

The Revelation Of John The Divine

The Argument

It is manifest, that the holy Ghost would as it were gather into this most excellent book, a sum of those prophecies, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarn us of the dangers to come, as to admonish us to beware some, and encourage us against others. Herein therefore is lively set forth the Divinity of Christ, and the testimonies of our redemption; what things the Spirit of God alloweth in the ministers, and what things he reproveth; the providence of God for his elect, and of their glory and consolation in the day of vengeance, how that the hypocrites which sting like scorpions the members of Christ, shall be destroyed, but the Lamb Christ shall defend them, which bear witness to the truth, who in despite of the beast and Satan will reign over all. The lively description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther than to the hurt of their bodies; and at length he shall be destroyed by the wrath of God, when as the elect shall give praise to God for the victory; nevertheless for a season God will permit this Antichrist, and strumpet under the color of fair speech and pleasant doctrine to deceive the world; wherefore he advertiseth the godly (which are but a small portion) to avoid this harlots flatteries, and brags, whose ruin without mercy they shall see, and with the heavenly companies sing continual praises; for the Lamb is married; the word of God hath gotten the victory; Satan that a long time was united, is now cast with his ministers into the pit of fire to be tormented forever, where as contrariwise the faithful (which are the holy City of Jerusalem, and wife of the Lamb) shall enjoy perpetual glory. Read diligently; judge soberly, and call earnestly to God for the true understanding hereof.



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Revelation 1

*2 He declareth what kind of doctrine is here handled, 8 even his that is the beginning and ending.
12 Then the mystery of the seven Candlesticks and stars, 20 is expounded.*

1 The (1) (a) Revelation of (b) Jesus Christ, which (*) God gave unto him, to shew unto his servants things which must shortly be (♣) done; which he sent, and shewed by his Angel unto his servant John,

(1) This Chapter hath two principal parts, the title or inscription, which standeth in stead of an exordium; and a narration going before the whole prophecy of this book. The inscription is double, general and particular. The general containeth the kind of prophecy, the author, end, matter, instruments, and manner of communicating the same, in the first verse; the most religious faithfulness of the Apostle as public witness, verse two; And the use of communicating the same taken from the promise of God, and from the circumstance of the time, the third verse.

(a) An opening of secret and hid things.

(b) Which the Son opened to us out of his Father's bosom by Angels.

(*) Christ received this revelation out of his Father's bosom as his own doctrine, but it was hid in respect of us so that Christ as Lord and God revealed it to John his servant by the ministry of his Angel, to the edification of his Church.

(♣) To the good and bad.

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

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

(*) Which expoundeth the old prophets, and sheweth what shall come to pass in the New Testament.

(♣) And began even then.

4 (2) John to the (♣) seven Churches which are in Asia, Grace *be* with you, and peace (3) from him, (c) Which (*) is, and Which was, and Which is to come, and from (4) the (d) (♣) seven Spirits which are before his Throne,

(2) This is the particular or singular inscription, wherein salutation is written unto certain Churches by name, which represent the Church; and the certainty and the truth of the same is declared, from the Author thereof, unto the eighth verse Revelation 1:8 .

(♣) Meaning the Church universal.

(3) That is, from God the Father, eternal, immortal, immutable; whose unchangeableness John declareth by a form of speech which is undeclined. For there is no incongruity in this place, where, of necessity the words must be attempted unto the mysteries, and not the mysteries corrupted or impaired by the word.

(c) By these three times, Is, Was, and Shall be, is signified the word Jehovah, which is the proper name for God.

(*) Exodus 3:14 .

(4) That is, from the holy Ghost which proceedeth from the Father and the Son. This Spirit is one in person according to his subsistence; but in communication of his virtue, and in demonstration of his divine works in those seven Churches, doeth so perfectly manifest himself, as if there were so many Spirits, every one perfectly working in his own Church, wherefore after Revelation 5:6; they are called the seven horns and seven eyes of the Lamb, as much to say, as his most absolute power and

wisdom; and in Revelation 3:1, Christ is said to have there seven Spirits of God, and Revelation 4:5, it is said, that seven lamps do burn before his throne, which also are those seven Spirits of God. That this place ought to be so understood, it is thus proved. For first grace and peace is asked by prayer of this Spirit, which is a divine work, and in action incommunicable, in respect of the most high Deity. Secondly, he is placed between the Father and the Son, as set in the same degree of dignity and operation with them. Besides he is before the throne as of the same substance with the Father and the Son; as the seven eyes and seven horns of the Lamb. Moreover, these spirits are never said to adore God, as all other things are. Finally, that is the power whereby the Lamb opened the book, and loosed the seven seals thereof when none could be found amongst all creatures by whom the book might be opened Revelation 5:1-10 ; Of these things long ago, Master John Luide of Oxford wrote learnedly unto me. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth, a long process of speech to be used concerning Christ.

(d) These are the seven spirits, which are afterward Revelation 5:6, called the horns and eyes of the Lamb, and are now made as a guard waiting upon God.

(♣) That is, from the holy Ghost; or these seven Spirits were ministers before God the Father and Christ, whom after he calleth the horns and eyes of the Lamb, Revelation 5:6; In alike phrases Paul taketh God, and Christ, and the Angels to witness, 1 Timothy 5:21 .

5 And from Jesus Christ, (5) which is the (*) faithful witness, and (♣) the first begotten of the dead, and the Prince of the Kings of the earth, unto him that loved us, and washed us from our sins in his (♣) blood,

(5) A most ample and grave commendation of Christ, first from his offices the Priesthood and kingdoms; secondly from his benefits, as his love toward us, and washing us with his blood, in this verse, and communication of his kingdom and Priesthood with us; thirdly, from his eternal glory and power, which always is to be celebrated of us; Revelation 1:6 . Finally, from the accomplishment of all things once to be effected by him, at his second coming, what time he shall openly destroy the wicked, and shall comfort the godly in the truth; Revelation 1:7 .

(*) Psalm 89:38 .

(♣) 1 Corinthians 15:21; Colossians 1:18 .

(♣) Hebrews 9:14; 1 Peter 1:19; 1 John 1:9 .

6 And made us (*) Kings and Priests unto God even his Father, to him *be* glory and dominion for evermore. Amen.

(*) 1 Peter 2:5 .

7 Behold, he cometh with (*) clouds, and every (e) eye shall see him, yea, even they which (♣) pierced him through; and all kindreds of the earth shall wail (♣) before him, Even so, Amen.

(*) Isaiah 3:14; Matthew 24:30; Jude 1:14 .

