlla caligine rationem perspicuam dederis.* That is, let none of vs say, that he hath already found out the truth, let vs so seek it as if it were vnknownen to vs both. For, so, it may be diligentlie and peaceably sought out, if, in a rashe presumption, men doe not esteeme that they have, already, found and knownen it. Or, if neither this can be obtained of you, yet grant me that other, at least, that I may now first heare you, and, now first, trye you, as vnknownen before. I think it bee an equitable thing which I crave, observing, foresooth, this rule, that I neither pray with you, nor keep conventicles, nor take the name of a Manichæan, except of all things concerning the salvation of my soule, you give me, without any obscuritie, a most cleare reason. And, in that same place, *vt ergo hanc omittam sapientiam quam in Ecclesia esse Catholica non creditis, multa sunt alia, qua in eius gremio me iustissime teneant. Tenet consensus populorum atque gentium, tenet autoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata, tenet ab ipsa sede Petri Apostoli cui pascebas oves suas post resurrectionem Dominus commendavit, vsque ad presentem episcopatum successio sacerdotum, &c. Ista ergo tot & tanta Christiani nominis charissima vincula recte hominem tenent credentem in Catholica Ecclesia etiamsi propter nostra intelligentia tarditatem vel*

vita meritum veritas nondum se apertissime ostendat: Apud vos autem ubi nihil horum est quod me invitet ac teneat, sola personat veritatis pollicitatio, quae quidem si tam manifesta monstratur, ut in dubium venire non possit, proponenda est omnibus illis rebus, quibus in Catholica teneor. (that is) to passe by, then, that wisdom which you beleeve not to be within the Catholike Church, there be many other things also, which most iustlie doe holde me within her bosome, the consent of peoples and nations: the authority by miracle begon, nourished by hope, increased by love, and stablished by antiquitie: a succession of Priestes from the selfe seat of Peter the Apostle (to whom Christ after his resurrection, recommended the feeding of his sheepe) even to this present Bishoprike, &c. These then, so many and deare bands of christianitie, doe rightlie hold a mā, beleeving, within the catholik church, though for the slownes of our vnderstanding, or merit of our life, the truth do not as yet most plainly shew it selfe. But, with you, where none of these are either to draw me or detain me, nothing soundeth but a bare promise of the truth, which notwithstanding, if you can so evidentlie shew, as it cannot be doubted of, it is to be preferred to all these other things whereby I am holden within the Catholike Church.

23. But, this truth (say they) can neither bee shewed but by the church, which, only, hath it: neither could men bee otherwise induced to beleeve the Gospell, except therewith, the authoritie of the church did move them, as *Augustin* speaketh: *ego vero Evangelio non crederem nisi me ecclesiae commoveret auctoritas.* We denie not that the church only hath, and sheweth the truth. Yea we grant also, that, according to *Augustin* his mind in that place, the authority of the church is the ordinarie and necessarie motive whereby a infidell who neither knoweth Christ, nor beleeveth the Gospell, may & will be first induced to reverence religion: but it is but a comotive, and, as the same *Augustin* speaketh, *oportunitate inquirendi exordium*, so as albeit men be so stirred to reverence & inquire, yet they rest not vpon this, that the church saith

Contra Ep. fundamentale.

Libro de visitate credendi.

so, no more the did the Samaritans vpon their womans report, but because by the word & spirit they finde that shee speaketh true, *non iam hominibus sed Deo. intrinsecus mentem illuminante atque firmante.* for, as in his testimonie little above cited, he saith, there be many things which be great motives to hold a man in the bosome of the church, yet trueth manifested is to be preferred to all. and, as truth is only in the church, and shewed onely by the Church, so is it, that, which only maketh the church to be the church, & whereby, only, she is discerned. O, but all heretikes (say they) doe pretend the truth. yes verilie, and the name and title of the true church also, and so much the greater ought our attention and care be to examine all their pretences. For, bare pretence of truth, as it never yet did, so neither ever shall it be able to beare out falshood longer, then by the right rule of examination it is reduced to due tryall. It is a great fallacie, because that truth can be no where found, but in the church, nor shewed by anie but by the church, and that the authoritie of the church, as a fit entrie to inquire by, first induceth men to reverence and seeke after the truth: therevpon, to conclude that truth, opened, hath no other vertue, or cleare note, whereby to be discerned from contesting errour, but the authoritie of men affirming it. For, being admitted to plead for it selfe, it is not so weak (as to blindfold men, our adversaries would make them believe) but that anie, whose eyes the prince of this worlde hath not pyked out, or, whose hearts, for stalled prejudices have not hardened, may easilie discern it from lyes: indeed, these, to whom, in God his iustice, the mysteries of the kingdome are spokē in parables, that hearing, they should not heare or vnderstand; and seeing, they should not see or perceive, can never discern them. But, they to whom it is given to vnderstand them, wil clearlie & wel. for a scorner seeketh wisdom and findeth it not, but knowledge is easie to him that will vnderstande. and, as it is a vaine thing to reason with, or offer any sound instruction to a drunken man, while his wine is on him, and possesseth all his senses: so, is all

John 4.42.

Augustin. contra Ep. fundamentale. cap. 14.

2. Cor. 4.4.

Math. 13.

11. &c.

Prov. 13.6.

all travell, taken for clearing truth but fruitles towardes such as God hath given over to the bewitching cuppe of fornicatiō. but, who neither in pride, singularitie, nor bitterness, are wedded to their owne will, or to the will and appetit of men. and, give a free and an vnforstalled heart to God, to doe in singlenes his will, *they will know of the doctrine whither it bee of God, or whither men speake of them selves.* as witnesseth the Lord him selfe: and, as Solomon, in the spirit, speaketh of the words of wisdom, *They are all plaine to him that will vnderstande, and streight to them that would finde knowledge.* For, as saith the Apostle: *The day maketh every man his worke manifest: for it shall bee revealed by the fire.* The word of God is not like the word of men. *He that hath the worde of the Lord, let him speake it faithfullie what is the chaffe to the Wheat, saith the Lord. Is not my word even like the fire; and like a hammer that breaketh the stone? as the lillie among the thornes, so is my love among the daughters: and, as the apple tree among the trees of the forrest, so is my well-beloved among the sonnes of men: The wordes of the VVise are like Goads and like nails, fastened by the Maisters of the assemblies, given by one Pastor.* Yea, even as the night flyeth before the sunne, in such sort, as no thiknes of clouds or foggie mist can so farre darken, but that men doe easilie discern the light of day: so trueth, once shewing her face (howe fewe, howe base, or howe weake soever the instruments bee) then, nether multitude, nor high qualitie of maintainers, nor prescription of tyme and prevailing darknes, can give to error any strength to stand against it. For, the wise resolution of Gamaliel holdeth, ever, true, *that if the Counsell or worke bee of men, it will come to nought, but if it be of God, none can destroy it:* but, even, in that wicked endeavour, *they will be found fighters against God.* The powerfull, yea & miraculous prevailing light of the Gospell, whereby, against all the deceit, force, and malice of Satan, & power of the world, Antichrist is so sensible going to destruction: that, howsoever they obstinatlie blaspheme, yet, they are gnawing their tounge for sorow: it sheweth sufficiently, what power is in the word of truth against al oppositiō whatsoever.

24. And

24. And, this miraculous successe, and evident finger of God, wee, indeed, glorie of, in the Lord, who, thus, beareth witnes to the worde of his truth. Whereby as by the roare of a Lyon seconded with seven thunders, Antichrist is thunderstricken with astonishment and going, sensible, to powder. Neither doe wee this, for that wee thinke vs holden to produce miracles for a warrant of our doctrine or callings: as our aduersaries, iesting (but with fained chear) at this our successe, require of vs. For, a wicked and adulterous generation requireth a signe, and no signe shall be given them but that of the Prophet Ionas: and, that, albeit, they destroy this Temple, yet God shall raise it vp againe, in three dayes. This signe they have gotten, and have seene it to their terrour and iust confusion. In that, howsoever, with al malice, fraud, and barbarous feritie, they have crucified the Lord Iesus in his members, and destroyed his true Temple: albeit his faithfull witnesses lay slaine and vnburied in the streetes of their great Citie, three dayes and a halfe, yet God raised them vp againe. But, to discover yet, more clearelie, in this point, their either ignorance, or evill cōscience, or both. I would aske the, who, thus, cry after miracles, if we did work alse many, yea and in appearance, alse great miracles, as ever did Christ, and all other Prophets or Apostles: would they therefore beleve vs; teaching any other gospel the which is alreadie taught and written? they are worthie, indeed, whom God should give vp, in his iustice, to this grossenes, who, by false miracles and lying wonders, have seduced the world to believe lyes. Yet, I think there is none of the that dare say so. If the, our doctrine be new (as they stoutlie affirme) how vaine are they to require of vs miracles? when onely, this, that it is new, may sufficientlie improve it not only being destitute of miracles, but even albeit it were backed with al the wonders of the world. But if our doctrine be not new, but even that *everlasting Gospell:* then, their desire, prooveth them to bee a wicked & adulterous generation. If anie man or Angell preach any other Go-

H

spell

Deutr. 13.

spell then which hath beene taught and written, though hee remove mountaines, let him be *Anathema*. In the verie infancie of the old Church vnder the law, when, in a smal measure of dispensation, miracles had their owne place & vse: the Lord, yet, was so farre from making them the warrant of truth, as, even then, hee would have them controlled by the word of truth. Now, shame, I think, shall dryve our adversaries to say, that they requyre not miracles of vs for a warrant of doctrine: but that, seeing wee have no ordinarie vocation, of Pastours in the Church, that for maintenance of the lawfulness of our extraordinarie calling, wee have to worke miracles. Who, of any sound mynd, can not but extreamlie wonder; how, by so manifold and childlike a cavillation, men affecting the opinion of learning and holynes, should so evidently make themselves ridiculous and bewray openlie an evill conscience? For, first, as I have already cleared, for our Churches, in common, they are impudent to deny our ordinarie vocation. But, to let this passe with them, if my doctrine proove it selfe to be the truth, what place have such men as it convinced to be liers, to except against my vocation; which justifieth it selfe sufficientlie even by that same? *Doe men gather grapes of thornes, or sygges of thistles?* And, if necessitie were of miracles, what greater can bee then this; that, *The stone even reiected of the builders, is yet made the head of the corner?* Which by the Lord his owne Testimony, *is marvellous in our eyes, and, yet it is the Lord his doing.* If our doctrine bee truth, their mouthes are stopped who, directlie, impugne it: and, if it bee false, what foolishnes is it to crave a warrant of our callings; as if all the miracles which ever were wrought, could warrant a man to teach lyes? Besides all this, that miracles are, alwayes requisite for iustifying an extraordinarie callinge, it is fallie assumed. For, of *Iohne Baptist* (whose callinge, Christ his answer to the Priestes, prooverh to have beene extraordinarie) it is witnessed, that hee wrought no miracles: as

Mat. 7. 16.

Mat. 21. 42

Mat. 21. 25.

Iohn. 10. 41.

neither

neither did divers Prophets, before him. And, whatsoever was, then, either vsed or requisit, while that manner of dispensation had place, yet, now, when the whole Counsell of GOD is reveiled, and, that manner of dispensation altered: miracles, in these our tymes, without any more, were even enough, wherefore to mistrust the worker. For that, howsoever at the beginning of the Gospell (in so strange and great alterations, as were, the inbringing of the Gentiles, and the abrogation of the legall worshippe, which was of GOD his owne appointment) it was, as sayeth Augustin, *miraculis inchoata* (begun with miracles:) yet, now, the Sonne of man having long agoe, come in his kingdome with power, and the Sinagogue beeing buried with honour: the case, in these last tymes, varieth so farre, as, miracles and wonders are the badge of Antichrist: who hath come with all effectuall working of Sathan, in signes, lying wonders, and strong delusion. So, as, whosoever, now, worketh miracles, *quanto magis mirabilia consistemur, tanto cautius vitare debemus.* (How much more wonderfull wee confesse them to be, wee ought the more warilie to eshew them) as sayeth the same Augustin. And, this diversitie of dispensation, the holy Ghost, in goodly and convenient types, most fitlie expresseth, Chapter 4. and Chapter 15. of the Revelation. In the first is put a cleare Christallin Sea, with seven burning Lampes, apart. So, to designe the pure word & worship according thereto, in these first tymes, accompanied with the powerfull cooperation of the holy spirit: but, in such sort, as then, there was a distinct outward and visible dispensation, and donation of the holy spirit, by imposition of hands: and kything in visible symbols of the holy spirit, and divers gifts, and miraculous operations. In the fiftene Chapter, is shewed again, that the Sea is cleare as Christall, and hath the ioyned operation of the holy spirit: but, the Sea is mingled with the fyre. To shew, in the last dispensation, for overthrow of Antichrist, a puritie of the word

Chrisost. in
Math. ho-
mil. 47.

2. Thef. 2.

Lib. 21. de
civitate Dei
cap. 7.

H 2

and

and worship, & the vertue of the spirit ioyned therewith, as at first: but yet so, as no dispensation of the spirit should be, but by and with the word, as mingled therewith: all outward, and visible extraordinarie donation of the spirit, and miraculous operations, now, ceassing. And verelie, an other manner was requisite for bringing in first the Gentiles to the faith, and so, casting Satan from heaven, (even that the Gospell should be *miraculis inchoata*) then for overturning his fraudfully reerected throne in the church vnder pretence of the Lambe his hornes: and to much different dealing for burying the Synagogue with honour, then for thrusting Antichrist to the doore with shame. At first, the Lord had to procure credit to his Gospell as to his owne sacred will & word: next, again, he had by this Gospell, so now obtaining, as the partie to be detected and overthrowen thereby dare not openly denie the authoritie thereof, but to convince the traitour covered vnder false pretences.

25. To disprove this power of plaine and prevayling truth, and, to discredit the argument of our miraculous successe thereby: our adversaries yet ryse against vs with two obiections. The first is, that, if successe and wyde obtayning were a note of truth, then also, or more iustlie, might Arrianisme and Mahometisme acclaime the title thereof, as wee. But, these instances are sophisticallie, brought against the truth and vs. For, albeit wee confesse heresie to bee verie contagious, and the word thereof to be fretting as a gangrene: through the conveniencie it hath with the vaine humour of man, who is, naturallie a lyer: yet when soever it is put to iust tryall by the truth, then can it retaine no strength. It is indeed, true, that truth alwayes prevayleth not. (for then, the mysterie of iniquitie had never attayned to such height,) but, this falleth not through the weaknes of truth, but partlie, through the vanity of men, who falling away frō the love and due regard of truth, are, in God his iustice, given vp to the efficacie of error; Partlie, through their vniust furie, reiec-

reiecting and persecuting the truth vntried. wherein, yet the great odds betwixt veritie and lyes, is wonderfull: in that, even in the highest degree of prevailing error (while Satan hath a throne in the verie temple of God) yet, even then, as, in *Pergamus*, the truth still dwelleth, and a number keep the name of God, even where Satan his throne is, and against the terrour of bloodshed. Whereas, on the other part, truth being but admitted to plead for it selfe, albeit the holders have little strength (as, in *Philadelphia*) yet, the adversaries are forced to come and worship at their feet. But, this we maintaine and hold, that when ever it pleaseth the Lord to send out his light and truth for leading men to his holy mountaine: and, that heresie, howe stronglie soever grounded, is reduced to due examination thereby: that, then, albeit it hath vsurped even the holy citie & court of the tempel, yet, by the true measuring reed, it will be clearlie found to be cast out. Their argument is a deceitfull falacie by confounding of divers cases and causes: of the truth admitted to plead, and of the same, againe, after in God his iustice hid, or, by mens crueltie and vniust violence, debarred from all defence. And, this is evident, in both the alleadged instances. For, *Arianisme*, albeit having, for it, great (but vnsanctified) both learning and eloquence, yet was ever ashamed before the truth: till by the crueltie and violence of Easterne Emperours, in *Asia*, and by the Barbarous feretic of *Vandall* and *Gothik* Kings in *Africk* and *Europe*, it was inforced. and yet, neither, so, could it ever either beare downe the truth, or continue long vngone in smoke before it. As for *Mahometisme*, nothing bred it, but preceeding degrees of Antichristian darknes & decay of light in the Church: and, with Antichrist his arysing to a heigh, it still, increased as, which was both an effect thereof, and, in God his wrath, a punishment of Antichristian Idolatrie. Neither doeth ought yet still maintaine it, but ignorance of the Gospell: the revived light whereof, hath not, as yet, come to them. For, thereby, first, the waters of *Babylon* (at which

Revel. 2.

Revel. 3.

Revel. 18.

Revel. 9.

Revel. 16.

both they and the Iewes doe still stumble) must be dried vp: that, so, the way may bee prepared for the East to receive the Gospell: as, increase of Antichristian Idolatrie (the swelling of *Euphrates*) first alienated the one from it, and, still, holdeth the other in induration. Moreover, this instance of Mahomet, and the comparison thereof with our powerful prevailing light of truth, is ridiculous. For that Mahometisme never was advanced one foot of earth, but so farre as by sword and fyre it was set forward. Whereas the Gospell, having sword and fyre, and when sworde and fyre, even in the hands of pitiless persecuters, yet by the patience of Saints, have fainted; having nowe, at last, privie poisonings, bloodie complots, and all the treasonable and tragicall machinations, which the Emisarie frogges of hell can hatch against it: yet, it prevaileth: and, still, shall, in despit of all opposition: till, Antichrist being vndone, these errors of Iudaisme and Mahometisme shall also vanishe at the cleare light thereof, when they shall even see him who pearfed him, and shall mourne apart for him: which great events, no doubt, are approaching neere: in such strange and busie endeavour of the frogges of Satans mouth, to assemble their forces to *Armageddon* that their iust destruction, may, much against their intention, minister matter even of an Ebrew song: in a sweete and high tuned *Halleluiah*.

Revel. 19.

26. Their other obiection, is, the manifold Sectes which have sprung vp with the revived light of the Gospell: each contrarie to other, and, all stoutlie acclayming the prerogative of truth. And, O, howe our adversaries doe heere applaud themselves, of their vnitie, and, how skoffinglie they exagitat this (as they call it) our distraction and multitude of opinions, so, as, one of them, in a faire, but faintlie fought, challenge, sent to the Ministers of Scotland: at the end of his weake wrestling, minding to finishe it with a deadlie blowe, concludeth his discourse in a good tale faire tale, forsooth, of this our diversitie: which, for the greater force, hee fetcheth from
a tip-

a tippling Taverne in Germanie, seeking, belike, in *Vino veritatem*. But, doe not these men erre; because they know neither the Scriptures nor the power of God? yea, though they themselves bee Ministers of Satan his deceit, and men of his right hande, yet, are they not skilled to discern his slight and malicious maner of working: Might not this, wherewith they reproach our Churches, have bene laid alse, yea and more iustlie, against the first outgoing light of the Gospell, and primitive Churh raised thereby? yea, was not this, then, the common accusation thereof, in the mouthes of all ignorant and earthlie men? for that, even with the beginning and prevailing light of the Gospell, Sathan stirred vp such an infinite number of detestable heresies, and prodigious opinions, abhominable even to any naturall man of stayed witts, and all, vnder the name of Christianitie: that, there-
vpon, without more sisting or tryall, the worlde was stirred, madlie, to reiect and condemne the whole profession: and, with sword and fyre, to persecute it as a horrible Pest. When Satan brooketh all at ease, then is hee at rest: but, if a stronger then hee come in to spoile his house, then hee imployed might and slight. When, by the valour of Michael and his Angels, Sathan is thrust out from brooking a place in Heaven, then, commeth hee downe on earth, with great rage: then, *Voe to the inhabitants of Sea and earth*. For, being, by the power of the Gospell, cast out of Heaven, and falling downe, thence, as lightning, then, seeing hee can not brooke a roome in God his house, hee, furiouslie, mistrammeth his own. When hee can not keepe downe the light of the Gospell, nor, by all his guyle and malice, obtaine, but, that precious pearle must come forth: his next endeavour, is, to cast in, therewith, such a multitude of counterfaits, as may make the vpright pearle either hardlie to bee discerned, or then, with the rest, to be esteemed all alike false, so, to divert mens heartes from it. This their obiection, then, maketh so little against the Gospell, as,
it

Euseb. lib. 3.
Ecclesiast.
hist. ca. 20.
libro 4.
cap. 7.

Luk. 11. 21.

Revel. 12.

Luk. 10. 18.

it sheweth evidently, by this angrie busines of Satan, that he is, indeed highlie chafed, and therefore the wyse hearted ought the more diligentlie to search after that precious pearle, the manifestation whereof so breeveth him, & for that true and vpright money, which hee laboureth among the mids of his counterfeites and false coine to conceale, or then to discredit. When Satan by the beast of his throne and authoritie, brooked all then, was that ease and vnitie whereof our adversaries glorie. For, God had put in the heartes of the Kings of the earth, with one consent to give their Kingdomes to the beast, till the wordes of God were fulfilled. Sahtan never invyeth vnitie in error, nor zeale in a false religion. If vnitie, simply, without respect of that, wherein parties are vnited, were a note of the church, then might hell vindicate to it selfe that title. For, the Devills have an vnitie, and Satan his kingdome is not divided against it selfe. Brigands, conspiring to shed blood, and having one purse, are vnited. It is then vnitie in truth, and not a conspiracie in error or brotherhood in evill, which men may glorie of. As, at the first publishing of the Gospell, Sathan was put besides his possession, and, thereupon, stirred up swarmes of heresies: so, having, once again by the beast of his power, gotte his throne erected even in the Temple of God, & brooking al peaceably therein: when, again, the litle, long closed but at length opened & sweetly swallowed, booke, gave habilitie, by the right rule to examin him, & cast him out: then, he returned madly to his former policie. Thus the forcerers of Egip, to discredit the works of Moses & Aaron, did work the like: and, thus, ever, the invious one, with the good seed, soweth in his tares. But all this maketh so litle against the truth, that (by the contrarie) the vertue & power thereof ar so much the more clearly manifested: In that these, who are the Sinagogue of Sathan (*calling themselves Jewes and are not*) at eve forced to come & worships before the feet of *Philadelphia*: and are compelled to know that God loveth her, in that shee only is stablished, and made a pillar in the house of God, which shall goe out no more: and,

Revel. 17.
17.

Math. 12.
26.

Proverb. 1.
10. &c.

Revel. 10.

Revel. 11.

Exod. 7

Math. 13. 24

Revel. 3. 9.

and, shal, at length, beare away the name of the true Church written on her evidently with her Lord his finger, even of the true and new *Jerusalem* from heaven, in despyte of all this slight of Sathan. Whereas all counterfeites, calling themselves Jewes and are not, shall, either come and worshippe at her secte, or be cast out of God his house, & lose the name which they doe falslie vsurp. In one word, though al the Inchanters of *Egypt* (strengthened with all both the craft and power of darknes) should make, apishlie, to imitat *Moses*, yet *Aaron*, his Rod shall, alwayes, devour the Rods of all inchanters. Even truth, shall, both discover and colūme error in the end. And this vertue, in the truth now preached, all, who with single eyes, looke on things, may evidently perceave: and so much the more, as, in litle outward strength, walking in meeknes and patience, and oppugned with all wordlie power, and great pryde and bitternes, yet, in despyte of all opposition, it prevaileth. Glorified be the Lord our strength.

Ex. 7. 12.

27. All, whatsoever our adversaries lay against vs, & whereby they syle the eyes and beguyle the mindes of the simple, being lookt on with iudgement, is founde but meere Sophistrie and cavillation; so as they have to bring more solide stuffe, if they would spoile our Pastours of all lawful calling, and vs of any true church.

28. We plead ordinarie vocation for our Church, in common; and, this, because so it is, and not, for that of absolut necessitie it behooved to be so. Neither speak I thus, as partiallie caried to maintaine the credit of some particular men, whose defect, herein, (if it were any) could never preiudge our Churches. For mine owne part, as, in all sobernes and cleannes of heart, by the gift of God, I have bene carefull to know the truth, so, was I never much curious to inquire of the particular state of our first mens callings. Which, whether it were ordinarie or extraordinarie, and, that, whollie or partlie, in some men or in all, as it matereth litle or nothing (in so great & extraordinarie a worke wrought by their ministerie, as is the discovery and conviction of Antichrist, sitting masked in the Temple) so is the disputation thereabout,

I but

but idle and childish. For, if ever any such evill and confusion did befall the church, as that, for reformation therof, any extraordinary dealing was requisit. The vsurpation of Antichrist, most of all other: as I doubt not but God, accordingly, shewed, in some, either persons workers, or works of persons or both. I approve our men who sustain our ordinarie vocation, in common, but, who plead so for it as a point absolutly requisit for approving our cause, and in such a case of the church, doe place al defence therein: in my iudgement, they doe, wronglie limit the holy one of *Israel*, against both the priviledge of his power, and his vsuall manner of dealing in such cases. And, who defend our first mens callings to have bene partlie ordinarie, partlie extraordinarie (whither that some extraordinary persons were raised by GOD, or, that ordinary persons were, by him, stirred to extraordinarie motions and actions. (I think, for me, they have fallen vpon the right defence; and which is both most agreeable to GOD his honour and manner of working, and also most strong and honorable, for our church and cause.

29. And, these, now, forsooth, are the invincible arguments, in confidence whereof, they are bold to offer, that, if wee can bee able to maintain the lawfulness of our callings, and, that, so wee have any true Church: they will, without any more doubt or disput, about other points in controversie, joyne in communion with vs. But, certainlie, if truth bee with vs, and they, consequentlie, bee heretiks, they jangle with vs, impertinentlie of outward calling: the having whereof, as it will never justifie error, so, neither will the defect thereof bee ever a relevant exception against truth, clearlie, convincing it. *For an evill tree cannot bring forth good fruit, nor a good tree bring forth evill fruit.* And, whosoever is not against vs, is on our part. And, if our doctrine may be proved false, why make they such adoe about, calling, or why, thus flee they the tryall of the cause, and goe not the nearest and plainest way, to justifie themselves; and to berave vs of all defence? An evill conscience maketh men to seeke subterfuges. And, as they bewray it, evidentlie, in
this

Math. 7. 18.

Mark. 9. 40.

Luk. 9. 50.

this their quarrelling of our vocation: so, when, in course, they are put to their defences, they manifest themselves yet more.

30. When, by cleare scripture, we proove their Pope to bee Antichrist: to free him of that blot, albeit they be otherwayes extreemlie impudent and malicious, in forging false criminations, and calumnious slanders, yet, with all the ingyne of hell finding none other, vpon whom to lay over the staine of that odious title: they are faine to refuse that hee is yet come: and, that, when hee commeth, hee shall openlie overthrow all true worshippe, and obtaine rule over the whole earth. Yea, some of them are so straited by evident truth, that, with pale faces and trembling lippes, they are forced to confesse, that probablie, hee may expell the Pope from Rome, and Domine there. And, shall, so strangelic destroy all truth and true Professoures, as, forsooth, *Enoch and Elias* must returne. (I know not whence) to fight with him, and to bee killed of him. Now, in this case, I pray you, where shalbe all the long boasted of prerogative of Rome, and of Peter his chaire; whereto, against vs they infallible doe chain all truth? Where shalbe these goodlie and true promises; which they wronglie wrest, and fallie vsurpe against vs? Where shall, then bee the notes of vniversalitie (in their sense) multitude, visibilitie, personall succession, and externall maiestie and Pompe? If these, bee the certaine and infallible notes of the true Church; how faile they at any tyme? Or, if, as they themselves confesse, in Antichrist his vsurpation, the case shalbe such: why see they not that, vainlie, and absurdlie (for eximing their Pope to bee that Antichrist) they object to vs, as impossibilities; and horrible blasphemies; these same, yea much smaller things, then they themselves grant, that, in Antichrist his vsurpation the Church must suffer? If, when Antichrist commeth, multitude, visibilitie, and vniversalitie shall bee with him, if all personall succession of Pastours shall so farre faile, as, that, for pleading the truth, *Enoch and Elias* must come from another world against him:

Rhemists
their anno-
tations upon
the 17. of the
Revel.

if, the church then shall, not only in truth and true professors, but even in all publick ensigne of profession, bee invisible: if he shall (possiblie) sit in Rome and peaceable brook all: why (in the disput about Antichrist) are multitude, vniversalitie, personall succession, and visibilitie, still laid against vs? Why is ruinous Rome as an infallible rock opposed, for al defence, vnto vs? and why see they not, that by their owne confession, they must otherwayes vindicat their Pope from that blot; & that wee have, but, to cleere, whether the Pope bee hee who was to come, or, if we must looke for another? If they would pretend the short space of the churches defect vnder Antichrist (according to their dreame of three yeeres and an halfe (yet, how doth the truth of God his promise consist (as for their owne defence they interpret) if it faile but one day? or, if he may and shall, in a totallie preuayling euill, whereby, not onely truth, but also al pretence and profession of Christianitie is overthrowen, yet, preserve both his Church and promise to her, three yeeres and an halfe, why might he not also well, and vnder the vaile of permitted profession, much better, for many ages? and if vnder their imaginarie Antichrist, directlie impugning Christianitie, and aduowedly exalting him selfe against God and Christ, whose name he shall not so much as pretend, yet, both truth and a true Church shall lurke three yeeres and an halfe: how much more (vnder him, who, of a degenerating succession of ordinarie Pastours, pretending Christ his name and power, & who did not become extreame euill at once, but by degrees, mounted to the height of impietie, masked in a *Mysterie*) might the true Church, vnder the common ensigne of profession, haue lyen long hidden? For where deluding simple minds, they affirme, that Antichrist must be one singular person, (because in scripture he is named *ὁ ἀντὶχριστός* (that Antichrist the aduersarie, and the man of sinne) they prooue exceeding either childish, or shameles cavillators. Might not the 4. Kingdoms of *Babel, Persia, Macedonia,* and of the *Seleucides,* prophecied of *Daniel, Chap. 7.* haue, by this reason, excepted, that the foure beastes there foretolde, could not bee meened of them, in so farre

farre as in each of their Kingdomes was a succession of moe persons then one, and these foure beastes are of the Prophet interpreted, to bee but foure kings? Who would hereby refell any affirming that there is but one great *Turk*, because that from *Ottoman* many diuers persons have succeeded in that Empire, should he not prove but a ridiculous sophist, reasoning from one in seat, state, succession, and subrogatiō, to one in person? the seat hath but one person at once, who by reason of succession dyeth not. It is the Pontificality which we challenge, & not personallie, *Pius, Leo, Paulus,* or *Clemens.* And, to how hard shiftes our aduersaries are driven in this point, it is easie to perceave: when, to pul mens minds from espying their Pope, they propone to bee expected such an Antichrist, as, comming, could not, possiblie, in all his three yeeres and a halfe, find three phrenetick fooles to be his followers. As if, foresooth, one, directlie damning all Christianitie, openlie blaspheming the name of God and Christ, and impudentlie and aduowedly, challenging to him selfe all diuine honour (in such daylie growing light of the Gospell, and settled knowledge of God) could possiblie in three yeeres & a halfe roote out all religion, and subdue all nations of the earth. in which space, a verie deliver single man in fulnes of bodilie strength and continuing vigour, yet were scarce able, with all possible speed, vpon a wager, to survey them. And, that they should not appeare vnresolved, forsooth, in such important matter (without so much as any mine of Scripture warrant) they will haue him a singular persone of the tribe of *Dan*: who (albeit it was the honour of saintes a thousand yeeres, that they receaved not the beast his marke) yet, shall, in three yeres and a halfe, immediatlie before the day of iudgement, begin, accomplishe, and end, in open and avowed impiety, that mischief: which, (that in the own time it might come forth, cūninglie & covertlie masked vp in a *mysterie*) Satan, in all deep deceit, was working since the Apostolike times. and, thus, whereas God hath reserved to him self alone the knowledge of that last day, which shall come as a thiefe in the night, vpon a sleeping and secure world: these men;

Rebel 20.

2. Thes. 2. 7.

Rebel 13.

11. & 17. 5.

set vpon it so faire & conspectible a mark, as, either no Christians at all, shall, at that time, be in the world, or then, they may also well know, and calculate that day, as we doe, now, Christmas. namely, having so iumpe a space of yeares and dayes, and so notable coincident cases, as the returning of *Enoch* and *Elias*, their slaughter, and miraculous resuscitation. But, it is not my purpose, here, to handle this point of matter, either for proving their Pope to be Antichrist: or to refute these their foolish dreames. for more full resolution whereof, and, of ought else, that from that booke may appeare here, of me to be too shortlie touched, I referre the reader to my commentarie on the revelation.

31. The waxing light of the Gospell, dayly more & more discovering the man of sin, maketh our adversaries to paint out *Tragelaphos* & *Chimeraes*. wherby they may stupifie & detaine foolish hearts in expectation of such an Antichrist, as shall come, I warrant you, *ad grecas Calendas*: some thousand yeares after the Iewes have gotten their, long, but, vainlie lookt for, *Messias*. But, as these shall never get another Christ then whom they pearced, so, neither shall the others, any Antichrist, but whom they follow. The Iewes, in God his mercie, shall, yet see their true *Messias*, and mourne for him: Our characterized adversaries shall follow, still, blindlings, their *Abaddon*, to the lake of fire and brimstone, & waile, then, with him. And, they are so anxiously carefull of their credit herein, that, for holding, still, simple mindes in a maze, least, longing, perhaps, they should looke more nearly, and so, with settled senses, espy the Dragon his mouth vnder semblance of the Lamb his hornes: some surmise, for intertaining expectation, (of one, never to come) must be brought, nowe and then, from the East: of som dumb Devil borne at *Babylon*, and begotten, forsooth, betwix some feind or farie, and a devised *Daniel*, who hath I warrant you, two thousand years agoe, lost all the writings of his genealogie. It is not so strange, that these men, whose filthines & shame, the glorious light of the Gospel hath so farre detected, that, now they see no remedie, but, desperatly to passe all bounds of shame, should therefore,

so

so impudentlie delude the Worlde, with such foolish fantasies. but, it is both wonder and pitie, in so cleare light of truth, that, still, so many should be abused with them. a iust punishment of the careles misregarde of that light which is come in the worlde; but the worlde loveth darknes more then light. And howsoever some of the Auncients, whose tymes & perception were farre remooved from the knowledge of these mysteries, in a slender and careles consideration of them, did fall vpon some points of these fonde speculations: yet, nowe, when not only knowledge is, with course of time, increased, but also the eventes have made things cleare: it is not only a maigre defence, but, bewraying, also, evidentlie, perversenes of mindes, and guiltines of conscience, to runne to such doting dreames, and ridiculous raveries, as, albeit they were not refelled by cleare Scripture, yet, were fitter to bee an addition to *Rables*, or to make vp the last booke of *Amades de Gaule*, then to bee reputed profound pointes of Christian wisdom.