(e) All men.

(♣) They that contemned Christ and most cruelly persecuted him, and put him to death, shall then acknowledge him.

(♣) Or, for him.

8 (6) I (*) am (f) (♣) **Alpha and Omega, the beginning and the ending**, saith the Lord, Which is, and Which was, and Which is to come, *even* the Almighty.

(6) A confirmation of the salutation aforegoing, taken from the words of God himself; in which he avoucheth his operation in every singular creature, the immutable eternity that is in himself, and his omnipotency in all things; and concludeth in the unity of his own essence, that Trinity of persons which was before spoken of.

(*) Revelation 21:6; Revelation 22:13 .

(f) I am he before whom there is nothing, yea, by whom everything that is made, was made and shall remain though all they should perish.

(♣) Alpha and Omega are the first and last letters of the alphabet of the Greeks.

9 (7) I John, even your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the (g) isle called Patmos, for the word of God, and for the witnessing of Jesus Christ.

(7) The narration opening the way to the declaring of the authority and calling of John the Evangelist in this singular Revelation, and to procure faith, and credit unto this prophecy. This is the second part of this Chapter, consisting of a proposition, and an exposition. The proposition sheweth, first who was called unto this Revelation, in what place, and how occupied, Revelation 1:9 . Then at what time and by what means, namely, by the Spirit and the word, and that on the Lord's day, which day ever since the resurrection of Christ, was consecrated for Christians unto the religion of the Sabbath; that is to say, to be a day of rest, Revelation 1:10 . Thirdly, who is the author that calleth him, and what is the sum of his calling.

(g) Patmos is one of the isles of Sporas, whither John was banished as some write.

10 And I was *ravished* in (h) spirit on (*) the (i) Lord's day, and heard behind me a great voice, as it had been of a trumpet,

(h) This is that holy ravishment, and being as it were carried out of the world were cognizant with God, and so Ezekiel saith often that he was carried from place to place of the Lord's Spirit, and that the Spirit of the Lord fell upon him.

(*) Which some call Sunday.

(i) He calleth it the Lord's day, which Paul calleth the first day of the week; 1 Corinthians 16:2 .

11 Saying, I am (*) Alpha and Omega, the first and the last: and that which thou seest, write in a book, and send it unto the (♣) seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

(*) I am he before whom nothing was, yea, by whom whatsoever is made, was made, and he that shall remain when all things shall perish, even I am the eternal God.

(♣) Of the which some were fallen; others decayed, some were proud, others negligent; so that he sheweth remedy for all.

12 (8) Then I turned back to (k) see the (♣) voice, that spake with me. (9) And when I was turned, I saw (*) seven golden candlesticks,

(8) The exposition, declaring the third and last point of the proposition (for the other points are evident of themselves) wherein is spoken first of the author of his calling unto the seventeenth verse. Secondly, of the calling itself unto the end of the Chapter; Revelation 1:17-20 . And first of all the occasion is noted in this verse, in that John turned himself towards the vision, after is set down the description of the author in the verses following, Revelation 1:13-16 .

(k) To see him whose voice I had heard.

(♣) That is, him whose voice I heard.

(9) The description of the Author, which is Christ; by the candlesticks that standeth about him, that is, the Churches that stand before him, and depend upon his direction. In this verse, Revelation 1:13; by his properties, that he is one furnished with wisdom and dexterity to the achieving of great things, verse thirteen and ancient gravity and most excellent sight of the eye, verse fourteen with strength invincible and with a mighty word, verse fifteen. By his operations, that he ruleth of the ministry of his servants in the Church, giveth the effect thereunto by the sword of his word, and enlightening all

things with his countenance, doeth most mightily provide for everyone by his divine providence, verse sixteen.

(*) Meaning the Churches.

13 And in the midst of the seven candlesticks, one like unto the (*) Son of man, clothed with a garment (♣) down to the feet, and girded about (♣) the paps with a golden girdle.

(*) Which was Christ, the head of the Church.

(♣) As the chief Priest.

(♣) For in him was no concupiscence, which is signified by girding the loins.

14 His head and hairs *were* (*) white as white wool, and as snow, and his eyes *were* as (♣) a flame of fire,

(*) To signify his wisdom, eternity and divinity.

(♣) To see the secrets of the heart.

15 And his feet like unto (♣) fine (♣) brass, burning as in a furnace, and his (*) voice as the sound of many waters.

(♣) Or, alcumine.

(♣) His judgments and ways are most perfect.

(*) Both because all nations praise him, and also his word is heard and preached through the world.

16 And he had in his right hand seven (*) stars, and out of his mouth went a (♣) sharp two edged sword; and his face *shone* as the sun shineth in his strength.

(*) Which are the Pastors of the Churches.

(♣) This sword signified his word and virtue thereof, as is declared in Hebrews 4:12 .

17 (10) And when I saw him, I fell at his feet as (*) dead. (11) Then he laid his right (♣) hand upon me, saying unto me, **Fear not;** (12) **I am the (♣) (♠) first and the last,**

(10) A religious fear that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God.

(*) Daniel 10:9 .

(11) A divine confirmation of this calling, partly by sign, and partly by word of power.

(♣) To comfort me.

(12) A most elegant description of this calling contained in three things, which are necessary unto a just vocation; first the authority of him that calleth, for that he is the beginning and end of all things, in this verse, for that he is eternal and omnipotent, Revelation 1:8 . Secondly, the sum of this prophetic calling and revelation, Revelation 1:19 . Lastly a declaration of those persons unto whom this prophecy is by the commandment of God directed in the description thereof, Revelation 1:20 .

(♣) Isaiah 41:4; Isaiah 44:6 .

(♠) Equal God with my Father, and eternal.

18 **And am alive, but I was dead, and behold, I am alive for evermore, Amen. And I have the (*) keys of hell and of death.**

(*) That is, power over them.

19 (13) Write the things which thou hast seen, and the things which are, and the things which shall come (*) hereafter.

(13) The sum of this prophecy, that the Apostle must write whatsoever he should see, adding nothing, nor taking away anything, as in Revelation 1:2 . Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time contained in the second and third Chapters; the other part is of those things which were to come, contained in the rest of this book.

(*) In the latter days.

20 (14) The mystery of the seven stars which thou sawest (*) in my right hand, and the seven golden candlesticks, is this, The seven stars are the (l) Angels of the seven Churches, and the seven candlesticks which thou sawest, are the seven Churches.

(14) That is, the things which was mystical, signified by the particulars of the vision before going.

(*) In my protection.

(l) By the Angels he meaneth the Ministers of the Church.

Revelation 2

1 John is commanded to write those things which the Lord knew necessary to the Churches of Ephesus. 8 Of the Smyrnians, 12 of Pergamos, 18 and of Thyatira, 25 that they keep those things which they received of the Apostles.

1 (1) Unto the Angel of the Church of Ephesus write, (2) These things saith he that (♠) holdeth the seven stars in his (*) right hand, and (♣) walketh in the midst of the seven golden candlesticks.

(1) The former part of this book is comprised in a narration of those things which then were as John taught us, in Revelation 1:19, it belongeth wholly to instruction, and in these two next Chapters, containeth seven places according to the number and condition of those Churches which were named before, in Revelation 1:11, figured in Revelation 1:12, and distributed most aptly into their Pastors and flocks, Revelation 1:20, which verse of that Chapter is as it were a passage unto the first part. Every one of the seven places hath three principal members, an Exordium taken from the person of the Author; a Proposition, in which is praise and commendation of that which is good, reprehension of that which is evil; and instruction containing either an exhortation alone, or withal a dissuasion opposite unto it, and a conclusion stirring unto attention, by divine promises. This first place is unto the Pastors of the Church of Ephesus.

(2) The exordium wherein are contained the special praises of Christ Jesus the Author of this prophecy, out of Revelation 1:6,13 .

(♠) Read Revelation 11:3 .

(*) In his protection.

(♣) According to his promises, Matthew 28:20, he will be with them to the end of the world.

2 (3) I know thy works, and thy labor, and thy patience, and how thou canst not bear with them which are evil, and hast examined them which say they are Apostles, and are not, and hast found them liars.

(3) The proposition, first condemning the Pastor of this Church Revelation 2:2,3; then reprovng him, Revelation 2:4; after informing him and withal threatening that he will translate the Church to another place, Revelation 2:5 . This communication or threat of Christ mitigateth by a kind of correction, calling to mind the particular virtue and piety of the Church, which God never leaveth without recompense, Revelation 2:6 . Concerning the Nicolaitans, see Revelation 2:15 .

3 And thou wast burdened, and hast patience, and for my Name's sake hast labored, and hast not fainted.

4 Nevertheless, I have *somewhat* (a) against thee, because thou hast left thy first (*) love.

(a) To deal with thee for.

(*) Thy first love that thou hadst toward God and thy neighbor at the first preaching of the Gospel.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come against thee shortly, and will remove thy (*) candlestick out of his place, except thou amend.

(*) The office of the Pastor is compared to a candlestick or lamp for as much as he ought to shine before men.

6 But this thou hast, that thou hatest the works of the (*) Nicolaitans, which I also hate.

(*) These were heretics which held that wives should be common, and as some think were named of one called Nicolas, of whom is written in Acts 6:5, which was chosen among the Deacons.

7 (4) Let him that hath an ear, hear what the Spirit saith unto the Churches. To him that overcometh, will I give to eat of the tree of (*) life which is in (5) the midst of the (b) Paradise of God.

(4) The conclusion, containing a commandment of attention, and a promise of everlasting life, shadowed out in a figure of which; Genesis 2:9 .

(*) Meaning, the life everlasting; thus by corporal benefits he raiseth them up to consider spiritual blessings.

(5) That is, in Paradise after the manner of the Hebrew phrase.

(b) Thus Christ speaketh as the Mediator.

8 ¶ (6) And unto the (*) Angel of the Church of the (c) Smyrnians write, These things saith he that is first and last, which was dead and is (♣) alive.

(6) The second place is unto the Pastors of the Church of the Smyrnians. The exordium is taken out of Revelation 1:17-18 .

(*) This is thought to be Policarpus who was minister of Smyrna eighty six years, as he himself confessed before Herodes when as he was led to be burned for Christ's cause.
(c) Smyrna was one of the cities of Ionia in Asia.
(♣) The eternal Divinity of Jesus Christ is here most plainly declared with his manhood, and victory over death to assure his that they shall not be overcome by death.

9 (7) I know thy works and (*) tribulation, and poverty (but thou art (♣) rich) and I know the blasphemy of them, which say they are Jews, and (♣) are not, but are the Synagogue of Satan.

(7) The proposition of praise is in this verse, and of exhortation joined with promise, is in Revelation 2:10 .
(*) This was the persecution under the emperor Domitian.
(♣) In spiritual treasures.
(♣) They are not Abraham's children according to the faith.

10 Fear none of those things, which thou shalt suffer; behold, it shall come to pass, that the (*) devil shall cast some of you into prison, that ye may be (♣) tried, and ye shall have (8) tribulation (♣) ten days; be thou faithful unto the death, and I will give thee the crown of life.

(*) Here he nameth the author of all our calamity, encouraging us manfully to fight against him, in promising us the victory.
(♣) The end of affliction is that we may be tried and not destroyed.
(8) That is, of ten years. For so commonly both in this book and in Daniel, years are signified by the name of days; that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because John wrote this book in the end of Domitian the Emperor his reign, as Justinus and Ireneus do witness, it is altogether necessary that this should be referred unto that persecution which was done by the authority of the Emperor Trajan, who began to make havoc of the Christian Church in the tenth year of his reign, as the Historiographers do write; and his bloody persecution continued until Adrian the Emperor had succeeded in his place; the space of which time is precisely ten years, which are here mentioned.
(♣) Signifying manic times as Genesis 31:41; Numbers 14:22, although there shall be comfort and release.

11 (9) Let him that hath an ear, hear what the Spirit saith unto the Churches. He that overcometh shall not be hurt (10) of the (*) second death.

(9) The conclusion, as in Revelation 2:7 .
(10) See Revelation 20:6 .
(*) The first death is the natural death of the body, the second is the eternal death; from the which all are free that believe in Jesus Christ; John 5:24 .

12 (11) And to the Angel of the Church, which is at (d) Pergamos write, This saith he which hath the sharp (*) sword with two edges.

(11) The third place is unto the Pastors of Pergamos. The Exordium is taken out of verse Revelation 1:16 .
(d) Pergamos was the name of a famous city in old in Asia, where the Kings of the Attalians were always resident.
(*) The word of God is the sword with two edges, Hebrews 4:12 .

13 (12) I know thy works, and where thou dwellest, even where Satan's (*) throne is, and thou keepest my Name, and hast not denied my faith, (♣) even in (e) those

days when Antipas my faithful martyr was slain among you, where Satan dwelleth.

(12) The proposition of praise is in this verse, of reprehension in the two following, and of exhortation joined with a conditional threat Revelation 2:16 . Now this Antipas was the Angel or minister of the Church of Pergamos, as Aretas writeth.