32. Thus have I shortlie answered the maine objections of our adversaries, which, as, an vnresistable ordinance, they proudlie plant against our callinges and Church: and, finding nowe, their batterie directed, speciallie, against that quarter, wherein our Lord and Captaine hath assigned mee a station in his service (for that, by reason of our weak fortification, and their great inwarde intelligence, they conceave great hope of an easie surpryse on that part:) I have, as becommeth, albeit a weake, yet a faithfull souldier, hasted to the breach, with such armes as came to hand. That, if, perchappes, the courage of our weake once hath beene, in any degree, dismayed, with the terrour of this recent alarme, yet, finding the ennemie effronted, their heartes may bee, thereupon, so farre stayed, as to stande and perceave, that all this supercilious shewe of a fierce assault, is but a vaine, and weakly backed bravado. which, to offer vs with a newe and high morgue, our adversaries have newlie bene animated, by their late supplement of freshe forces from beyond sea. who, & their cuilliers, what

dis-

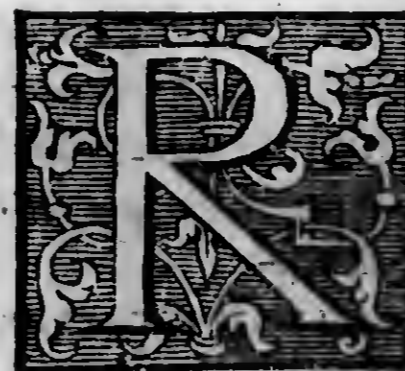
disposition they are of, is evident by this, that they are puffed up, and made more insolent, with that, which, iustlie, hath dumped in a deep sorrow, all true hearts of both the Islands. and the daylie surmises, from them, of yet, moe doofull events. with the cursed hope whereof, they can not dissemble but they are tickled: (albeit, all praise to God, yet found false, & we hope in the Lord, shall stil prove) yet, they clearlie shewe, either what plottes they are on: or, with what plotters they have intelligence: or, what practises, perniciously performed, would chiefly cheare their poisonable minds.

And, now, howsoever I be in a weake guerison, not the strongest of all, yet so stronge is the truth, and that Lord, in whose strength, and whose cause I plead: as I hope that, even heereby the deceit and imbecillitie of these their obiections are so clearely discovered, that the judicious and free hearted Reader, shall remayne satisfied: and, even our simple once hearts strengthened against our adversaries high boasting. To men of corrupt minds nothing is enough. Neither is our labour for any either ecclesiasticke or (as they terme them) lay persons, of that Antichristian body, which have receaved the beast his character, and are not reclaimable: who, deceaving, and being deceived, waxe worse & worse: and, compassing sea and earth, and with lying and murthering (to vphold their tottring kingdome) madlie mixing all, doe evidentlie bewray, what spirit they are of. but, *they shall prevaile no longer, for their madnes shall be manifest vnto all men.* As for such, whether ecclesiastike or lay persons, among them, who are, in simplicitie of heart, and blind zeale miscaried, having but the name or number, but not the character of the beast: we both pittie them and pray for them, that the Lord would open their eyes and put in their hearts *to come out of Babylon, least they be partakers of her iudgements. for, her plagues shall come in one day. even the Lord will cut of all lying lippes and the tongue that speaketh proud things.*

T O



TO A RECUSANT,
**FOR CLEARING AND
 MAINTAINING SOME POINTS
 IN THE PRECEDING TREATISE,**
 challenged by a Roman Elymas, Bar-Iesus-it.



RECOVERING, some dayes since, a copy of my Treatise in defence of our callings, which had fallen in your handes some moneths agoe: I perceaved that it had passed the examination and censure of some one of your ghostlie Fathers: (if I misdeeme not) even the same, whose pamphlet against our callings stirred me to the defence of them, yet so, as, amidst divers dumbe draughts of a silent *Aristarchus*, there is but one onely open challenge through all. Which (while he is perhaps, a breeding of a bigger birth) his weak heart could not keep, til, with the rest, it should be timely borne: thinking, belike he had, therein, so cleare an advantage over me, as, vpon that place, he might be bold to put out some speach: thus to intertaine his applauders in hope that hee had also much to say against the rest. But, if this his glorying *Goliath*, so confidently stepping out single shall be easilie foiled, it may well be presumed, that, with noe great a doe, the rest of his dumbe Host may be made both to flee and fall.

Over a place, in my Treatise, he setteth this signe, ✠: and therewithal, this saying, *agree this and the other places that is marked with this signe.* My wordes, first signed by him, are these

these. And the Lord his wyse providence for preserving thus his church in the mids of Antichristian vsurpation (while hee appeared to possesse all) was wonderfull: in that, even in time of greatest corruption, yet a sure access and free way was still reserved through Citie and Court, to the Temple, the Sacrament of Baptisme, in substance, remaining, and the doctrine of the Trinitie being kept sound. Sect. 7. The places, thereafter, signed with the same signe, and, in the challenger his conceit, contradicting this, are two: and these both, Sect. 10. the first in these wordes. *Yea wee are so farre from this disorder, & do so farre both reverence and maintain ordinarie vocation, that in a constitute Church holding the foundation (albeit, otherwayes, divers things therein, not only for maners but also for manner of worshippe, did require reformation) if any man of howe great gifts soever, yet, without ordinarie calling should intrude himselfe to be a Pastour: we would no otherwayes account of him then of a seditious and turbulent Spirit, who, either, fanatikly, presuming of graces, would vaine despyse order: or, for some infirmitie and defects, would arrogantly, and vncharitably breake the vnitie of the Church.*

Now, that I may the more clearly recõcile any apparant repugnancy betwixt these places, I wil, first, set down, (as I can take it) the challenger his conceived eõtradiõtiõ, thus,

Who in a constitute Church holding the foundatiõ, &c. would intrude himselfe, without ordinary calling, to be a Pastour, is to be accounted a seditious & turbulent despyser of ordre, and an arrogant and vncharitable renter of Church vnitie.

But the Christian Church, since her first constitution, alwayes, even in time of greatest corruption, hath holden the foundation.

Therefore, who at any time, without ordinary vocation intruded himselfe to be a Pastour therein, he was but a seditious and turbulent despyser of order, and an arrogant and vncharitable renter of Church vnitie.

I wil not, here, dallie vpon these words (intrude himselfe) which in no case can ever be lawfull, and may never be iustly said of any who is truly, albeit, extraordinarie, sent out by God. I come to the argument. The proposition of the syllogisme is mine owne, & I can not disavow it. The assump-

assumption (that we iangle not about the state of our question) must be cleared from equivocation. for, no question, but the true Church elected according to the purpose of grace, hath alwayes, and ever shall holde the foundation, without which shee could be no true Church at all. But, from the true Church and elect, to the visible Church, the argument concludeth not. Next againe, albeit, in a right sense, it be true of the visible Church, that she ever holdeth the foundation: because within the compasse of the visible Church the true militant Church abydeth alwayes, as vnder the common ensigne: yet, hereupon, to conclude, that, alwayes, visibly, & the visible Church, *tota communitè* (whole in common) doth hold the foundation, it is a seene fallacie. for, she may fall from the foundation *tota communitè* (the whole in common) but, never *vniversaliter singulis in ea* (vniversally each one within her.) And howsoever mine adversarie will not yeeld me this point, yet hee can not but condescend, that this is, here, the state of our question: whither I have, in my first signed wordes graunted so much, as will cõclude cleerly against my selfe that even the visible Church, & whole in common, ever holdeth the foundation. which is the assumption of this syllogisme: & which he thinketh to prove out of mine own words, thus:

Where the Sacrament of Baptisme in substance, remaineth, and doctrine of the Trinitie is kept, sound, that Church holdeth the foundation.

But, in the Church, alwayes, even in time of greatest corruption, the Sacrament of Baptisme, in substance, remained, & the doctrine of the Trinitie was kept sound.

Therefore, the Church alwayes, even in time of greatest corruption, held the foundation. and, consequently, no place was at any time in her, since her first constitution, to extraordinary calling. VVhich is contrarie to my position.

The proposition hath an equivocation: which to discover, and, so, to avoid the deceit intended thereby, I distinguish thus. If by the Sacrament of Baptisme, in substance, be vnderstood all the substantiall matter by Baptisme

represented to our knowledge, sealed vp through faith in our conscience, and, all the grace thereby, through the cooperation of the holy Ghost, conferred to vs: and, if by the doctrine of the Trinitie, be vnderstood whatsoever we are taught and doe beleve of that triple one, either in himself or his dispensation towards vs, and our duetic againe to him: in that sense, I yeeld the proposition to be true. But, if by the Sacrament of Baptisme, in substance, remaining, be vnderstood only the sacramental action in the substantiall rites thereof, so making it still to bee counted lawfull baptisme in substance, albeit otherwayes, miserablie infected with many superfluous and superstitious ceremonies: and, if by the doctrine of the Trinitie, no more be vnderstood but that only one point of God one in substance and three in persons: without which, and the solemne invocation thereof in baptisme, even the substance of that Sacrament were abolished: then the proposition is clearlie false. And the proponer would but illude in the words *Substance and Doctrine*. except hee will affirme, that, for the foundation of our faith, no more were requisite but these only two points. And thus, (outtaking *Samosatenus, Sabelius, Arius, and Manes*, and such others as, either before or after them, vnder whatsoever diuers names, symbolized with their particular errors) all heretikes of whatsoever sect or tyme shalbe reputed to have holden the foundation. So shall *Nestorius, Eutiches, and Appollinaris* bee absolved from fundamentall errors: so shall the denyers of the resurrection: so shall the followers of spirits of errors, and teaching doctrines of devills: so shall the *Nicolaitans* teaching and committing fornication and idolatrie, have kept the foundation. Shall not the incarnation of the æternall Sonne; the personall vnion of the assumer and assumed; the naturall veritie of both natures in that one person; bee counted fundamentall? Shall not the onely mediation and merit of that Person; his Prophetical, Priestlie, and Royal offices, and actions thereof; the perfection, efficacy, and vertue of all, be counted fundamentall? Or shall the

bare

bare holding of G O D one in substance and three in persons bee any foundation at all to such as in the other points doe overthrow it? It is strange that one acknowledging that the baptized by heretiks are not to bee rebaptized, & consequently, acknowledging the baptism ministred by them, to be baptisme in substance: which yet it could not be without the invocation of the Trinitie: should yet, vpon baptisme remayning in substance, and that one point of the trinitie of persons thinke the foundation to be kept, when not onely open perverters and direct oppugners of fundamentall points, but also adders of anie other to that only one foundation (by the Apostle his sentence) doe even fall from the foundation which, otherwayes, they would appeare both to professe and keepe. The Sacrament of Baptisme and sounde doctrine of the Trinitie still kept in the visible Church, and even in *tota communiter*, was ever a sure and free entrie, and, as *Augustin* speaketh, *opportunum inquirendi exordium* (a common and convenient beginning to inquire by: but yet so, as who, thereby entring, held the straight course to the Temple, where were the Candlestickes and the Olives, and to mount Sion, where was the Lambe: These, indeed, held the foundation, and the gates of hell never prevailed against them. But, who entring by that common entrie, declyned from the right way leading to the Temple and mount Sion: and, did fall aside vpon, and rest in the common pollution of Citie and Court: following, wondering after, and worshipping the Beast and the Dragon (even that abomination of desolation, standing also within the visible Church, in *Sanctis Ecclesia locis*, as sayeth *Christostome*,) these fell so from the foundation, as, even that which to the others was the entrie and faire way to the Temple and Mountaine, was to them of no more value, then if they had never entered at all. For that, in missing of the rest, they loosed even that also, which otherwayes they appeared to have, as, in the foundation of a large Citie, who raiseth so the building as hee keepeth but one

A 3:

stone

stone of all, must of necessity even fall from that also: and bee no otherwayes said to hold the foundation then *Saul* pleaded that hee had fulfilled the commandement of the Lord, which, notwithstanding, the Prophet affirmed hee had casten away, and, therefore was justly cast away of the Lord from being king of *Israel*. Thus, then the proposition of his argument being evidently false, his conclusion also faileth, and my two places doe well and clearly consist. And, considering how we doe charge the Church of *Rome* with intollerable prevarications, almost, in all fundamentall points (against that one *G O D*, in giving his glorie to creatures: against the verity of *Christ* his humane nature by their prodigious transubstantiation: against al his mediation, offices, and actions thereof, by manyfold and sacrilegious derogation, vsurpation, mutilation, and overthrow of all the perfection, fruit, force, and effect thereof) so as the censurer cannot dissemble the cleare knowledge of my meaning in granting them the Sacrament of Baptisme in substance, and sound doctrine of the Trinitie; in this consideration (I say) how can his challenge of contradiction, in my wordes, bee excused of either childish triffling, or shameles cavillation; or both?

Now, albeit what I have already said, abundantlie serveth for reconciliation of the other place signed also by my censurer, yet let vs see what is the contradiction hee would inferre thereupon. My wordes, and continuallie, following the former, are these: *But if corruption hath so farre prevailed that the faithfull City hath become an harlot, and all her silver be turned in drosse: if her husbandmen have become murtherers and her builders have become destroyers: if from the Prophet even to the Priest everie one followeth after lyes: if there be a conspiracie of her Prophets in the mids of her like a roaring Lyon ravening the pray: if her watchmen be all blind and know nothing: if they be all dumb doggs and can not barks: if they lye and sleepe, and love to sleepe: if her Pastours know nothing nor vnderstand, and looke whollie to their owne wayes: if night bee to them for a vision, and darknes for a divination: in such a case, &c.*

Now,

Now, to commit my selfe, with my selfe, he would, apparently, reason thus:

Extraordinary vocation (by my owne position) hath only place in such a corrupt state and case of a Church, as that the faithfull City hath become a harlot, and all her silver is turned in drosse: her husbandmen are become murtherers, &c.

But, the case of the Christian Church even in tyme of greatest corruption was never such.

Therefore, by myne owne position, no place, was in her, at any tyme for extraordinarie calling. And, so, I am contradictour to my selfe.

The Proposition is mine owne. The Assumption (of the visible Church) is false. And hee seeketh to succour it from my Position thus:

Of a Church keeping the Sacrament of Baptisme, in substance and sound doctrine of the Trinitie, no such case, as I have put, can be truely affirmed.

But, by mine owne position, the Church, even in tyme of greatest corruption, hath kepted the Sacrament of Baptisme in substance, and sound doctrine of the Trinitie.

Therefore, of the Church, at no tyme, such a case could be truely affirmed. And consequently, no tyme ever for extraordinarie calling. Which, by mine owne Position, hath only place in such a case.