(*) All towns and countries whence God's word, and good living is banished, are the throne of Satan, and also those places where the word is not preached sincerely, nor manners a right reformed.

(♣) In the very heat of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sort.

(e) The faith of them of Pergamos is so much the more highly commended because they remained constant even in the very heat of persecution.

14 But I have a few things against thee, because thou hast there them that maintain the (*) doctrine of (♣) Balaam, which taught Balac to put a stumblingblock before the children of Israel, that they should (f) eat of things sacrificed unto idols, and commit fornication.

(*) All such are like counselors to Balaam, which for lucre persuade to idolatry, or whoredom.

(♣) Numbers 24:14; Numbers 25:1 .

(f) That which is here spoken of things offered to idols, is meant of the same kind which Paul speaketh of in 1 Corinthians 10:14 .

15 Even so hast thou them that maintain the doctrine of the (13) Nicolaitans, which thing I hate.

(13) Which follow the footsteps of Balaam, and such as are abandoned unto all filthiness, as he shewed in the verse a foregoing, and is here signified by a note of similitude. And thus also must the sixth verse Revelation 2:6, be understood. For this matter especially Ireneus must be consulted withal.

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

17 (14) Let him that hath an ear, hear what the Spirit saith unto the Churches. To him that overcometh, will I give to eat (15) of the (g) Manna that is (*) hid, and will give him a (h) (16) (♣) white stone, and in the stone a (♣) new (17) name written, which no man knoweth saving he that receiveth it.

(14) The conclusion, standing of exhortation as before, and of promise.

(15) The bread of life, invisible, spiritual, and heavenly, which is kept secretly with God, from before all eternity.

(g) He alludeth to that sermon which was read of John 6:26-59, and to the place we find Psalm 105:40 .

(*) And not common to all.

(h) Arethas writeth that such a stone was wont to be given to wrestlers at games, or else that such stones did in old time witness the quitting of a man.

(16) Which is a sign and witness of forgiveness and remission of sins, of righteousness and true holiness, and of purity uncorrupted, after that the old man is killed.

(♣) Such a stone was wont to be given to them that had gotten any victory or prize, in sign of honor, and therefore it signifieth here a token of God's favor and grace; also it was a sign that one was cleared in judgment.

(♣) The new name also signifieth, renown and honor.

(17) A sign and testimony of newness of life in righteousness and true holiness, by putting on the new man, whom none doeth inwardly knows, save the spirit of man which is in himself, the praise whereof is not of man, but of God; Romans 2:28 .

18 ¶ And unto (18) the Angel of the Church which is at Thyatira write, These things saith the Son of God, which hath his eyes like unto a flame of fire, and his feet like (*) fine brass.

(18) The fourth place is unto the Pastors of Thyatira. The exordium is taken out of Revelation 1:14-15 .
(*) Or, alcumine.

19 I know (19) thy works and thy love, and (i) service, and faith, and thy patience, and thy works, and that *they are* more at the last, than at the first.

(19) The proposition of praise is in this verse, of reprehension, for that they tolerated with them, the doctrine of ungodliness and unrighteousness, is verse twenty, the authors whereof though they were called back of God, yet repented not Revelation 2:21, whereunto is added a most heavy threatening, Revelation 2:22-23, of a conditional promise, and an exhortation to hold fast the truth, is in the two verses following.
(i) So he calleth those offices of charity which are done to the saints.

20 Notwithstanding, I have a few things against thee, that thou sufferest the woman (*) (♣) Jezebel, which calleth herself a prophetess, to teach and to deceive my servants to make them (♣) commit (k) fornication, and to eat meat sacrificed unto idols.

(*) 1 Kings 16:31 .
(♣) As that harlot Jezebel maintained strange religion and exercised cruelty against the servants of God, so are there amongst them that do the like.
(♣) They that consent to idolatry and false doctrine, commit spiritual whoredom, whereof followeth corporal whoredom, Hosea 4:13 .
(k) By fornication, is oft times in the Scripture idolatry meant.

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

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I will kill her (*) children with death, and all the Churches shall know that I am he which (♣) searcheth the reins and hearts; and I will give unto every one of you according unto your works.

(*) Them that follow her ways.
(♣) 1 Samuel 16:7; Psalm 7:10; Jeremiah 11:20; Jeremiah 17:10 .

24 And unto you I say, the rest of them of Thyatira, As many as have not this learning, neither have known the (l) (*) deepness of Satan (as (♣) they speak) I will (m) put upon you none other burden.

(l) He pointeth out the bragging of certain men, which boasted of their deep, that is, plentiful and common knowledge, which notwithstanding is devilish.
(*) The false teachers termed their doctrine by this name, as though it contained the most deep knowledge of heavenly things, and was indeed drawn out of the deep dungeon of hell; by such terms

now the Anabaptists, Libertines, Papists, Arians, ect. used to beautify their monstrous errors and blasphemies.

(♣) The children of Jezebel.

(m) I will speak no worse thing against you, being content to have shewed you what I require to be in you.

25 **But that which ye have already, hold fast till I come.**

26 (20) **For he that overcometh and keepeth my works unto the end, to him will I give (21) power over nations;**

(20) The conclusion, wherein Christ assureth unto his servants the communion of his Kingdom and glory, in this verse, and that following; and commandeth a holy attention in the last verse Revelation 2:29 .

(21) That is, I will make him a King, by communion with me, and my fellow heir, as it is promised; Matthew 19:28; Matthew 25:34; Romans 8:17; 1 Corinthians 6:3; Ephesians 2:6; 2 Timothy 2:12 .

27 (*) **And he shall rule them with a rod of iron, and as the vessels of a potter, shall they be broken;**

(*) Psalm 2:9 .

28 **Even as I received of my Father, so will I give him (22) the morning star.**

(22) The brightness of greatest glory and honor nearest approaching unto the light of Christ, who is the Son of righteousness, and our head; Matthew 4:14-16 .

29 **Let him that hath an ear, hear what the Spirit saith to the Churches.**

Revelation 3

2 The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not lukewarm, 20 but endeavor to further God's glory.

1 (1) **And write unto the Angel of the Church which is at (a) Sardis, These things saith he that hath the seven Spirits of God, and the seven stars, (2) I know thy works, for thou hast a (b) name that thou (*) livest, but thou art dead.**

(1) The fifth place is unto the Pastors of Sardis. The exordium is taken out of the fourth and sixteenth verses of Chapter one, Revelation 1:4,16 .

(a) Sardis is the name of a most flourishing and famous city, where the Kings of Lydia kept their courts.

(2) The proposition of reproof is in this verse; of exhortation joined with a threatening in the two verses that follow, and of qualification by way of correction unto the comfort of the good which yet remained there, verse four.

(b) Thou art said to live, but art dead indeed.

(*) The minister liveth when he bringeth forth good fruits, else he is dead.

2 Be awake, and strengthen the things which remain, that are (c) ready to die; for I have not found thy works perfect before God.

(c) Other things, whose state is such, that they are now going, and unless they be confirmed, will perish forthwith.

3 Remember therefore, how thou hast received and heard, and hold fast and repent. (*) If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

(*) Revelation 16:15; 1 Thessalonians 5:2; 2 Peter 3:10 .

4 *Notwithstanding* thou hast a few (*) names yet in Sardis, (3) which have not (♣) defiled their garments; and they shall walk with me in (4) white, (5) for they are (d) worthy.

(*) Or, persons.

(3) That is, who have with all religion guarded themselves from sin and contagion, even from the very shew of evil, as Jude exhorteth in Jude 1:23 .

(♣) Either by consenting to idolaters, or else polluting their conscience with any evil.

(4) Pure from all spot and shining with glory. So it is to be understood always hereafter, as in Revelation 3:5 .

(5) The conclusion standing upon a promise and a commandment as before.

(d) They are meet and fit, to wit, because they are justified in Christ, as they have truly shewed it; for he is righteous that worketh righteousness; but so, as the tree bringeth forth the fruit; Look at Romans 8:18 .

5 He that overcometh, shall be clothed in white array, and I will not put out his name out of the (*) book of life, but I will confess his name before my Father, and before his Angels.

(*) Revelation 20:12; Revelation 21:27; Philippians 4:3 .

6 Let him that hath an ear, hear what the Spirit saith unto the Churches.

7 ¶ (6) And write unto the Angel of the Church which is of Philadelphia, These things saith he that is Holy, and True, which hath the (*) (e) (♣) key of David, which openeth and no man shutteth, and shutteth and no man openeth,

(6) The sixth place is unto the Pastors of Philadelphia. The exordium is taken out of the eighteenth verse of the first chapter, Revelation 1:18 .

(*) Isaiah 22:22 .

(e) All power of rule in commanding and forbidding, delivering and punishing. And The house of David is the Church, and the continual promise of David's Kingdom belongeth to Christ.

(♣) Which signifieth that Christ hath all the power over the house of David, which is the Church, so that he may either receive or put out whom he will.

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

(7) The proposition of praise is in this verse of promises, to bring home again them that wander, Revelation 3:9, and to preserve the godly, Revelation 3:10, and of exhortation, Revelation 3:11 .
(*) Which is to advance the kingdom of God.

9 Behold, I will make them (f) of the Synagogue of Satan, which call themselves Jews, and are not, but do lie; behold, *I say*, I will make them that they shall come (8) and (*) worship before thy feet, and shall know that I have loved thee.

(f) I will bring them to that case.
(8) That is, fall down and worship either thee civilly, or Christ religiously at thy feet (and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word.
(*) I will cause them in thy sight to humble themselves, and to give due honor to God, and to his Son Christ.

10 Because thou hast (g) kept the word of my patience, therefore I will deliver thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth.

(g) Because thou hast been patient and constant, as I would my servants be.

11 Behold, I come shortly; hold that which thou hast, that no man take thy (*) crown.

(*) Let no man pluck them away which thou hast won to God; for they are thy crown, as Paul writeth, saying, Brethren, ye are my joy and my crown, Philippians 4:1; 1 Thessalonians 2:19 .

12 (9) Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out; (10) and I will write upon him the Name of my God, and the name of the city of my God, *which is* the new Jerusalem, which cometh down out of heaven from my God, and *I will write upon him* my new Name.

(9) The conclusion, which containeth a promise and a commandment.
(10) That is, the new man shall be called turned after his Father, Mother, and head Christ.

13 Let him that hath an ear, hear what the Spirit saith unto the Churches.

14 (11) And unto the Angel of the Church of the Laodiceans write, These things saith (h) (*) Amen, the faithful and true witness, that (i) beginning of the creatures of God.

(11) The seventh place is unto the Pastors of the Church of Laodicea. The exordium is taken out of Revelation 1:15 .
(h) Amen soundeth as much in the Hebrew tongue, as Truly, or Truth itself.

(*) That is, truth itself.

(i) Of whom all things that are made, have their beginning.

15 (12) I know thy works, that thou art neither cold nor hot; I would thou werest cold or hot.

(12) The proposition of reproof is in this verse, whereunto is adjoined a threatening, verse sixteen with a confirmation on declaring the same, verse seventeen, and exhortation unto faith and repentance, verse eighteen and nineteen. Whereunto is added a conditional promise, verse twenty.

16 Therefore, because thou art lukewarm, and neither cold nor hot, it will come to pass, that I shall spew thee out of my mouth.

17 For thou sayest, I am (*) rich, and increased with goods, and have (♣) need of nothing, and knowest not how thou art wretched and miserable, (13) and poor, and blind, and naked.

(*) Persuading thyself of that which thou hast not.

(♣) Thus the hypocrites boast of their own power and do not understand their infirmities to seek to Christ for remedy.

(13) The spiritual misery of men is metaphorically expressed in three points; unto which are matched as correspondent those remedies which are offered, Revelation 3:18 .

18 I counsel thee to buy of me gold tried by the fire, that thou mayest be made rich, and white raiment, that thou mayest be clothed, and that thy filthy nakedness do not appear; and (*) anoint thine eyes with eye salve, that thou mayest see.

(*) Suffer the eyes of thine understanding to be opened.

19 As many as I love, I (*) rebuke and chasten; be (k) (♣) zealous therefore and amend.

(*) Proverbs 3:11; Hebrews 12:5 .

(k) Zeal is set against them which are neither hot nor cold.

(♣) Nothing more displeaseth God than indifferency, and coldness in religion, and therefore he will spew such out as are not zealous and fervent.

20 Behold, I stand at the door, and knock. (14) If any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with me.

(14) This must be taken after the manner of an allegory; John 14:23 .

21 (15) To him that overcometh, will I grant to sit with me in my (*) throne, even as I overcame, and sit with my Father in his throne.

(15) The conclusion, consisting of a promise, as in Revelation 2:26 and of an exhortation.

(*) In my seat royal, and to be partaker of mine heavenly joys.