The equivocation of the Proposition, I cleared in my answer to his first conceaved contradiction. Now, in the sense, ther, shewed to be mine, a church, holding only these points, albeit shee erre in, yea and overthrow most part of all other fundamentall grounds, and, consequently, even these same which she seemeth to hold, also: that, notwithstanding, the holding, barely, of these, may vindicat her from the blame of my proponed case, I even muse if my challenger will affirme it. And; that (taking hold, perhaps, on the peremptorie and precise strictnes of the wordes) he would, thus, reason: that where but even so much is holdē as I have yeilded, & even in the sense I have called myne, there, all cannot bee turned in drosse, neither can Pastours, there,

there, be said to know nor vnderstand nothing, &c. and consequentlie, that no such case, as I have put, hath ever be fallen, I will hardlie be induced to beleeeve, or that a man of any sense or shamefastnes will bewray himselfe to be so ridiculous a jangler. Wherein yet he should not contend with me, but with the Lord, whose the wordes are, and not mine: and who chargeth therewith a Church holding more of the foundation, then ever we will grant to the Church of Rome: who, in the abominations she doth commit, hath iustified the Church of Iuda, of whom the Lord affirmed my proponed case: and, which, therefore, more iustlie, a great deale, might have alledged against the precise strictnes of the Lord his accusatiō. They held the Sacrament of circumcision, the name of the God of Israell, the outwarde profession of his Covenant and worshippe; and the publike practise thereof in dayly sacrifices & oblations. And, had they place, herefore, to plead, that all their silver was not turned in drosse? The Lord, in challenging our defections, whē the substantial grounds are most parte subverted, hee pleadeth a totall apostasie. His owne *Bellarmino*, telling howe, iudiciousslie, to reade and make right vse of the sayings of the Fathers, might have taught your man, that in Homilies to the people, where, in vehement contestations, speeches are, of purpose, framed, rhetorically, and hyperbolically to force of perswasion, for stirring motion, and for agreaging and amplification: they are, then, to be wyselie distinguished from a scholastike and more presse and proper maner in laying downe fundamental points: and, that they are not to be alike or indifferentlie drawn for stablishing or proving heads of faith, in the precise strictnes and proprietie of wordes. for, one and the same man will have a much different maner of stile in homilizing and in dogmatizing. Not that, therefore, the Fathers, and much lesse, the Lord (who though all men were lyers, yet abydeeth true) did say more then truth. But that from a figurative, rhetorical, & hyperbolike truth, to conclude a truth, in precise
strictnes

strictnes of proper signification, it is either foolish ignorance, or perverse tergiversation. And, to shorten all disput, herein; I would aske your ghostly Father; so beeing that all, wherewith we do charge the Church of Rome, & wherupon they with vs and we with them have nowe, so many yeares contested, and doe contest stil, were verified against her; if, in that case, she could bee denyed to be the very Synagogue of Satan? and, that the case, proponed by me, might not be as iustlie said of her, as hee dare not deny but it was obiected to *Iuda*: except hee would belye the almightie? Nowe, whither wee charge her rightly or not; in our disput here, it were impertinent, and a flyding from the cause in hand, either for him to pleade the one, or me to proove the other: the question, here, betwixt vs, standing so, as I having laid this ground, that in a condition of a corrupted Church, (and such as I proponed) extraordinarie vocation may have place. and, againe, pleading, that the condition of the Church, in common, at the beginning of our reformation, was such: whither, if, by yeelding her, still, and, even then, the Sacrament of Baptisme in substance, and sound Doctrine of the Trinitie, I have admitted ought which contradicteth mine own positions. which to evince against me, I thinke it must cost your Confessour some more paines, then, but in passing by only to point at it. This his proposition beeing false, hee concludeth nothing, and my places doe yet well consist.

In an other place, he placeth on my margent this word (*REMARK*) without any furder signification for what defect he would make me, there, remarkeable. thinking, belike, the absurditie of my speach so evidently exposed to the perception of any, as a general warning was sufficient to make the Reader advert it. My wordes are these, Sect. 8. *And, seeing that outward ordination; and all the action of the Ministers thereof; serveth but for outward order, all inward grace, power and vertue, comming from God the Author of the calling: what absurditie is it that a good pastour receave ordination of a Wolfe, who, yet, hath the place of an ordinarie Pastour in the Church; more then a true*

Christians to receive the Sacraments from a reprobate, being, alwayes, an ordinary Minister? which Sacraments, yet, by the inward cooperation of God, are effectually to the receiver. for, it is sufficient for an outward ordinary calling that the Minister thereof have outward place & power of ordination, albeit he be but a Hyreling and a Thiefe. And, the receiver of outward ordinary vocation, as he hath all gift and grace from God only, whose the worke is, so is he not tyed or sworne to the will or appetit of the outward Minister, but only to the Lord: no more then any Minister, Baptizeth in his owne name, but in the Lord his, whose badge and cognissance only we take on, thereby, and not of the Minister thereof, &c. I will not thinke my remarker so remarkeably grosse, as that he thinketh the efficacie of the Sacraments to depend on the worthines or vnworthines of the Minister thereof: for, in the contrary of this, I hope wee doe both agree, and, againe, that he, who holdeth ordination to be a Sacrament no lesse then any of the other, wil deny the same common case of it also, I have no reason to imagine: Neither yet, for my similitude, taken from the common condition of Sacraments, that therefore, hee would think me to make ordination also a Sacrament (with him) in the most strict and proper signification. for, the similitude of things, in some cases, maketh not things, alwayes, to be the same. and, thus farre, I hope wee shall accord in the truth and convenience of my similitude: that, as the Minister of Sacraments (having still outward place and power) neither conferreth inward grace, for any worthines in him, neither letteth the collation thereof through his vnworthines, so, neither doth the vnworthines of the ordainer (having still place and power of ordination) let the effectualnes of ordination in him who is ordained: e- verie good gift descending from above from the Father of lights. For, there is but one Lord who hath led captivitie captive, & giveth gifts to men: my adversarie wil confesse this also, that fro what Bishop soever the Sacraments may be received (except Baptisme, which, in honour of Christ, forsooth, he relegateth not only to Woemen but even to Jewes and Turkes) from the same Bishop ordination, may

be received also. but, as I can scanse at his meaning, hee thinketh my error to be, in this remarkeable: that, to him, I appeare to make it all one thing or alike to receive the Sacraments or ordination from a Wolfe or Thiefe, as to receive them from a hyreling or reprobate. which, if I did, absolutely, hold, and did accordingly, reason, from the one to the other: it were, indeed, a manifest halting in Logike, and therewith, no sounde point of Divinitie also. The course of my argumentation, in my treatise, is so at length and evidently led, and my cases so clearly put, as, I am sure, no vpright hearted Reader could ever have fallen upon so sinistrous a conception. but, it is the maner of men, who read only to resist, to snatch at syllables, and wrest parcels of mens speaches so to maintaine iangling. And seeing that my remarker, albeit hee hath busied himselfe most, yea, and almost, only on the 6. 7. and 8. sections of my Treatise (as his tokens left thereupon well shewe) yet even there hath vnderstood least, and, either hath not conceaved, or deceitfully dissembled my meaning: I will, therefore, heere, summarily resume the substance of my matter, and drift of my discourse there.

Vpon the prerogative of the Bishop of Rome, a long tyme reputed head of the Church, and all ordinarie vocation flowing (in that respect,) either mediaticke or immediatly from him, our adversaries labour to inferre against vs, that either we have never had any lawful ordination at all, or then have fallen from it. Because, that the Bishop of Rome was, then when our ordination flowed from him, either the Antichrist (as wee affirme) and, consequentlie, being a Wolfe and Thiefe, could have no power of ordination: or then a lawfull Pastour holding truth: in which case, wee falling from his communion, have fallen from the truth, and all lawfull vocation also. against this (to shew howe, in that, which, in the pamphlet that came to my hands, was inscribed the invincible argument, there is no more vigour then in a roape of a rotten rushe) I laid down this contrary position.

That our outward ordinarie callings did, in a sort, flow from the Bishop of Rome, without any discredit or derogation to the dignity or lawfulness of them: notwithstanding that he is that verie Antichrist and man of sinne: and, so, not onely a Wolfe and Thiefe, but even of al other the most execrable. The summe of that argument, whereby to inferre this my Position, and which, at large, I did set downe in my treatise, and the mentioned sections thereof, is this.

From a Wolfe or Thiefe, who, descending in an ordinary succession from good and lawfull Pastours at first, and who degenereth not at once, but by long and slow degrees, and, that, not as an open outward enemy directly oppugning the ensigne, but, still, pretending Christ his power and service, and, covertly, by pretence of the ensigne, deceaving: before he be detected and known to be a Traitour, Wolfe, & Thiefe, and, so, retaining still, with all, in common, the account and place of a lawfull Pastour: lawfull ordination may flow: and the ordained by him, taking ordination vprightly as from a lawfull Pastour & reputed so still, in common, not knowing nor being partakers of his treason, may even, so, have lawfull outward vocation: and, falling from their ordainer, est soones detected to bee a Wolfe and Thiefe, yet stil retain the prerogative of their callings.

But, such a Traitour, Wolfe, & Thiefe was the Bishop of Rome, what tyme our ordination, in a sort, did flow from him; before it was said to the revived witnesses, *come vpr* hither, Revel. 11. & he proclaimed a Traitour 14.8. and al, thereupon, interdicted his worshippe, and character 14.9.

Therefore from the Bishop of Rome, our outward callings, in a sort, might flow: and, wee shrinking from him (now declaired Traitour) yet still retain the prerogative and priviledge of our callings.

In the tenour and drift of this argument (that divers points & cases be not ignorantly or deceitfully confounded, either to the obscuring or perverting of my meaning) two things are, heedfully, to be eied, and the distinct con-
sidera-

siderations of them. First, my Positions: and, these distinct-lic, als well the speciall and definit position which I take to proove, as the generall and indefinit which I bring for a mids or argument to inferre the other. And, secondly, the restrict cases of both. The speciall definit position, which I take to proove, is the conclusion of my sillogisme. The generall and indefinit, whereby I conclude it, is the Proposition thereof: the restrict case of my speciall and definit position is, that, I affirmed not our callings to have flowed from the Bishop of Rome, absolutly, but, *in a sort*. The restrict case of my generall and indefinit position, is, that I affirmed not lawfull ordination might be taken of a Wolfe or Thiefe, absolutly, but from such a Wolfe & Thiefe as in my Proposition is set downe at length, and in my treatise, more amply. Now, who either doth confound my positions, or draweth them frō my restrict cases to absolut assertions, he wrongeth me, therein, greatly. And to cleare this. In the restrict case of my speciall and definit position, that I affirmed our callings to have flowed frō the Bishop of Rome, *in a sort*, it hath two considerations to be wel adverted. First, that the Bishop of Rome was not the proper, particular, & personal minister of their ordination (at least in common) howsoever *in a sort or mediately*, it did flow from him. Secondly, that even this *in a sort or mediately*, must not be so vnderstood as if the particular, proper, and personall ordainers had done it but as the Bishop of Rome his deputies or procurators: but, as having also themselves properly place & power of ordination. Wherein, (by your adversaries doctrine) the Bishop of Rome might well have the first place and highest power: but, not the only place or onely power. For, giving him this that he were, not only, *primus sedis Episcopus* (in which degree the Fathers would faine have stayed his vsurpation, and yet by canons of counsels, could not) but, (which was, then, interdicted) that he were also *primus Episcopus*: yet was hee never sole Bishop. And, though hee got at length, (by prevailing iniquity) cheefe place & power of ordination, yet never only place. For, if

hee onely were properly to be held a Bishop, and, if ordination were only proper to him, then could not he himselfe be any Bishop at all. For none can be a Bishop without lawfull ordination: and none can or may ordaine himselfe. Neither can any other ordaine him by any power flowing from his predecessour, *quia mortuo mandatore expirat mandatum*. And, as Grogorie Bishop of Rome doth interre, if he were sole Bishop, then, *vniversa Ecclesia corrui vbi ille vniversus cadit*, (he falling, the vniversal church should faile also.) And, how hardly the said Grogory did esteeme of any such vsurpation, these words doe shew. *Triste valde est patiēter ferre vt omnibus despectis; frater & coepiscopus noster solus nominetur Episcopus*. (It is a heavy and hard matter to beare that our brother and fellow Bishop should be called onely Bishop) and he giveth the reason in another place. *Quia si vnus Patriarcha vniversalis dicitur, Patriarcharum nomen ceteris derogatur*, for if one be called vniversal Patriarch, the name of Patriarch is taken from the rest) so, then, is ordination of all Churchmen flowing *in a sort* frō the Pope, to be vnderstood: not, that either hee was the personall minister of all, or that hee had sole power of ordination: but, because he was acknowledged first in that power: and, for that, in the outward order, policy, and forme of church governement, al did acknowledge their subiection to him. Now, for that ordination is graunted to flow from him in this sort, therefore, vpon the conviction of him to be a Wolfe & Thiefe; shal al ordination in the church, particularly, properly, and personallie ministred by whatsoever other Bishops, be vnlawfull? Or, shal he (convinced to be a Thiefe and Traitour) necessarily involve al other pastours of the church in the same guiltines with him, because their ordination hath, *in a sort*, flowed from him? This were indeed, to admit that, which even a Bishop of Rome counted an execrable absurdity, *quod vniversa Ecclesia corrui vbi ille vniversus cadit*. your man might have learned from his owne Bellarmin (by force of truth driven thereto at last) that, though the Pope should become an heretike, yet should not the church therefore fail, or fall from
truth.

truth. We wil never yeeld him this, that at any time in the church, vniversally all and singularly each pastour, or ordainers of pastours were Wolves and Thieves, albeit wee affirme that he from whom al ordination, *in a sort*, did flow, was, long agoe, a Wolfe and Thiefe. Now, then, I having, in the special and definit position of our callings flowing from the Bishop of Rome, put this restrict case, that they flowed from him *in a sort*: hee should greatly wrong me & sophistically also reason, who would make this all one thing, as if I had granted them to have flowed from him particularly, as the proper & personal minister thereof: or, from the Wolvish & Thievish condition of him frō whom they but flowed *in a sort*, would conclude of all and everie particular, proper, and personal ordainers: or if hee should reason from ordination, as it floweth *in a sort*, to ordination properly and personally proceeding. My remarker might indeed have made me remarkeably forgetfull of my selfe & truth both, if in my answer to their first obiection (sect. 5.) not admitting them therefore, any iust claime in the title of the true church, for that we, forsooth, could have no ordinary vocation but with & amongst thē (who, howsoever they were in the church & even bore sway and obtained *in tota communiter*, yet were but a part in the church, and no true part of it: in that, alwayes, within the church also were true both pastours and professours) if now (I say) I should againe confesse that all our pastours ordination had flowed properly and personally from the detestable head of all that mischief. Which were not onely a manifest lie but an absurde impossibilitie also. If any heere, would oppone, that this my distinction is vaine, and, that it freeth vs nothing more to have had our ordination but *in a sort* from the Bishop of Rome; and properlie and personally from others, then if we graunted the having it of him even particularly, properly, & personally: because all others particular and personal ordainers whatsoever, were not onely in outward order of Church governement subiect to the Pope of Rome: but also agreed all in one and the same faith
and

and doctrine with him, approving both his opinion and power: and, moreover, had, all of them, or their ordainers or the ordainers of their ordainers, &c. their ordination even properly and personally of the Bishop of Rome. In which respects, neither could the personall ordainers be free of any imputation laid by vs against the Bishop of Rome, neither yet ordination from them be any better to the ordained by them, then if it had properly and personally proceeded from him, as the particular Minister thereof. I answer that in this allegation, is a manifold sophistication. First, as I have already shewed, from common subiection in the obtaining state of Church policie, to conclude Vnitie in opinion and all points of faith: and, from the overruling Pope, or Metropolitan his corruption and guiltines, to conclude the same of al, who by the course of the time, and prevailing lawes of Church government are, ordinarilie subiect to him, it is, even in common experience, ridiculous. and, albeit of all, in common, it might, perhaps, be said, yet never of vniversally each one: as, in my treatise, I have shewed at length, &, in my commentarie on the Revelation, more plainly. Secondly, he should thus conclude from toleration to approbation, most falsly. For many did tolerate the evils and vsurpation which they never approved but even detested and lamented: as did the Church in *Pergamus*, dwelling even where Satan his throne was: and the Church of *Thyatira*, where *Iezabel* vnder proud pretence of prophericall authoritie, impudently domined. Against which Churches, howsoever the Lord had some thing, for that their weaknes: yet, were they, no the lesse his true Churches: and, as taxed for toleration of the obtaining & proudly borne out evill amongst them: so on the other part even praised for keeping the name of God, and for increase of workes, even there, where Satan his throne was, and Fornication and Idolatric craftilie and proudly set forwarde: which, yet, and the (first) subtrill, and (next) proud and cruell vsurpation of the committers, teachers, and imposers thereof, they

they had not the either knowledge or courage to challenge, directly, in the tyme. And, in these two Churches, the holy Ghost, in a depth of wisdom, and purposelic, setteth downe the type of the condition of his true church first and last in the mids of Antichrist his vsurpation, & all the tyme within his compass. Thirdly, in alledging that al having place & power of ordination, or then their ordainers, or, at least, the ordainers of their ordainers, &c. have received ordination even personally and particularly from the Bishop of Rome: belydes that, for many ages after Christ no such vsurpation was knowen or had place in the Church: & that even after the first proud acclayming thereof many churches stood long out & refused the yoak: in reasoning even from the state of the prevailing tyrany since the time it tooke place, there is a double fallacy. First, in not distinguishing betwixt any one particular Bishop of Rome, and the Bishop of Rome in succession of seat. And, next confounding the different and much divers consideration of distinct times, and of an evill, in time, waxing, and by degrees, arrysing from not so intollerable beginnings at first, to the height, at last, of al detestable mischief and importable impiety. If any should affirme the personall and proper ordination of all ordainers, or, of their ordainers, or at least, of the ordainers of their ordainers, &c. of any one particular Bishop of Rome, hee were senseles. If, of, the seat: then the answer is easie: that none shall ever be able to shew it so possibly personall, in that sort, throw all the visible Church: but, that, in a succession of many Bishops, and these (singularly) almost all, of short abode, and litle painfull in the personal actions of their calling, &, in the progres (as I have said) of a waxing evill: we may easely and clearely evince not onely a probable but even a plaine possibility of preserving and reducing vpward lawfull ordination in the Church (at least in freedome from all personall contagion of that pestilent seat) to some more tolerable times & a lesse corrupted state of a church.

Thus have I cleared the speciall and definit position

of our outward ordinarie callings flowing from the Bishop of Rome, and restrict case thereof. Which position, as it was the conclusion of my syllogisme, and al that I either affirmed or tooke to proove of them: so will I never grant the Bishop of Rome any furdur interest in them. And, thus, the flowing of our vocation *in a sort* from him (even confessed to be and to have then bene the very Antichrist) derogateth so litle either to the dignity or lawfulness of the: as, though it were granted that not only not from him, but even from no Wolfe or Thiefe any proper or personall ordination might be lawfully receaved, yet our ordination, and flowing, *in a sort*, from the Bishop of Rome (the Antichrist) may bee well sustained to bee lawfull. Neither am I thus precise in the special case of our ordination, because I think my selfe so straited (in granting even personall and particularly ministred ordination by a Wolfe and Thiefe, in some case to bee lawfull) as that therefore I would narrowly seeke out this evasion: but, because it were foolish prevarication to staine the honour of our vocation more then is necessarie, by yeelding any furdur place therein to Antichrist his contagion, then the nature of the case and truth of story enforceth: for, as in the Church, alwayes, even in most miserable tymes, have bene some (albeit few) lawfull and true pastours, so, consequently, alwayes, some remnant also of lawfull ordination. And, I pray you, with or amongst whom could it possibly remaine; but these, who were, first, the Candelstikes and Olives (ministers of light and grace) while no possibilitie appeared of any: and, for applying the right rodde of examination whereby Citie and Court were found to bee cast out, were next cruellie murdered: and yet Thirdly, in vigour standing vp against Antichrist, were at last separated so from his contagion, as thencefoorth Babylon falleth, and they beare away the name of heaven, the true church? Now then, howsoever, in the special case of our ordinarie vocations, and *in facto*, (as Iuristes speak) I willyeeld no more then my position thereof beareth:

yet,

yet, *in jure*, I have not forgotten what my generall and indefinit position speaketh: neither mynde I so to slyde from it. But, as I brought it for my argument, whereby as from the more to the lesse, to inferre my special position: so will I, now, come close to your man his hand: and although no necessitie of maintayning our callings cōstraine me thereto, yet, for cutting from him of all matter of cavillation, even graunt this also to be my position.

That from a Wolfe and Thiefe (such as my proposition proporteth) lawfull Ordination may bee even properlie and personallie taken as from the particular minister thereof. And, (to bee yet more indulgent to my Remarker then hee, perhaps, expecteth) that, in that case, it might even so have bene taken from the Bishop of Rome also. Whereupon, if my Remarker marketh mee as holding that Ordination may bee lawfullie ministred by, or taken from a Wolfe or a Thiefe, absolutelie, hee hath taken his markes by the Moone, or then by his owne imaginations: whereto my wordes will never affoorde him any ground. For, besides all that, which the tenour of my Discourse, on that parte, did clearlie expose to anie not wilfullie wincking even over against his [REMARK] was put the restriction of a Wolfe, *Retayning ordinarie place and power of Ordination*. If there he had thought, that these two can not consist: to bee a Wolfe and a Thiefe, and yet to retayne place and power of ordination, from which, even thereby, hee doeth fall: yet, he might have remembered to distinguish betwixt a Thiefe without, and a Thiefe within. And againe, of inward Theeves, betwixt a Thiefe detected, notore, noted, and proclaimed to be a Thiefe, and a Thiefe still covered vnder false pretences, and, so, retayning with all in common the reputation, if not of a true or faithfull, yet of a lawfull Pastour. Hee should not separate my position from the restrict case thereof. For, as calling is double, outwarde, and inwarde, and, a man may have the inwarde calling (by a convenient measure of gifte, and a Divine motion to consecrate

it to the giver) who hath not yet gotten outward ordination: and, againe, one may have outward lawfull calling, who, inwardly, hath none, but, by the contrarie, is even a Thiefe in his heart: so may an ordinary Pastour, being, or becoming a Traytour and Wolfe, fall, so from all inward vocation, and, yet, retaine, still, outward place & power of ordination, because, albeit a Traitour & Thiefe, his treasō notwithstanding, is not yet detected: whither through his owne craftie cariage & deceitful pretences, still, of a lawfull Pastour: or, through the simplicities of these, who, receiving ordination of him, are not skilled to discern his treason, albeit even then deeply and pertly practised. Who, if they knewe it, and yet, would receive ordination of him: as they could not but, in that case, be Traitours also, and have no ordination at all: so, coming, in singlenes, to him, as to a lawfull Minister, and so accounted of all, in common, through the pretence of his Lord his ensigne and service: they may (that way) receive from him a lawfull ordination. the hidde or vnperceaved defect of the ordainer no more derogating to the lawfulness of the ordination, then doeth the open and seene wickednes of a hyreling Minister impede the efficacie either of ordination or the Sacraments ministred by him, in the faithfull receaver. And, if the equitie of this be so evident, alwayes, as, even in the state of a Church holding purity, al in common, and, where, in that respect, the ordination of but one or fewe persons (who had beene thus ordained by an vnknown, in the tyme, and, estsoones detected Wolfe) might with lesse commotion or perill to the body of the Church, be annulled: albeit some men, in detestation of heresie, would vrge it, and, even the, so, ordained, also, (for the more clearing of themselves) should assent to the receaving of newe ordination: yet, if, even in such a case and condition of a Church, no necessitie could ever enforce it vpon the conscience of any: howe much greater, yea and a divers consideration ought to be had, when the whole body of the Church, in common, being affected;

ordi.

ordination is, in common, stained through all? most part, in common, being Wolves and Thieves, albeit not, as yet, in common, reputed so. For, as *Augustin*, wisely both wayeth and adviseth, a much different course and cure is to be taken and vsed, in a common evil, which hath overgone the whole body: then when, in a well constitute body (in common) but one or few particular members are affected. And, hereof, Christ, the true both Maister and mirrour of all Wisdome, in his owne practise, gave a cleare lesson. The Scribes & Pharisees were, all, in common, Wolves and Thieves: if perverters of the true sense of the law, and corrupters of all true both word and worshippe, by mixture of their leaven: if persecuters and murderers of Prophets and of the Lord himselfe: if, who had losed the key of knowledge, and neither themselves entered nor suffred others to enter in the Kingdome of Heaven: if destroyers of soules, making their Disciples, doubly, the children of the Gehenna, may be counted Wolves and Thieves. and, yet, in consideration of their ordinary place in the Church (totally, in common, as then, affected) and, the reputation which they retained, notwithstanding, with all, in common, of lawfull Pastours: the Lord commandeth to heare and obey them, in the tyme so farre, as, sitting in Moses his chaire, they should teach accordingly. from whom, notwithstanding, as from Murderers and destroyers, he had resolved to transferre his vineyard and house. And, is, I praye you, the baire receaving of outward ordination, from a man, of more importance, then is our totall submission to him, as to our Pastour, for the whole dispensation of grace to vs in the word and Sacraments? and, if, in such a condition of a Church, wee not only may, but even are commanded to submit our selves so, as, in the tyme (till the Lord discover them and cast them out) we may take good of them, and eschew their evil, in the whole outward ordinary dispensation of grace: may not ordination also, in such a case, be lawfull? And may it not be taken also without contagion of the ordainer

C 3.

ner his treasonable wickednes? and thus my generall position also standeth true, that, even from a Wolfe or Thiefe vndetected, and, so retaining still the account of a lawfull Pastour, and outward place and power of ordination, &c. lawfull outward ordination may properly and personally flowe, If your *Elimas* hath remarked me for more then this (I having ever, ioyned the restrict case so clearly) he hath wronged himselfe more then me. for, if I had but put these wordes for all (*seeing outward ordination serveth but for outward order*) they might, with any honest hearted Reader, have freed me from all suspicion of so lourd an absurditie. For, what order can be imagined there, where knowne and advoued Haretikes retain any place or power in the Church? Nowe, Antichrist, in divers considerations is said to be hidde or covered: and, in divers considerations, to be revealed and detected. First, albeit hee was in the world (as in the seed and first beginnings of his hatching, while the mysterie of iniquitie was covertly begunne to worke) yet he was hidde and covered while light and the truth of the Gospell so prevailed, in common, as, error was borne downe, and he did not aryse to any sensible height. And, accordingly, he is said to be revealed, when, through prevailing darknes of the bottomles pitte, he obtained a throne even in the Temple of God. And, even thus, againe (albeit, in a sort revealed) yet he is hidde and covered, so long, as, by his effectuall deceit and pretence of the Lambe his hornes (men not adverting the Dragon his mouth, or made yet wyse to count the number of his name) all, in common, doe still followe him, and wonder after him. and to be revealed, againe, but that in two degrees (requiring a distinct and wyse consideration, and, which, most plainlie, in his story, are delivered by the spirit,) First, when, by the reviving light of the Gospell, men were brought to see great pollution both in manners and worshippe, and most part flowing from that execrable seat: wherevpon they were moved to detest, and even grievouslie to complaine of the obtaining evils,

evils, and corruption of that seate in speciall. And, yet, this was so, as, his great place and proud pretence of Propheticall authoritie dazeled their weake eyes, in common, from perceaving him clearly to bee, as a corrupt Bishop, so even the adversarie also and Antichrist. and, therefore, scarce daring, yet to challenge him so, or to resolve separation from him: they vrged, only, and instantly, reformation of worshippe and manners. in simplicitie (poore honest soules) yet thinking, or not altogether despairing, but, that the pard could leave his spots, and the Thiefe and Traitour would reforme: and not yet fully resolved that Babylon could not bee cured. And in this degree, (while not only the Churche in *Pergamus*, but even in *Thyatira*, albeit waxing in good workes, yet tollerath: yea even while that first of the three Angels fleeth and preacheth through the middes of heaven, Revelat. Chapter fourtheene, verse 8.) yet is hee not fully detected. But, when his impatiencie of any cure, and bloodie crueltie in murdering the Saintes (whereby the, earst, spotted Pard becommeth whollie of the Dragon his collour, and, where, firste, but the heade, nowe the whole bodie is full of the names of blasphemie) stirre men not onely to applie the rodde of examination, (whereby to trie, if, possible, so bloodie and blasphemous a bodie could bee the true Churche of God) but also, that, thereby, Cittie and Courte are clearelie, founde to bee cast out, when the revived Witnessles are called vp and visiblie separated from his contagious fellowshippe: when the seconde Angell Revelat. Chapter 14. plainlie denounceth Babilons fall, so, proclayming the Traitour: then was hee fullie revealed to bee a Thiefe and Wolfe. and, from that time foorth, no lawefull Ordination could either bee given by him or taken from him. As, thereupon, convenientlie, the thirde Angell Revelat. Chapter 14. verse 9. warneth, and, that, sadly, that none receive his marke.

To reason, then, from Antichrist in the first degrees of the mysterie of iniquitie working towards a height, to Antichrist inthroned in the Temple: or, from Antichrist sitting, and, by effectuall deceit obtaining in the Temple, to Antichrist revealed: or, from the first degree of detection, to him, now, publiklie, proclaimed a Traitour, and the true church separated frō his fellowship: or from ordination, flowing from him in the one case, to ordination flowing from him on the other: it is deceaving, and yet but grosse sophistication. Now, if even thus, and, in the sense, which I have cleared to bee mine, your man yet hath remarked my position to bee erroneous. And, if hee holdeth that from no Wolfe or Thiefe of whatsoever qualitie or condition any lawfull ordination could ever properly & personally be taken. Then you may tel my remarker, from me, that hee hath remarked that for an error, which is so evident and stable a truth, as all, any where bearing the Beast his marke, shall never bee able to overthrow it. Though it should never so much grieve him, that thereby, his invincible argument is so vtterly overthrowen, as it, shall never any more find one foot to stand on.

What your man his (REMARK) doth point at in this part of my words: [*And he who receaveth outward ordination is not sworne or tyed to the will or appetit of his ordainer, more then any minister baptizeth in his owne name, &c.*] For these wordes he draweth also, I could hardly, coniecture. To shew that the forsaking of the obedience, and deserting the fellowship of ones ordainer (tryed a Traitour) taketh not away the deserters ordination: I vsed this argument. That, in our ordination, wee are consecrated, not to men, but to God. And to proove this, I brought the Apostel his reason of the common condition of all Christians. Whom, as Christ hath redeemed with his owne blood, and vindicated to the liberty of the Sonnes of God, so, hath he thereby exemed them, in their spirituall state, from being servants to men. For we have but one Lord: and, we are, no more Paul his, nor Apollo his, nor Cepha his, but Christ his.

And

And accordingly, with the Apostle, I brought the vse and priviledge of our baptisme, the sacrament of our initiation and entrie to that libertie in Christ: in whom only we are baptized, and, to whom only we are thereby consecrated, & not to men. according to which comon and constant libertie of al Christians by baptisme, I did argue, that, so, in our ordination to any publike office in the church, we are consecrated to Christ and not to men: to be his servants, & not the servants of men. Otherwayes, our ordination should destroy the libertie of our baptisme: being baptized, first to Christ, & being ordained, next to men. and so shuld Christ be robbed of his inheritance, so dearly purchased, & we of our liberty also. Wherevpon, it doth clearly follow, that in deserting the minister of my ordination (beeing found a wolfe) and, so, cleaving stil to Christ, whose I am, I do not fal away from the prerogative of my calling: For, who did separat vs, Christ or the Pope? and to whose service were we separat, Christ his or the Popes? were we baptized the children of God; to be thereafter, ordained servants of the Pope? what doth your *Elymas* remarke here? or, because I but touched the argumēt, in a word, thinking it enough in so plain a matter, to point at the place, hath therefore, a Doctor of divinitie, mistaken my meaning; whereof no sensible christian could misse the perceptiō? Or, doth this perhaps offend him; that, where in ordination, subiection was professed & sworn to the Pope: yet I make the ordained to be no more sworn to the wil or appetit of the ordainer, then any minister baptizeth in his owne name? But, I was not cōparing the rituall action or outward forme of baptisme with that of ordination. But (with the Apostle) frō the liberty obtained & sealed vp to vs in baptisme, pleading the same in ordination also: the outward ministerie whereof maketh me no more servant to him who is minister thereof to me, then I was baptized in the name of the minister, but of the Lord. next, it is childish fallacie to reason frō the oath of subiection given to our ordainers in the matter of outward policy & governemēt, & for keeping decēt order

D in

in the house of God: to our spirituall seruitude and subiection of our consciences to the will and appetite of men. I let goe, that it is a fallacie also to reason from the ordinarie and subiection to him, to the minister of our ordination, who is not alwayes the ordained his ordinarie. In our reformed Churches, we give our oath of subiection to our ordinaries: for, wee know that the house of God is not the house of confusion, but of order: and that the spirits of Prophets, are subiect to Prophets. but, doth this mancipate either vs or our ministrie to their will or appetit? Thirdlie, I would aske, if your mā thinketh it all one thing to swear subiection to the Pope; and to be sworne or tied to his wil and appetit? I aske fourthly, if that oath of subiection to the Pope was essentiall to lawfull ordination; or, but accessorie? if essentiall, then for many hundreths of yeres in al the Church, almost, there was no lawfull ordination. yea, and the Pope him selfe could have no lawful ordination who can not, neither doeth swear subiection to him selfe. and, if it be not essentiall, but accessorie, then may both ordination consist without it, & the loosing of it annulleth not the substance of ordination, and the man, who holdeth ordination to be a sacrament (whose common nature is to have relation to the graces of God only, sealed vp or conferred to vs therby: and to serve for notes of our profession of these dueties we owe againe immediatly to God) he should know this also, that by making any oath, in ordination, given to man, to be an essentiall part thereof, hee maketh that man to be God, and that to be his sacrament & not the Lord his. finallie, I demand whither the oath be given, first, properlie, and principally, to the Pope: or, first, properly, and principally, to Christ? And, whither it be given to the Pope, absolutly, or but in Christ, as to his vicar and minister? If first, properly, and principally, to Christ, & to Christ only, absolutlie: and to the Pope but secundarielie, and in Christ (as I hope none dare deny: except they would, in plain termes, avouch this Pope to be that aduersarie exalting himself as God above al that is called God,

or worshipped) the, I aske, whither finding the Pope to be not Christ his vicar, but the vicar of Satan his throne; king of locusts, and head of apostasie, & therevpon, falling from him; if I have broken any oath given in my ordination? or, if my renūcing of his obedience (found a traitour) looseth my oath first, properly, principally, and absolutly made to Christ? or, if it annihilateth my cōsecration to his service only, in my ordination first & properly frō him, and only to him? whither we do iustly charge the Pope to be Antichrist or not; it is not here the question, but whither he being Antichrist by our doctrine, and wee therevpon deserting him to whose subiection we were sworne: if that annulleth our ordination.