22 Let him that hath an ear, hear what the Spirit saith unto the Churches. (*)

(*) Hitherto hath been the first part of the book of the Apocalypse.

Revelation 4

1 Another vision containing the glory of God's Majesty; 3 which is magnified of the four beasts, 10 and the four and twenty Elders.

1 After (1) this I looked, and behold, a (*) door was open in heaven, and the first voice which I heard, was as it were of a trumpet talking with me, saying, Come up hither, and I will shew thee things which must be done hereafter.

(1) Hereafter followeth the second part of this book, altogether propheticall, foretelling those things which were to come, as was said in Revelation 1:19 . This is divided into two histories: one common unto the whole world, unto the ninth Chapter; and another singular of the Church of God, thence unto the twenty second Chapter. And these histories are said to be described in several books, Revelation 5:1; Revelation 10:2 . Now this verse is as it were a passage from the former part unto this second; where it is said, that the heaven was opened, that is, that heavenly things were unlocked, and that a voice as of a trumpet sounded in heaven to stir up the Apostle, and call him to the understanding of things to come. The first history hath two parts: one of the causes of things done, and of this whole Revelation, in that and the next chapter. Another of the acts done, in the next four chapters. The principal causes according to the distinction of persons in the unity of divine essence, and according to the economy or dispensation thereof, are two. One the beginning, which none can approach unto, that is, God the Father, of whom is spoken in this chapter. The other, the Son, who is the mean cause, easy to be approached unto us in respect that he is God and man in one person; Revelation 5:5-9 .

(*) Before that he make mention of the great afflictions of the Church, he setteth forth the majesty of God, by whose will, wisdom and providence all things are created, and governed, to teach us patience.

2 And (2) immediately I was *ravished* (a) in the spirit, (3) and behold, a throne was set in heaven, and one sat upon the throne.

(2) The manner of revelation, as before, Revelation 1:10 .

(a) Look at Revelation 1:12 .

(3) A description of God the Father, and of his glory in the heavens, framed unto the manner of men, by his office, nature, company, attending, effect, instruments and events that follow afterwards. In this verse, he is presented in office a judge, as Abraham said; Genesis 18:25, which is declared by his throne, as a sign of judgment, and his sitting thereupon.

3 (4) And (*) he that sat, was to look upon, like unto a jasper stone, and a sardine, and there *was* a rainbow round about the throne, in sight like to an emerald.

(4) By his nature, in that he is the Father, most glorious in his own person, and with his glory outshining all other things.

(*) He describeth the Divine and incomprehensible virtue of God the Father, as Revelation 5:6, and the Son who is joined with him.

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

(5) By the company attending about him in that, as that most high Judge, he is accompanied with the most honorable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and Kings; Revelation 1:6; Revelation 5:10 .

(*) By these are meant all the holy company of the heavens.

5 (6) And out of the throne (*) proceeded (♣) lightnings, and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

(6) By effects, in that most mightily he speaketh all things by his voice and word, Psalm 29:3; and with the light of his Spirit and providence peruseth and passeth through all.

(*) From the throne of the Father, and the Son proceedeth the holy Ghost, who having all but one throne, declare the unity of the Godhead.

(♣) The holy Ghost is as a lightning unto us that believe, and as a fearful thunder to the disobedient.

6 (7) And before the throne there *was* a (*) sea of glass like unto (♣) crystal; and in the (♣) midst of the throne, and round about the throne *were* four (♠) beasts full of eyes before and behind.

(7) By instruments used, in that he both hath a most ready treasury and as it were a workhouse excellently furnished with all things, unto the executing of his will, which things flow from his commandment, as is repeated, Revelation 15:2 . And hath also the Angels most ready administrators of his counsels and pleasure unto all parts of the world, continually watching, (in this verse) working by reason otherwise than the instruments, without life last mentioned, courageous as lions, mighty as bulls, wise as men, swift as eagles, Revelation 4:7; most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally pure and perfect Spirits, always in continual motion, Revelation 4:8 .

(*) The world is compared to a sea because of the changes and unstableness.

(♣) It is as clear as crystal before the eyes of God, because there is nothing in it, so little that is hid from him.

(♣) Or, under the throne.

(♠) They are called Cherubims, Ezekiel 10:20 .

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

8 And the (b) four beasts had each one of them six wings about him, and they were full of eyes within, and they ceased not (8) day nor night, saying, (*) (♣) Holy, holy, holy, Lord God almighty, Which was, and Which is, and Which is to come.

(b) Every beast had six wings.

(8) By events, in that for all the causes before mentioned. God is glorified both by Angels, as holy, Judge, omnipotent, eternal and immutable, verse eight, and also after their example he is glorified of holy men, verse nine, in sign and speech verse ten and eleven.

(*) We are hereby taught to give glory to God in all his works.

(♣) Isaiah 6:3 .

9 And when those beasts (c) gave glory, and honor, and thanks to him that sat on the throne, which liveth forever and ever,

(c) God is said to have glory, honor, kingdom, and such like given unto him, when we godly and reverently set forth that which is properly and only his.

10 (9) The four and twenty Elders fell down before him that sat on the throne, and worshipped him that liveth for evermore, (*) and cast their crowns before the throne, saying,

(9) Three signs of divine honor given unto God, prostration or falling down, adoration and casting their crowns before God, in which the godly, though made kings by Christ, do willingly empty themselves of all glory, moved with a religious respect of the majesty of God.

(*) They will challenge no authority, honor nor power before God.

11 (10) Thou art (*) worthy, O Lord, (11) to receive glory, and honor, and power; for thou hast created all things, and for thy will's sake they are, and have been created.

(10) The sum of their speech: that all glory must be given unto God; the reason, because he is the eternal beginning of all things, from whose only will they have their being, and are governed; and finally in all respects are that which they are.

(*) Revelation 5:12 .

(11) That is, that thou shouldst challenge the same to thyself alone. But as for us, we are unworthy, that even by your goodness we should be made partakers of this glory. And hitherto hath been handled the principal cause unapproachable, which is God.

Revelation 5

1 The book sealed with the seven seals, 3 which none could open. 6 The Lamb of God, 9 is thought worthy to open, 12 even by the consent of all the company of heaven.

1 (1) And I saw in the (2) right hand of him that sat upon the throne, (3) (*) a book written within, and on the backside, sealed with (♣) seven seals.

(1) A passing unto the second principal cause, which is the Son of God, God and man, the mediator of all, as the eternal word of God the Father, manifested in the flesh. This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearsal of the occasions that did occur in the first four verses. Another, the history of the revelation of Christ, thence unto the end of the chapter.