I have bene the larger in this matter remarked by your man perceaving his chiefe endeavour bended against me there. whither he hath esteemed me, in that part, weakest: or if he hath felt himself assailed, there in the foudation of his strength: the peril of his invincible argumēt pricking him. for, except vpon the 6. 7. & 8. sections of my treatise, he neither vtereth any word, nor giveth any other signification of his meaning throw al, but that vpon the 28. section, he setteth this signe ✠. & that so sensibly as any may well perceave he was careful it should be seene, for shewing therewith my defect also signed thereby: & accordinglie I stirred my owne minde to find out what so notable a slippe that could bee, which hee had so singularly noted. But in my dulnes could see nothing, except that there perhaps he thought some occasion might be caught to calumniat, or that there, was ministred to him some matter of mirding. Which sort of wares, these men, in dealing with vs, are accustomed to give vs in steed of solide demonstrations. My wordes to which his signe looketh, are these: *for myne owne part, as in all sobernes and cleannes of heart, by the gift of G O D I have bene carefull to know the truth. So, was I never much curious to inquire of the particular st ate of our first mens callings. VVhich, whither it were ordinarie or extraordinarie, and that wholly or partly, in some men or in all: as it matte-*

reth litle or nothing (in so great and extraordinarie a work wrought by their ministrie, as is the discovery & conviction of Antichrist sitting masked in the temple) so is the disputation thereabout but idle and childish, &c. If vpon my assertion here (in the case so clearly put in my wordes) that disputation about calling is idle & childish: he would build vp this calumnie, that, absolutelie I misregard all respect of calling, and count absolutlie al disputation thereabout, idle & childish: he bewrayeth what spirit he is of: and, both my words here, and the whole tenour of my treatise wil answer for me. If he would skoffe, perhaps, at this: that confessing my self never to have bene much curious to inquire of the particular state of our first mens callings, &c. I shuld yet vndertake the defence of that which I cōfesse I know not. he sheweth him self, forsooth, to be a solide & serious disputer: who out of 29. sections of my book hath pycked out this great point against me. But, doth it follow, because I was not much curious to enquire that therefore I do not know the? do me never know ought, but which they thinke of such momēt as meriteth to be curiously inquired? because I esteemed it no material point, can I not therefore know it? doth it follow, that I have not sought to know it for other respects? Our aduersaries vanitie and perversenes make vs to seeke and know divers things: which for any fruit in them, otherways, we would never paine our selfs: but that for stopping their mouthes, and informing the simple against their deceit, we are forced, though with small delight, yet to digge in the dūghils of their durtie devises: so to make the stink of the knowen. because I have never bin much curious to know the particular state of our first mens callings; can I not therefore, possibly, know the cōmon case? or, can no man be able to defend our first mens callings, in cōmon; but he who hath curiously inquired, by whom, where, and in what particular forme every one singularly was ordained? it becōmeth one professing Divinitie, conscientiously and gravely to conferre for edification, & not, for seducing simple soules, either sophistically, to disput, or childishly, to dally, to his owne disgrace. What is this to the matter in hande; that,

for,

forsooth, I am ignorant of our first mens callings? Or what advantage hath he even in the confession of my ignorāce? If, how litle soever my care or curiositie hath ben to know that matter: yet, in this my careles ignorance, I have said so much for our callings: as (howsoever they would appeare to vilipend it) may make them not only carefull and curious, but even perplexedly anxious also for their owne credit: who alwayes, & everie where, vantly & vainly gloried, that we were all mad dumbe in the matter of our callings. And albeit I know, that, according to their manner, they will make no end of boasting and altercation: (wherein, I mind not, by the grace of God, to be so badly busied, as to keep a part with them) yet I may boldly affirme: barke, at it as they please, that yet they shall never be able to bring downe or, by sound and solide reason to shake any one ground laid down in that treatise. Wherein I have shewed the bow of our callings so doubly & strong stringed with two stringes: as either of which they shall never be able to cut with all their cunning.

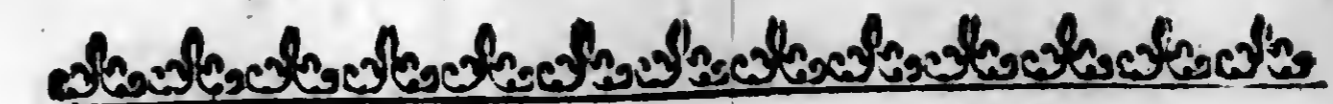
I could have, perhaps, coniectured (as I know somewhat the manner and meaninges of these men) what furder hee would particularly have said by his other draughts which he hath drawn frequently and only on the 7. & 8. sections. but having cleared the maine point, I will not dally impertinently with him; or struggle with mine own shadow. as even of this, I have here done, he may perhaps say: and you, even therefore, esteeme it true. but, I am sure, I have either mett with his minde; or then hee shall not bee able to render any other such reason of his challenge, which shall not bee found as little, or lesse to his credit. And when ever his dumb draughts are made speaking lines, vpon the litle I have lookt in them, I dare give my worde, that they shall bewray weaknes of sense, defect of sinceritie, or fraudulent shifting of the questiō. Now, as my treatise was written, but for infotmation of modest minds and neither for any who will not be cured, neither yet to moove or to maintain iangling with any (an exercise both fruitles & evill beleeving Christians) so, now, for ought

your

your man could either have said or signed I would not have interchanged one lyne with him. I know what is the efficacie of errour, and bewitching force of the cuppe of forniation in refractary seducers. I know that not onely the blind leaders of the blind, but even such as are joyned to their Idoles are to be let alone. And that such as would appeare to aske counsell of a Prophet, having set vp their Idols in their hearts, & having put the stumbling bloke of their iniquity before their eies: the Lord wil eve, in iustice answer the according to the multitude of their Idols. But these pages ar to you: in remembrance of my offer once made you: if I should find any assurance of a syncere disposition, in al singlenes, & laying a syde preiudice, that you would vprightly heare and learne: and, with an vnpartial heart, try & ponder both parts: giving vs the one eare and alike attention: with such other signes of indifferent affectiō, as might assure vs of halfe barr and equall bench in the seat of your iudgement: and so much the more, as you have these yeeres past given vs evidences of a heart quite alienated from vs, and, as wee plead, from the truth also. And, albeit, as yet, we have gotten of you small or no tokens of any such intention: yet, I would not leaue you this to say, that I had failed you promise at the first. as neither (if I can yet see your mynd sincerely, carefully, and humbly set for resolution) wil I in this sort, or any other kynd of paines, wearie to doe you pleasure according to my power, in Christ. But, if either you, or any other lust to be contentious, wee have no such manner, neither the Church of God. Now, God even the Father of our Lord Iesus Christ, according to his good pleasure & aboudantly rich grace, graunt vs that our love may more and more abound in knowledge and all spirituall sense, whereby we may be able to discern things that differ: and, prooving all, to hold that which is good: that wee may be syncere, and without offence till the day of Christ.

Yours in Christ

P. FORBES, of Coirse.



A SHORT
DISCOVERIE OF THE
ADVERSARIE HIS DOTTAGE,
IN HIS IMPERTINENT AND
ridiculously deceitfull demaunds.



THAT thou mayest perceave (Christian Reader) how foolish & fruitles a labour it is to dispute with these men. When their pamphlet against our callings, which stirred me to defence, was put abroad: it was backed by the applauders thereof, with insolent bragg that no answer either would or could possibly be given it: & that, though twenty answers were made thereto, yet they should all be refelled with als many sound replies. Herevpon, at the intreaty of some well affected brethren (least the hearts of our weake ones should be dismayed) I was mooved to writ my treatise of defence: whereof a copy falling in the adversarie his handes (and that without my knowledge and against my purpose, who, hating contention, framed my paines onely for resolution of modest minds) I heard divers and daylie surmises from them, that my treatise would be in short tyme solidly refuted. And, I, accordingly, more expecting what a traveling mountaine would bring foorth, then mynding any reply thereto: at last my copy returned to me carying such notes of a censuring penne as occasioned my epistle to a recusant. Wherevpon their boast of refutation still waxing, and I thereby, expecting some what more then in end to find but a ridiculous mouse: were brought to me, at length,
after

after many weekes from the partie, and delivered with no small circumstance, forsooth, and earnest protestation of an answer in writ, these ensuing lines.

It is to be demanded of the ministerie, for the true resolution of a Christian soule, which if they resolve not, wee will account them, &c.

Seeing the Ministers of Scotland graunts the church of Rome to have been once the true Church of Christ, wee desire them to shew in what yeare of God shee made first defection from the true religion, and by whom shee was condemned for haresie. Likewayes, wee desire to know the names of these who since the Church of Rome fell from the trueth, hes continually from time to time, and age to age professed this religion in all substantiall pointes of doctrine as they presently professe, whose doctrine and writings in all pointes of religion, they will advow and byde by.

Now consider (good Reader) what either pitifull ignorance, or rather poysonable perversnes of an impudently evill conscience these demaundes bewray most evidentlie. Our disputation was about the lawfulness, or vnlawfulness of our Pastorall callings. This they by their treatise laboured to evince: I by my defence pleaded the other. In this our litis-contestation, partly by dumbe, partlie by speaking signes and draughtes set by them on the margent, or drawen betwixt the lines of my booke, they sought, at first, that it might seeme they had somewhat to say against me. Therevpon, in my epistle to a Recusant, I sustained my point. Now, in steed of replying ought, either for confirming their owne, or impugning my part of our debated matter, the question is, (whither impudently or ignorantly) altered: and, from the institut point of our vocation, like slipperie Iles, they slyde backe to new demaundes of our doctrine. Is this, I pray you, to dispute, or to dallie? Are these the fresh fyrie edged schoolmen arrived lately, and with so great expectation of working wonders, from Paris, Lovan, Rhems, & Rome; shaping, shooting,

ting, and stopping men through with syllogismes, who neither, can propoune ought, or sustaine to heare any answer but in *forma & figura*; that nowe they forget not only all forme and figure, but therewith, all both mense and sense also, in so shamelesly shifting the question, & casting in, kowardly, a kard of another kynd? why remembered they not their owne offer so often and confidently made vs by worde, write and printe; that if we could but once cleare the lawfulness of our callings, they would, without more adoe or furder disputation about heads of doctrine, give vs their handes? For our vocation I have said somewhat against their obiections in my Treatise of defence. and, againe, in my epistle to a recusant, I have replied to their censuring notes. If I have cleared the point, why remember they not their covenant? If I have not, yet why, in place of refelling my argumentes and strengthening their owne point, am I deceitfully drawen away from the question in hand; by newe and impertinent demands of a different matter? and yet if in this their shameles shifting, there were, in them, any one spunke of sinceritie, I could even gladly bee drawen to follow them. for that, I confesse, it is a much more sure way from truth of doctrine to establish lawfulness of vocation, then, vpon the slipperie ground of outward ordinary calling, to build a warrant of doctrine.

But consider, I pray you, first, the ingenuitie of the demaunder, in the substance of his demaunds: and, next his equitableness, in his prescribed rules. wee are desired (in summe) to evince that the Church of Rome hath made apostasie from the truth: and, therewith, to cleare that our doctrine is the veritie of God. But, (shameles men) what have we bene doing, these more then a hundreth yeares agoe, but filling the world with volumes; whereby wee have so plainly discovered their abominations, and verified the truth of our Doctrine; as wearied with contesting therabout, or rather vexed with their cleare convincing power of light, they were faine to cast vp all either

disputation, & come in end as to their last refuge, to quarrell our vocation? the lawfulness whereof, when, they vpon we have stablished against all their cavillations, they leape now back, & of new again intend accusation against our doctrine. what is this else, but (as children, in their sporting, childishly practise and more childishly speak) to play titbore tatbore with vs?

Now, as he hath forgotten all shame in so childish shifting the question, so, by his limitations laid down to vs (I know not by what law) how to answer him in both the points demanded, he exponeth plainly to the perception of any sensible Reader, what sound mind he hath & what equitableness is in his dealing with vs. First, for evincing the apostasie of the church of Rome, we must take this law of the demander: that in so farre as the Church of Rome was once the true Church of Christ, we must, therefore, condescend what yeare of God shee made first defection, and by whom (accordingly) shee was condemned of Hæresie. Reasonable men, indeed. And yet their companions in spirit, pretended in als bad a cause, some more equitie: *Ve have a law* (said they) & *by this law he ought to die.* Our adversaries, neither having nor so much as pretending any stable law against vs, and therefore in an evill conscience shunning all right lawes of examination: they wil (in no small modestie forsooth) set downe rules of their owne braine, whereby they will have both them selves and vs tryed.

But, heerein, first, I can not but greatly muze, whither foolishlie or fraudfullie the demander hath fallen vpon so either an improper or so presumptuous a maner of speech, as, indefinitely and absolutie, to call the Church of Rome the true Church of Christ. that, consequently, all other churches may either bee secluded from this title, or bee compelled to come in vnder the name of the church of Rome. Neither doe I so much muze hereon, for any doubt I have of the Demander his owne meaning (for I know how blasphemouslie bold they are, if not to mende the magnificent, yet to carve carelesslie at the Creed, by adding Roma-

nam

nam to Sathan Ecclesiam Catholicam: thus foreing all, if not to receave the character, yet at least the name or number of the beast; but that he proponeth this as a point graüted by vs. I admire his impudencie: for, of the church of Rome; before shee became a harlot, we confesse that shee was a true church of Christ: or one of his true churches: or a true part of that his true church which is but one. but to intitule any particular Church, absolutly and indefinitely, with the name of the true Church of Christ, it is an insolent speech, and not according to the stile of holy scripture, which addeth alwayes some distinguishing designation, as the Church which is at Rome: in Judea: in Corinth: of Galatia: of Ephesus, Smirna, Pergamus, &c. As for the church of Rome, at length, becoming not only a harlot, but also the mother of whoordomes in all the earth, in which respect only it was that all commonlie therein did take her name; wee deny her, so, to bee either the true Church of Christ, or anie true part thereof; but the Synagogue of Sathan and an abominable Whoore, borne vp and advanced by a blasphemous and bloody beast. howsoever, all the while, vnder and within his vsurpation (even where Satan his throne was) the true Church of God long dwelt shrudded and suffered to live vnder the name and number of the beast, yet free alwayes from his character. but, least I seeme over narrowlie to sift syllables, I passe this there, whither ignorant or arrogant, maner of speaking.

For proving the church of Rome to have made apostasie from truth, we must, by our adversaries iniunctions, condescend vpon the yere of God, wherein she first made defection: and who they were that, therevpon, even then, convinced her of hæresie. and shall this then serve to exime her or any other church from the blot of defection or hæresie in all time thereafter; and make all whatsoever shee holdeth to be vndoubted truth, if the first houre and firste degrees of her apostasie have escaped a publike note? or howsoever noted, if yet shee hath not bene publickely condemned of hæresie, or howsoever, both noted

E 2

and

Revel. 17.5

A DISCOVERY OF THEIR

and condemned, yet if no publike record thereof be extant to future ages? shall any long space of time iustifie waxing and obtaining error? or is there any such prescription against truth, but that, *jure postliminij* at least, it may alwayes pleade iustly for reposition? I leave, here, to the vpright consideration of any indifferent minde, what true confidence these men can have of their owne cause, who prescribe such limitations; and, being challenged of sacrilegious guiltines, will offer themselves no otherwayes to tryall: then, as if a cunning and long covered Thiefe: ratched with innumerable fangges, and having all his houses stuffed with stolen wares, yet should partly protest, that in so farre as he had bene once honest, and of all men accounted so: hee ought therefore to be reputed so still, notwithstanding of any thing found by him, except it may bee cleared, what houre of his lyfe he did first begin to steale, in what place, and from what persones, and therewithall; who had even then convinced and condemned him for a Thiefe. Or as if a subtile and long dissembling harlot, discovered at last, to have opened her feet to all that passe by the way, should yet pleade, that, in so farre as she was once a virgin, and had long retained the reputation of an honest and chaste woman, shee ought therefore, to be esteemed so still: except it be plainly proved against her, what time, first, shee became lascivious, and when, where, and who did first presse the teats of her virginie: and therewith also who even then vpon the point had cleared and convinced her to be a Harlot. and, thus, the greatest Thiefe in the world might pannel without perill: and the most arrant whoore yet impudently wipe her mouth and say she had committed no iniquitie. He were an impudent fellow who selling rotten and corrupted Wines, yet would boldly affirme them to be freshe and healthsome, because that once they had bene recent and good; neither could any man precisely point to him the houre when they became first purified, or produce any who, at that instant, had condemned them for such.

Wee:

PERVERS DECEIT.

We know that putrifaction cometh not at once: but that wine, after that it have loosed som of the colour, yet it will retaine taste: and after that both colour and taste are a little changed, yet while better is not comonly to bee had, it will be drunk of and passe for wine. Which, notwithstanding, when it hath not only becom aigre, but so rotten also, as it can neither be couëted wine nor serve for vineger, may then not only be condemned as reprobate, but even iustly bee cast out as not only improfitable but also noysome and pestilent. We know by scripture and agreeable experiëce, that the course of iniquitie is a mysterie which Sathan even in the Apostolike times and thenceforward was a hatching; first by vnperceptible, & next by perceptible, but either not well adverted or not, duellie regarded degrees, till cunningly and covertly at length, in all effectualnes of deepe deceit vnder faire pretences, and from small, and (as appeared) not intolerable beginnings, Antichrist vnder pretence of the Lambe his hornes, obtained a throne even in the temple: and, by proude pretence of Propheticall authoritie, was so borne out in that vsurpation, as, a long time, the true church dwelling even where Sathan his throne was, and, even there, keeping the name of God, yet had this piece of weaknes, that they tolerated spirituall fornication: Neither that only in the first degree of subtile insinuation thereof, as by *Balaam*, but even when together with Propheticall pretence, cruell and bloodie tyrannie, as of *Iezabel*, was conioyned to maintaine & advance Idolatrie. as, by the states of *Pergamus* and *Thyatira*, true types of those times is most cleare: and as, both in my treatise of defence, and in my commentarie on the Revelation I have so clearely shewed, as, if the demander were not either Pitifullie ignorant, or perverslie refractarie, might have kepted him from foming out thus his owne shame by so ridiculous demaundes. When almost all and everie particular point of doctrine wherewith we charge the church of Rome, are well considered: they will bee found either of late invention, or then with time and by

2 Thes. 2. 7

Revel. 13.

Revel. 2.

E 3.

degrees

degrees to have growen vp to capitall prevarications; and that from partly, so laudable, partly, so plausible, partly, so tolerable, partly, so smal and insensible beginnings; as, to men either not so circumspect as to perceave, or of a more peaceable disposition then to contend about everie thing, gave not, as they thought, at first great occasion of contesting: albeit misliking divers things which for regarde of the Churches peace they tolerated. Which men if they had but once imagined whereto, by tyme, Sathan his craft and man his vanity would have brought things, they had vndoubtedly resisted the verie smallest beginnings even to the bloode. Who, but, a stranger in Church storie and writings of the Fathers, knoweth not, that, albeit some of the, through deceit of Philosophie did flyde vpon some fonde fantasies of Purgatorie; yet their opinions thereof at first were als farre from such a Purgatorie as thereafter and now the Church of Rome defendeth, as the Romanes make their Purgatorie to bee different from hell? Who knoweth not also, that it was then with such freedome of iudgement, as of a thing not much mattering what any did esteeme thereof; that *Augustin* (who misliked it) yet in his accustomed modestie, speaking thereof, sayth no more but *non valide coarguo, forsitan verum est?* Would *Augustin* have so spoken of such an article of faith, as vnder paine of eternal flammes must be believed, and for denying of which fantastike fyre, the Romanists have made so many thousands to feele, here, the cruel flames of reall burning? If that Godly Father had thought that ever any could have so impudently vsurped as to impose so tyrannicall a yoake of bondage on the consciences of Christians; he had altered, I warrant you, his stile to *valide coarguo*, and, *est verique falsissimum.*

Now, as this forged flame of a pretended Purgatorie, in course of time, through Sathan his bellowes, waxed hotter and hotter: who knoweth not, that, therewith also the doctrine of mens merits, of workes of supererogation, of humane satisfactions, of indulgences, and the rest of

that

that sacrilegious *συσωμα* set vp in contumelie of the crosse of Christ, did also more and more prevail and take place, *Revel. 9.* through the craft of these locustes, who for their owne gaine, like scorpions, did sting men of the wordle with a paine lesse tolerable the death? Auricular confession though it was of anicient vse: yet, who but ignorants know not, that the practise thereof in primitive tymes was free? Yea and so free, that *Nectarius* an orthodox and highly commended Bishop of *Constantinople*, did abrogate al vse thereof, as greatly offensive in the Easterne Churches. Would (I pray you) so godly and approoved a Father have discharged that without which can bee no salvation or remission of sinnes comitted after baptisme? Or albeit he might have erred herein, yet would al the Easterne Churches have so lightly subscribed to such an heresie? And howsoever both he and the Easterne churches with him might have fallen so loundly, yet would all the Westerne Churches and the Bishoppes of Rome (who otherwayes were, in a prapostorous emulation, more then ready enough oft tymes to pry in and carpe at the defects of that seat) have not only beene silent, at so sacrilegious a derogation of the faith; but also have kepted still communion with *Nectarius* and the Easterne Churches? Can the Romanistes produce any law, imposing privat confession before the Pontificallitie of *Innocentius* the third; who was in succession the 183. Bishop of Rome? Who knoweth the date of the Counsell of *Latran*; but can well enough calcull what tyme, first, any Canon of auricular confession was enacted? A laudable and loving practise of the primitive Church in the commemoration of Martyres, and (according to both the expediency, & some tymes, the necessitie of these dayes) the assembling and exercising of GOD his worship at their sepulchres: and the godly care, which, against the feritie of beastly persecuters, was had of their funeralles and collecting of their dissipated relicts; to how, not only a superstitious dottage, but even to how detestable an Idolatrie, tyme, by Sathan his subtiltie, made it to degener

in

in the worship not only of creatures, but even of carions, miserable experience hath proved. The Fathers, in a posterous geale and piece of carnall wisdom, seeking to abrogate all memorie of Heathenisme, and finding how difficill a thing it was to reduce superstitious people from a long and plausible custome of eyills, they turned all the solemne rites and festivities of tymes and places dedicated and practized in the worship of Heathen Idolls, to the celebration of the memorie and honour of saints. Thus (as blind *Steuchus* foolishly glorieth of Satan his subtil successe in the mysterie of iniquitie) *Omnia Prophana Sacra profecta sunt, & ritus profani ceperunt esse ritus sacri, &c.* and, by time, through Satan his sleight working by the superstitious humours of vaine men, what was gained hereby, but that with interchange of Idolls, the Idolatrie abode no lesse abominable then before? The execrable erecting and adoratiō of Images (against plaine scripture, expresse judgement of the Fathers, and cleare Canons of orthodox Counsell) of what time it was, the terrible Tragedies stirred vp thereabout, and the proud and respectles renting of the Church of Christ have left vs too lamentable recordes. If all the Fathers who lived even many hundredths of yeares after Christ, were presentlie reduced to life, & did heare what a stirre is made in the world nowe about trāssubstantiation, would they not all start at once, astonied at so strange a sound? and even bee greatly amazed what monstrous meaning vnder so prodigious a word could be implied? What would these holy Fathers (who if in any other, have most plainly left their minde in that point) think of the doctrine which now the church of Rome holdeth of the sacred Supper? When even the author of the glosse on the Decretal: albeit him self plunged in a hudge measure of prevayling darknes, yet did so farre skunner at the portētous wordes prescribed by Pope *Nicolaus* to *Berengarius* (who, as they have given out of him, whither fallie, or that fleeing, one extremitie hee did fall perhaps too farre to the other, did think too slenderly, and

Pro donat.
Constant.
cont. Vallā.

speake

(speake to warshly of that sacrament) that hee exclaimeth no small perill to be in them of breeding a worse haresie then was that of *Berengarius*? Who is so childish as to be ignorant how lately and how audaciously, in an advowed contempt of the Lord his institution, and of all ancient and pure practise of the primitive church, the sacred supper was mutilated, and the people proudly & profanely prohibited all vse of the commanded cuppe? Now in these two points, whereby the Apostle designeth the devilish doctours of later times, who knoweth not what libertie both is left to christians in the written word, and was also long practised in the primitive Church? and how that voluntarie abstinence in both kindes: first to hyperbolically praised; next, too superstitiously admired; albeit no way necessarily required, yet brought men and woemen by time to delite too much in wil-worshippe; and vainly, to become votaries of more then either the Lord required at their handes, or they were able to performe? And Satan thus in end tooke advantage, by his hypocriticall doctours, to the overthrow of all christian libertie; to lay on importable burdens on the consciences of men. Single lyfe, though by some Fathers (too full of their owne sense) it was over farre extolled, even with the contumelious reproaching of that holy bande, which the Lord him selfe first instituted, & that even before sinne came in the world: which by his presēce in the flesh he both countenanced & graced: and which by his Apostle he calleth honorable in al persons: yet was it long ere Satā durst be so impudent as, vnder any hypocriticall pretence of holynes, by the vicar of his throne to open so plainly his Dragon his mouth, as to come to *καλύειν* and *κελεύειν*. Which vsurpation how late it was, the miserable vexation of manie churches, & of these in this our Iland in speciall, for constant withstanding: and at last, this yoake of bondage not willingly receaved, but violētly imposed, can wel enough verifie. Now, withall, how cunninglie and by what degrees, for advancing, strengthening, and maintaining of all these errors, the vicar of Satan his throne vnder pretence of

1. Tim. 4.

Gen. 2.
Iohn. 2.
Heb. 13. 4.

1. Tim. 4. 3

F

the

the Lamb his hornes, ascended (as Gregory speaketh) *culmen singularitatis*, it hath bene a thousand tymes more then manifestly shewed. And yet in a silly shift, God wot, our adversarie summoneth vs, and that, foresooth, with certification, to shew the how, *tanquam vomere tusco. Erutus ille Tages, repente doctus in ipso nascendi articulo.* so, the church of Rome hath, in one instat made defection: and even in that point, hath bene not only pointed at, but also painted out as hæreticall. But, vainly & impertinently (which once to think were execrable impiety) had Antichrist his arising and worke of iniquity beene of the holy Ghost named a mystery, wherein Sathan in all deceaveableness of vnrighteousnes should bring on such a common apostasie, as whereby his vicar his throne should be erected even in the Church, and who in his owne tyme should be discovered: if the first degrees thereof had beene not onely exposed to common perception, but noted also: neither this only but also publikely condemned of hæresie. And what will you doe then with these men who will admit no other rules of disputation and examination; but which are plainly repugnant to all the clearly foretold and fallen out course of GOD his wyse dispensation in the case of his Church, and of her condition accordingly?

Now, how equitabile our adversaries are in their owne case (that they will, foresooth, be content to be tryed by a rule of their owne appointing) so reasonable they shew themselves towards vs in admitting vs to the defence of our doctrine, but so, as wee must take also from them the law of examination: Namely, that they will accept no defence of vs except we designe the particular persons, who from age to age have holden the same doctrine which we professe, and that in all the substantiall points thereof, and whose writings in all points of religion wee will advow and byde at. And is it so indeed, that we have not a more certain rule of truth; then what from age to age men may be cleared to have holden? Or, rather, are not all ages, and all men in all ages, and all and whatsoever opinions of whatsoever men in any age, to be reduced to exami-

examination by that stable truth and everlasting Gospell which Christ and his Apostles first preached, and thereafter, by the will of God, (as sayeth Irenæus) did put in writ, to remain for ever, the constant ground and rule of our faith? Shall this invariable and inviolable truth of God be subiect vnto men; or men vnto it? And, though all men were liars, shall therefore the truth of God faile? Shal tyme so strengthen error, as, what from the beginning was invalid, any length of dayes shall make it good? The Lord himselfe being accused (as we are now) of transgressing the tradition of the Fathers, answered that in vaine they worship God, who teach for doctrines the traditions of men: and against most inveterat, strongly authorized, and obtaining errors, hee opposed this one reason that it was not so from the beginning. The most approved amongst the Fathers have taught vs, that, for warrant of faith, we have neither to rely vpon what they themselves, or what the Fathers who were before them have said, but vpon that which Christ and his Apostles who were before all have delivered. Antiquity I confesse, were a great argument for truth, if Sathan had not beene a lier from the beginning. And yet the adversarie is so ridiculous as to demaund vs what men they are, whose doctrine and writings in all points of religion wee will advow and byde at. But miserable men, is there an option left vs, or any who will not perish in blindnes, to make a choise to whose doctrine and writings in all points of religion wee will betake vs? Hath the Lord left vs so incertain what to flee or follow? We are not to advow or byde at any either doctrine or writings as vndoubted truth, but what in the sacred scriptures is set downe. All other whither doctrine or writings of whatsoever men and in whatsoever age, wee advow and byde at but so far as they are consonant to that. So as if an Angell from heaven preach any other Gospell, let him be *anathema. Eis solis Scripturarum libris qui iam Canonici appellantur* (sayeth Augustin) *didici hunc timorem honoremque deferre, vt nullum eorum authorem scribendo aliquid errasse firmiter credam.*

*Lib. 1. in
prefat.*

Math. 23. 9.

Math. 23. 8.

Epist. 19. ad

Hieronym.

which words

are insert in

the decretals

distinct.

can. 10. 10.

And a little after. *Alios autem ita lego ut quanta libet sanctitate doctrinaq; prepolleant, non ideo verum putem quia ipsi ita censerunt, sed quia mihi, vel per illos auctores canonicos, vel probabili ratione, quod a vero non abhorreat, persuadere potuerunt.* That is, onely to these bookes, of Scripture, which are called Canonik, have I learned to yeeld this feare and honour, that I firme-ly believe no Author of them to have erred ought in writings. As for others I so read them, as, how excellent-ly soever holy or learned they be, yet I thinke not ought to bee, therefore, true, because they have thought so, but because either by these Canonikall authors, or, by probable reason they were able to perswade me that which doth not abhorre from truth. And have we not more then a thousand times evinced evidently that we professe & maintaine no other doctrine, then that which Christ & his Apostles first taught by word, & therafter left vs in register for a stable and vndoubted rule to all succeeding ages: & which, in despyt of Satan, albeit busily advancing the mysterie of iniquitie, yet was commonly holden in the Church more then three hundred yeeres thereafter? And, which, howsoever by prevayling darknes of the bottomles pitt, it was so farre, at length, eclipsed, as Sathan obtayned a throne even in the Temple of God, yet was, all the tyme of that prevayling error, the true both light and life of these, who dwelling even where Sathan his throne was, and albeit in weaknes tolerating spirituall fornication, yet kepted the name of God, & lived & reigned with him a 1000. yeeres not receaving the beast his character: albeit lurking vnder the shadow of his name or number: & which, from vnder that overwhelming deluge of darknes, hath broke forth againe now three hundred yeeres agoe, and that by degrees (prayed bee God) so clearly and powerfully, to the convincing and dispelling therof, as it maketh the recurelesse characterized followers of the beast to gnaw their tounge for sorrow & blaspheme bitterly. Our adversaries, in this their demaund are no lesse ridiculous, the were either a senseles foole, or a perverse jangler, who, the sunne arising bright in the morning,

Revel. 20.

ning, yet because, soone after, it is by degrees so lapped vp in clouddes and mist as it is not seene of men in the earth, till that, some houres before even, breaking out againe clearly, & dispelling all that overshadowing darknes, it lighten of new the earth, would, therefore, with pertinacie plead that the sunne thus wrestling out from vnder that overvailing cloud, were not the true sunne which in the morning had shyned, but some counterfait and never before seene Comet: because, foresooth, their eies had not all the minuts of the day sensibly seene the shyning body and particular progres of it. But, poor Idiots, the sunne hath such a soveraine and singular both light and heat, as, though all the dolts in the worlde would disclaime it, yet wil evince it, to be alwayes one and the same: and, albeit long covered and vnperceaved in common, yet that, all the while, it still so shyned, as howsoever in all *Egypt* was palpable darknes, yet, in *Gosben* was cleare and comfortable light.

Exod. 10.

23.

In my treatise of defence and 19. section thereof, answering this same obiection, I alledged, that as divers of our men had done, so I might bring faire Catalogues of men who in former ages had holden the truth & heavenly lamented the prevayling corruptions of their tymes. But I gave, there, divers and good reasons why neither ought that iustly bee required of vs, neither we bee so foolish as to divert with our adversaries to so vnnecessary an altercation. And, long before, in my commentarie vpon the 14. Chap. of the Revelation, I shewed, how, to answer the adversarie ought hereto, were but vainly to hale the coard of contention with men whose mouthes wee might stoppe by more sure and evident arguments. And yet the adversarie (in a good conscience I warrant you, of a iust cause) will admit, now, no rule whereby to examine vs, but which hee knew verie well that, before any demande from him, I had, for good reasons, reiected: and he is so extreemly impudent heerein, as not onely without refelling any of my reasons, he still vrgeth it: but fearing also what herein I might verie well performe if I pleased to answer a foole to his follie, and so

F 3

prove

proove a foole with him: that, wherto I refused to answer, being proponed evē in a large case, he reponeth to me now with such strict limitations, as any sensible Reader may evidently perceave, he hath fore-castten his evasions how to escape taking. And for this it is that, forsooth, we must show who frō age to age not onley held, but also *professed* the same Religion, and that in all substantiall points. And whose writings, in all *points* wee will advow and byde at. Heere, hee hath prepared to him selfe exceptions against any whom hee thinketh that, in those most corrupted times, wee can produce against him. First, if hee hath not openly avowed and professed: next, if hee hath not professed all the substantiall points which wee holde. Thirdly, if we advow not and byde at al whatsoever they have written in all and any point of Religion. Sweet, indeed, and sounde hearted disputers. By this law laide downe to vs by these equitable men, not only shall they serve vs for no witnesses who through ignorance or infirmitie, or common errour in the tyme have impinged, perhaps, in some points, but even their silence or want of a remaining record behinde them, in anie one point professed by vs, shall get them casten. But (which before I have shewed) as all evils did not arise at once, neither, at firste to such degree as where fore men would be soone caried to open contestation: so (albeit in a common vse and prevayling practise, yet before any tyrannicall yoake was imposed on consciences, by enforcing lawes) while a libertie was left to men of holding them selves pure, and keeping the name of GOD, they were loath, with evident hazard, to contende against evill so subtilly insinuated, and by pretence of Propheticall authoritie, so arrogantly advanced. A weaknes, I confesse, in them, but such as the holy Ghost hath clearly foretolde vs should befall even his true and faithfull Church, dwelling where Sathan his throne was. And, which, the more the mysterie of iniquitie wrought on, was the lesse wonderfull: in regarde of the tyrānicall vsurpation, whereby no libertie was left (without certaine peril) of anie open opposition: or, if, of open profession, yet not of publishing

in

in writte: or, if of this, yet not of preserving any recorde thereof to the posteritie.