(2) That is, in the very right hand of God.

(3) Here are shewed the occasions for which this principal cause, and this Revelation was also necessary; the same are three, the first a present vision of the book of the counsels of God, concerning the government of this whole world, which book is said to be laid up with the Father as it were in his hand, but shut up and unknown unto all creatures, in this verse. The second is a religious desire of the Angels of God to understand the mysteries of this book, Revelation 5:2; 1 Peter 1:12 . The third is a

lamentation of John and all the godly, moved by the same desire; Revelation 5:4 when they saw that it was a thing impossible for any creature to effect; which is declared in Revelation 5:3 .
(*) A similitude taken of earthly princes, which judge by books and writings and here it doeth signify all counsels and judgments of God which are only known to Christ the Son of David.
(♣) That is, many.

2 And I saw a strong Angel which preached with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 (4) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

(4) Thus neither of them that are in heaven, nor of them which are in the earth. And this I like better. Now this enumeration of parts is sufficient to the denying of the whole. For of the creatures, one sort is in heaven above the earth; another in the earth, and another under the earth in the sea, as is after declared in Revelation 5:13 .

4 Then I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 (5) And one of the Elders said unto me, Weep not; behold, the (*) (6) Lion which is of the tribe of Judah, the root of David, hath obtained to open the book, and to loose the seven seals thereof.

(5) The second part of this chapter, in which is set down the Revelation of the Son, as before was said. This part containeth first a history of the manner how God prepared John to understand this Revelation, in this verse. Secondly, the Revelation of the Son himself, unto Revelation 5:6-7 . Thirdly, the accidents of this Revelation, in the rest of the chapter. The manner how, is here described in two sorts: one from without him, by speech in this verse; another within, by opening the eyes of John (which before were held) that he might see, in the verse following.
(*) Genesis 49:9 .
(6) That is, most mighty and most approved Prince; according to the use of the Hebrew speech.

6 Then I beheld, and lo, (7) in the midst of the throne, and of the four beasts, and in the midst of the Elders, stood (*) a Lamb as though he had been killed, which had (♣) seven horns, and (♣) seven eyes, which are the seven spirits of God, sent into all the world.

(7) The sum of this Revelation: Christ the mediator taketh and openeth the book, Revelation 5:6-7 . Therefore in his Revelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediator between God, Angels and men, as the eternal word of God, and our redeemer; as the Lamb of God, standing as slain, and making intercession for us by the virtue and merit of his everlasting sacrifice, is armed with the Spirit of God, in his own person, that is, with the power and wisdom of God effectually unto the government of this whole world.
(*) This vision confirmeth the power of our Lord Jesus, which is the Lamb of God that taketh away the sin of the world.
(♣) That is, manifold power.
(♣) Signifying the fullness of the Spirit, which Christ powereth upon all.

7 (8) And he came, and took the book out of the right hand of him that sat upon the throne.

(8) The fact of Christ the Mediator, that he cometh unto the throne of the Father, of which Chapter four, and taketh the book out of his hand to open it. For that he opened it, it is first expressed, Revelation 6:1 .

8 (9) And when he had taken the book, the four beasts and the four and twenty Elders (*) fell down before the Lamb, having every one (10) harps and golden vials full of odors, which are the (a) (♣) prayers of the Saints;

(9) Now followeth in the end the accidents of the Revelation last spoken of all the holy Angels, and men did sing unto him; both the chief, Revelation 5:9-10; and common order of Angels, Revelation 5:11-12; and of all things created, Revelation 5:13; the princes of both sorts agreeing thereunto, Revelation 5:14 .

(*) The Angels honor Christ: he is therefore God.

(10) The symbols or signs of praise, sweet in savor, and acceptable unto God; See Revelation 8:3 .

(a) Look at Revelation 9:3 .

(♣) This declareth how the prayers of the faithful are agreeable unto God, read Acts 10:4 .

9 And they sung a (b) new (11) song, saying, (12) Thou art worthy to take the book, and to open the seals thereof, because thou wast killed, and hast (*) redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

(b) No common song.

(11) That is, composed according to the present matter, the Lamb having received the book as it were with his feet, and opened it with his horns, as is said in the Song of Solomon

(12) The song of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his blessings, both which we have received of himself (as are the suffering of his death, our redemption upon the cross by his blood, in this verse; and our communion with him in Kingdom and Priesthood, which long ago he hath granted unto us with himself) and which we hereafter hope to obtain, as our kingdom to come in Christ, Revelation 5:10 .

(*) Our Saviour Jesus hath redeemed his Church by his blood shedding and gathering it of all nations.

10 And hast made us unto our God (*) Kings and Priests, and we shall (♣) reign on the earth.

(*) Revelation 1:6; 1 Peter 2:9 .

(♣) Not corporally.

11 (13) Then I beheld, and I heard the voice of many Angels round about the throne, and *about* the beasts and the Elders, (14) and there *were* (*) (c) ten thousand times ten thousand, and thousand thousands,

(13) The consent of the common order of Angels, answering in melody unto their Princes that stood by the throne.

(14) A number finite, but almost infinite for one infinity indeed, as in Daniel 7:10 .

(*) Daniel 7:10 .

(c) By this is meant a great number.

12 Saying with a loud voice, Worthy is the (*) Lamb that was killed, to (d) receive power, and riches, and wisdom, and strength, and honor, and glory, and praise.

(*) Revelation 4:11 .

(d) To have all praise given to him, as to the mightest and wisest.

13 (15) And all the creatures which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I saying, Praise, and honor, and glory, and power *be* unto him, that sitteth upon the throne, and unto the Lamb for evermore.

(15) The consent of all the common multitude of the creatures.

14 (16) And the four beasts said, Amen, and the four and twenty Elders fell down and worshipped him that liveth for evermore.

(16) A confirmation of the praise before going, from the contestation of the Nobles, expressed in word and signs, as once or twice before this.

Revelation 6

1 The Lamb openeth the first seal of the book. 3 The second, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and divers strange sights in heaven.

1 (1) After I beheld when the Lamb had opened one (*) of the seals, and I heard one of the four beasts say, as *it were* the (♣) noise of thunder, Come and see.