Now, besides this, what marvaill, in such a common apostasie, and ecclipse of all true light, though even these good and godly men (who both mourned for it, and in the middes of it kepted the name of God, holding the substantiall foundation of salvation) were some what tainted in many thinges with the contagion of the tyme? Whither that thorough defect of knowledge they were imprudentlie miscaried in some points, or, rather through defect of courage, they tolerated what otherwayes they would never have approved. Whose weaknes, heerein, albeit the holy Ghost taxeth, yet hath hee, indulgently, covered it vnder the lappe of his garment. *Augustin*, whyle some tolerable estate of a Church still remayned, yet heavilie, regraieth, that even in his time the Church of God (which her Lord will have to bee free) was so burdened with multitude of superfluous and superstitious ceremonies, as the state of the Iewes, vnder their Pedagogie was more tolerable. In the succeeding ages, the evill had so farre waxed, as, in consideration of the great corruption, *Gregorie* the first Bishop of Rome, did not sticke to affirme (and truely) that, *Antichristus, qui appellationem sibi vindicabit vniversalis Episcopi, even pro foribus est: and that, quod dici nefas est, Sacerdotum exercitus paratus est ad affectandum eum.* *Bernard*, whose groanes and lamentations did meete almost, with the height of Antichristian vsurpation, albeit, for such a measure both of learning and holynes as was rare in so corrupt a tyme, hee was so reverend as gave him more freedom of taxing common corruption, then would have bene tolerated in an other; yet, by his tumerous stile, he sheweth, clearly, that, as evils were mounted to a great height, so, was any liberty of rebuke extremely dangerous. To the Bishop of Rome he writeth thus: *inter hec, tu pastor procedis multo & precioso circūdatu auro. Si auderē dicere demonum magis quā ovium pascea haec. Scilicet sic facitabat Petrus, sic Paulus ludebat: & murmur loquor & querimoniam omnium Ecclesiarum.* And *facitis hoc quia potestis, sed vtrum debeat, questio est.*

*Epist. 119.
ad Ianas.*

*lib. 4 epi. 34
& epist. 38.*

*Ad Eugen.
Pap. de cons.
fid.*

And

A DISCOVERIE OF THEIR

And, that no man thinke he taxeth the particular vices of one man, these are also his wordes: *à te tamen mos iste vel potius mors ista non venit, vitiam in te desinat.* Consider, I pray you, how timerouslie even the most free speaker, in his tyme, steppeth to talke of that, which albeit it was *murmur & quarimonia omnium ecclesiarum*, yet is he faine to vse this preface. *Si auderem dicere.* and, *utrum debeatis questio est.* And yet, least, even thus, hee should have too much irritated, he behooved to sweeten his harde speeches with this syrope *à te tamen mos iste non venit.* Soone after these times men begā not only to see the Bishop of Rome a corrupted Bishop, but also to suspect him a Traitour: and not so much look that, by him, any reformatiō should come, as to dispaire that he could be cured: till at last, the eyes of some (through the little booke sweetly swallowed and reid applied) were opened to see him, and confidently to cal him the beast of the Dragon his throne and authority. The adversarie forecasting with himselfe what, in this case we might be able to alledge against him, hath tymouslie, in his demaunds, builded to him selfe backdores, whereby if we would shew *murmur & quarimonia omnium ecclesiarum*, he shal start out at the postern of opē profession, and that of all substantial points. If we bring Gregory or Bernard, or other such: then, some particular defectes of these godly mē (which both the Lord hath mercifully passed by and we also would charitably cover) are narrowlie fitted out & cast in our teeth, to deprive vs of al their good. so as, except by his forlaid rule, wee advow and byd at all whatsoever they have written, they must stande vs for no witnesses. But, herein, a needles fear hath made my adversarie vnnecessarily to bewray himself how small either confidence or good conscience he hath in the matter which he maintaineth. For, I was never purposed to dally with him in this kind; or to be drawn deceitfully by him from sure & solid grounds, to divert foolishly to so wyde and vain a field of endles altercatiō. We know assuredly, that God, alwayes had a number who kepted his name and leived his life not only in the Primitive & most pure times while the woman

Revel. 10.
and 11.

was

PARVUS DIERUM.

was yet cloathed with the Sun, Revel. 12. and even there- after also when corruption came on in such degrees, as the third of al green thing in earth, the third of the sea & things therein, the third of fountaines and rivers, the third of Sun, Moone, starres, day & night, was smitten: Neither only now againe, in the reviving light of the Gospell since the first of three Angels break out through the midds of heaven with the everlasting gospel, Revel. 14. (whereby the Sun, by degrees, wresting out fro vnder that darknes, hath now at last lightened al the earth with the glorie thereof) but that eve in those mid and most miserable times, wherein Sūne and aire were totally eclipsed by the smooke of the bottomles pitt, and all the earth followed the beast, yet still also God had a number sealed: and, that, howsoever (in cōmon) they were so farreither in simplicitie abused, or by fear dimayed, as to tolerate spirituall fornication, and to receive the name or number of the beast; yet, they kepted the name of the Lambe his father, and never received the beast his character. of whose murmurings and regrets (in despite of all repressing and suppressing tyrannie) we could bring, & divers of vs have more then once brought such instāces from storie, as may confirme any cleane hearted man that, both sparkles of true light remained and many also were inlightened and lived thereby even while Antichrist by prevayling darknes appeared to obtaine all. But, to bee drawn childishlie to answer our adversaries heerein according to their perverse minde, and prescriptions & limitations, impudently, against al law and reason, and in an evidencie of an evill and self-accusing conscience, laid down vnto vs, it were not only to answer a foole to his foolishnes, and so to become a foole with him: but it were even to discredit that vndoubted truth which we professe: by labouring to prove such a case as is flat contrarie to the clearly foretold course, both of God his wise dispensation, and (by his permission) of Sathan his subtil dealing in the mysterie of iniquitie waxing, obtayning, discovered, and overthrowen. The holy Ghost hath so clearly foretold both the case, and par-

Revel. 8.

Revel. 18.

Revel. 19.
and 20.

G

particular

particular course, as, either our adversaries ignorance is miserable, or their perversnes abominable. Wee are forwarned of such an Apostasie as whereby Antichrist shall sit Lieutenant of the Dragon his throne, even in the Church of God (as even *Augustin* inclineth to interpret.) In this vsurpation wee are forwarned that G O D should still have a Church dwelling even where Satan his throne was: but with this note of infirmitie, that, albeit themselves keeping the name of God, yet they should be brought to tolerat spirituall fornication. And, yet, even in this case our adversaries will needes have instances given them of open profession and advowed contestation, and that, in all substantiall points. Wee are forwarned that spirituall darknes shall so overgoe Sun and Aire, all spirituall both active and passive light in the visible Church, as none shall be exempted from the evil arising thereof. Except a few secrete sealed ones, who while all the earth follow the beast: shall cleave constantly to the Lambe; but so, as none shall either heare or heare their song but themselves. But our adversaries will have both them and their song not onely even then commonlie known and heard, but also registrat records thereof remaining. Wee are forwarned that Antichrist shall so tyrannize in the holy City and Court of the Temple (the visible church) as all true worshipp shall be trodden downe therein as it was in *Israel* by *Iezabell* three yeeres and a halve of famine: and by *Antiochus Epiphanes*, abrogating the daylie sacrifice and erecting the abomination of desolation in place thereof, the same space: and yet that all the while G O D should secretly & wonderfully preserve two Candlestiks and two Olyves within the Temple. And our adversaries yet will have vs to shew an advowed standing true worshipp all that tyme even in the Citie and Court. Now what were this, I pray you, but either blasphemousslie to belie the holy Ghost, or foolishlie to discredit that undoubted truth which wee holde? So miserable ignorant are our adversaries, that they perceave not how that, which they most object against vs, speaketh stronglie for vs; and

even

De civitate
Dei, lib. 20.
cap. 19.
cap. 2.

Revel. 9.

Revel. 14.

Revel. 11.
and 13.

even in that wherein they most glorie, is their evident disgrace.

And yet these demaunds, which I have thus shortlie discovered to be impertinent, foolish, and fraudulent, are sent to vs with a supercilious certification, that except wee resolve them, therein they will account vs, &c. *Satis, foresooth, pro imperio: their, &c.* I warrant you implyeth a ponderous *Aposiopesis* of much worse then they would say out, or yet their Paper could beare without blushing: yet, they can account no worse of vs then their companions in spirit did of our Lord and maister, whom they called a *Samaritan* and a *Devill*. And with them wee can neither expect nor covet to bee in any better account, except wee were lyars and murtherers like themselves. But wee passe verie little to bee iudged of such as the Lord, in iustice, hath given vp to mindes void of all true iudgement. And shal any terrour then of this their supercilious certificat stirre vs to play the fooles in answering the, in that which a 1000. times already hath ben evinced? That as, now, to escape taking, they have in an evil conscience start from the questiō of our vocation to these demaunds of our doctrine, so when they ar reduced of new to any strait herein, they may als shamelesly cast in again to vs. O but where is your calling? Shall we labour to resolve those who even professe that they are in nothing so much resolved as in this that they will never either seek for or admit any resolution? shal we either disput with such Doctours; as give their disciples infallibly to hold; or take paines for resolution of such disciples, as readily receive, believe, & maintain; that for them to read scripture, is not only a profitles, but also a perillous exercise: that the true sense of the holy Ghost & of scripture may be more certainly had from the Doctours then from scripture: and that yet, through their diversity of opinions & even doubtfull delivery thereof, wherthrough the protestants plead that the most approved Fathers stand for them, so incertaine also is any resolution that way, that to have the soule fully settled, it must simply & wholly rely vpon the iudgemēt & determination of the church:

which the ghostly Father will take vpon his soul to be on-ly that Rome: that, in any case, all conference with ministers, all reading of their workes, and hearing of their sermons be carefully eschewed. And, if vpon any necessitie it should befall them at any time to be present at a preaching, then, either to sleep or stoppe their eares: or if they must here, yet that they never suffer their hearts once eodescend to esteeme any better of them (how plainly, powerfully, or holely soever they appeare to speake) but that it is Sathan speaking to them in a man his semblance. These late arrived Rabbies who are so securely roving in these quarters and subverting instable soules: and their disciples also who give them so glad eares, know very well, if I have heere summarily comprysed and rightly recounted to them the compend of their Catechisme. So as, in conference with some of ours, one did not stick (O prodigious blasphemy) to answer, *away with your Scripture, you may proove a hundred lyes from Scripture.* And is it with such Doctours as deny the principles, and destroying all true grounds of resolution, will tye men to fantasies of their owne imposing that wee should disput? Or have we to busie ourselves for resolving of such disciples, as (because the shining light of the Gospell cannot bee gotten extinguished) therefore, either gladly learne, wilfully to winck at it, or, willingly, yeeld their eies to be pyked out, least they should see and turne? shal we then answer these demaunds. Or (as Godly and wyse *Ezechia*, in the case of rayling *Rabsachet*) shal wee not resolve rather not to answer them one worde, but to spred out their blasphemies before the Lord? Yea verely. Neither is ought I have heere said so much to make them any answer, as to open to true Christian soules (in Christian singlenes & sobernes seeking light, & not in pryde & perversnes to strengthen the Idols of their owne hearts) how impertinently, ridiculouslie, & deceitfullie, these demaundes are proponed. For whose fuller resolution herein, & how fatte & what is requisite to be answered to them: besides many other & more learned works the my sledernes can afford: let the read also my preceding

treati-

treatises of defence, and my comentarie on the *Revelatio*: and thereof, specially, that typicall relation which the seven Churches of *Asia* have to the militant Church according to her distinct and succeeding cōditions in the mystery of iniquitie working on the height, and her arising againe from vnder that evill (which point in the London copies, vpon misconceaved ielousies was left out) what I have writte on the 8.9.10.11.14.16.17. and 20. chapters thereof. Read my Lord of *Plesie* his learned workes of the mysterie of iniquitie. and, who list to take the paines, for more clear & ample accomodation of all, let them read the *Magdeburgick* storie and the particular conditions of the church set downe therein at length everie centenarie of yeares from our Lord his incarnation till our dayes. By these, any soundly set & sensible soule shall finde sufficient resolution of al the course of Antichrist by degrees arysing to the toppe of sacrilegious impietic: and how God still preserved a church, in the mids of his most tyrannical vsurpation: as for such persons as demand vs with no other hearts then the Pharises did Christ, or, these, who hypocriticallie asking counsell at the Prophet, and, then, not finding it agreable to the bias of their foreplotted and corrupt conceptions, did therefore, impudently tell him, *thou speakest falslie, the Lord our God hath not sent thee.* and, *the word which thou has spoken to vs in the name of the Lord we will not heare it of thee, but we will doe whatsoever thing goeth out of our owne mouth, &c.* These we leave to the mist of their owne imaginations, and iust induration of their owne deceitful and deceived myndes: whereto they are given vp iustly of the Lord, because they delight in lies. If any man be spirituall, let him acknowledge, that what I writ, is the truth of God; if any man will be ignorant, let him bee ignorant. Wisdome will bee alwayes justified of her owne children: and such as are filthie, let them be filthie still.

Ier. 43. 2. & 44. 16.

*1. Cor. 14. 37
Math. 11. 19
Revel. 22. 18*

Augustin. de civitate Dei, lib. 2. cap. 7.

*S*irrationi perspicua veritatis infirmus humana consuetudinis sensus non
*S*auderet obistere, sed doctrina salubri languorem suum tanquam me-
 dicina

dicina subderet, donec divino adiutorio fide pietatis impetrata sanaretur: non multo sermone opus esset ad convincendum quemlibet vana opinionis errorem, his qui recte sentiunt, & sensa verbis sufficientibus explicant. Nunc vero quoniam ille est maior & tetrior insipientiū morbus animorum, quo irrationabiles motus suos, etiam post rationē plene redditam (quanta homini ab homine debetur) sive nimia cecitate, qua nec aperta cernuntur, sive obstinatissima pervicacia, qua & ea qua cernantur non feruntur, tanquam ipsam rationem veritatemq; defendunt: fit necessitas copiosius dicendi, plerumque res claras, velut eas non spectantibus intuerdas, sed quodammodo tangendas palpantibus & coniventibus offeramus. Et tamen quis disceptandi finis erit & loquendi modus; Si respondendum esse respondentibus semper existimemus? nam qui vel non possunt intelligere quod dicitur, vel tam duri sunt adversitate mentis, ut, etiam si intellexerint, non obediant respondent ut scriptum est & loquuntur iniquitatem atque infatigabiliter vani sunt. Quorum dicta contraria si toties velimus refellere quoties obnixa fronte statuerint non curare quid dicant dum quocunque modo nostris disputationibus contradicant, quam sit infinitum & erumnosum & infructuosum vides. Quamobrem nec te ipsum, mi fili, Marcelline, nec alios quibus hic labor noster, in Christi charitate vtiliter & liberaliter servit, tales meorum scriptorum velim Iudices qui responsionem semper desiderent, cum his qua leguntur audierint aliquid contradici: ne siant similes earum muliercularum quas commemorat Apostolus, semper discentes & ad veritatis scientiam nunquam pervenientes.

That is.

IF the weake sense of humane custome were not bolde to withstand the reason of cleare truth, but did subdue her maladie to heakhsome doctrine, as to a medicine, till (holy faith obtayning) by divine aide it were healed: then to such men as, both themselves mean soundlie, and, with dexterity doe expresse their meanings in sufficient words, it shuld not be needfull to spend much speach, for convincing what soever erroneus and vaine opinion. But, now, because that disease of foolishhe mindes is so much the greater and more detestable, as, even after a reason is fully given them (so far as man to man is holden) yet they maintaine no lesse their vnreasonable motions, then if they were selfe reason
and

and truth: whither that this falleth through too great blindness whereby they are not able to perceave most plaine things; or through most obstinat perversnes, whereby they cannot abyde even these things which they perceave clearly: therefore, oftymes, men are, of necessitie, forced to speak the more amply even of plaine matters: as offering them not so much to the view of men who see, but even, in a sort, to bee handled by groapers and winkers. And yet, what either end shall their be of disputation, or what measure of writing; if we think that replies must bee alwayes, made to them who answere vs? for, who either are not able to vnderstand what is said, or, are so refractarie through frowardnes of minde; as even, though they vnderstand, yet they will not yeeld: they answere still (as it is written) and prattle iniquitie, and they are vaine without wearying. Whose gaine-sayings if we would refell als often as, with wilfull headines, they determine not to care what they say, so they, any way gainsay our disputations: thou seeest how endles, toilsome, and vnfruitfull a busines it were. Wherefore, my sonne Marcellin, I neither would have thee nor any others (for whose vse and vtilitie these my paines are, in the love of Christ, and freely taken) to be such iudges of my writings as doe, alwayes require a reply to be made, whensoever they heare that ought to be said against these things which they reade: Least they come like to these weomen

of whom the Apostle maketh mention, which
are ever learning, but never attaine
to the knowledge of the
Truth.

F I N I S