(1) This is the second part of this first history (which I said was common and of the whole world) of the works of God in the government of all things. Of this part there are generally three members, the foresignifying, the caution, and the execution of all the evils which God poureth out upon this world, which hath most hardly deserved of him. The foresignifying is set down in this chapter, the caution for preserving the Church, is in the next chapter, and the execution is described in Revelation 8:9. In every part of the foresignifying, there are three branches: the several and express calling of John, to prepare himself to take knowledge of the things that were to be shewed unto him in the opening of the seals, the sign and the word expounding the sign. And albeit the express calling of John, be used only in four of the signs, yet the same is also to be understood in the rest that follow. The author of the foresignifyings is the Lamb, as that word of the Father made the Mediator, opening the seals of the book. The instruments are the Angels in most of the visions, who expound the sign and the words thereof. Now this first verse containeth an express calling of John to mark the opinion of the first seal.

(*) The opening of the seal is the declaration of God's will, and the executing of his judgments.

(♣) Signifying that there was marvelous things to come.

2 Therefore (2) I beheld, and lo, there *was* a (*) white horse, and he that (♣) sat on him, had a bow, and a crown was given unto him, and he went forth conquering that he might overcome.

(2) The first sign, joined with a declaration, is that God, for the sins, and horrible rebellion of the world, will invade the same; and first of all will as a far off, with his darts of pestilence most suddenly, mightily, gloriously, beat down the same as Judge, and triumph over it as Conqueror.

(*) The white horse signifieth innocence, victory, and felicity which should come by the preaching of the Gospel.

(♣) He that rideth on the white horse, is Christ.

3 And (3) when he had opened the second seal, I heard the second beast say, Come and see.

(3) The second sign joined with words of declaration (after the express calling of John as before) is that God being provoked unto wrath by the obstinacy and hard heartedness of the world not repenting for the former plague; as setting upon the same hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another.

4 And there went out another horse, *that was* (*) red, and power was given to him that (♣) sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.

(*) Signifying the cruel wars that ensued when the Gospel was refused.
(♣) Who was Satan.

5 (4) And when he had opened the third seal, I heard the third beast say, Come and see. Then I beheld, and lo, (*) a black horse, and he that sat on him, had balances in his hand.

(4) The third sign with declaration is, that God will destroy the world with famine, withdrawing all provision; which is by the figure Synecdoche comprehended in wheat, barley, wine and oil.
(*) This signifieth an extreme famine, and want of all things.

6 And I heard a voice in the midst of the four beasts say, A (a) (*) measure of wheat for a (♣) penny, and three measures of barley for a penny, (5) and oil, and wine hurt thou not.

(a) Hereby is signified what great scarcity of corn there was, for the word here used is a kind of measure of dry things, which is in quantity but the eighth part of a bushel, which was an ordinary portion to be given to servants for their meat for one day.
(*) The Greek word signifieth the measure which was ordinarily given to servants for their portion or stint of meat for one day.
(♣) Which amounted about four pence half penny.
(5) I would rather distinguish and read the words thus, and the wine and the oil thou shalt not deal unjustly. In this sense likewise the wine and the oil will be sold a very little for a penny. Thou shalt not deal unjustly, namely, when thou shalt measure out a very little for a great price; so is the place evident; otherwise that is most true, which the wise man saith, that who so withholdeth the corn shall be cursed of the people; Proverbs 11:26 .

7 (6) And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

(6) The fourth sign joined with words of declaration is, that God will addict the fourth part of the world indifferently, unto death and hell, or the grave by all those means at once, by which before severally and in order he had recalled their minds unto amendment. Unto these also addeth the wild and cruel beasts of the earth, out of Leviticus 16:22 . Thus doeth God according to his wisdom, dispense the treasures of his power, justly towards all, mercifully towards the good, and with patience or longsuffering towards his enemies.

8 And I looked, and behold, a (*) pale horse, and his name that sat on him was Death, and (♣) Hell followed after him, and power was given unto them over the

fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

(*) Whereby is meant sickness, plagues, pestilence, and death of man and beast.
(♣) Or, the grave.

9 (7) And when he had opened the (*) fifth seal, I saw under the altar (♣) the souls of them that were killed for the word of God, and for the testimony which they maintained.

(7) The fifth sign is that the holy martyrs which are under the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God, in a holy zeal to advance his kingdom, and not of any private disturbance of the mind, in this and the next verse, and that God will, indeed, sign and word comfort them; Revelation 6:10.
(*) The continual persecution of the Church noted by the fifth seal.
(♣) The souls of the Saints are under the altar, which is Christ, meaning that they are in his safe custody in the heavens.

10 And they cried with a loud voice, saying, How long, Lord, holy and true! Doest not thou judge and avenge our blood on them that dwell on the earth?

11 And long (8) white robes were given unto every one, and it was said unto them, that they should rest for a little season until their fellow servants, and their brethren that should be killed even as they were, were (b) fulfilled.

(8) As before Revelation 3:4.
(b) Until their number be fulfilled

12 (9) And I beheld when he had opened the sixth seal, and lo, there was a great (*) earthquake, and the (♣) sun was as black as (c) (♣) sackcloth of hair, and the (♠) moon was like blood.

(9) The sixth sign, the narration whereof hath two parts; the sign and the event. The sign is that the earth, heaven, and the things that are in them, for the horror of the sins of the world upon those most heavy foretellings of God, and complaints of the Saints shall be shaken most vehemently, trembling in horrible manner, and loosing their light in this verse: falling on high, verse thirteen, withdrawing themselves and flying away for the greatness of the trouble, verse fourteen. So holily do all creatures depend upon the will of God, and content themselves in his glory.
(*) Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to the world.
(♣) That is, the brightness of the Gospel.
(c) So they called in old time those woven works that were of hair.
(♣) The traditions of men.
(♠) The Church miserably defaced with idolatry and afflicted by tyrants.

13 And the (*) stars of heaven fell unto the earth, as a fig tree casteth her green figs, when it is shaken of a mighty wind.

(*) Doctors and preachers that depart from the truth.

14 And (*) heaven departed away, as a scroll, when it is rolled, and every mountain and isle were moved out of their places.

(*) The kingdom of God is hid, and withdrawn from men, and appeareth not.

15 (10) And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in dens, and among the rocks of the mountains,

(10) The event of the sign afore going; that there is no man that shall not be astonished at that general commotion, fly away for fear and hide himself in this verse, and wish unto himself most bitter death for exceeding horror of the wrath of God, and of the Lamb, at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psalm 17:14 . Not that sorrow which is according unto God, which worketh repentance unto salvation, whereof a man shall never repent him, but that worldly sorrow that bringeth death; 2 Corinthians 7:9; as their wishings do declare; for this history of the whole world, severed from the history of the Church, as I have shewed before, See Revelation 4:1 .

16 And said to (*) the mountains and rocks, (11) (♣) (♣) Fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb.

(*) Realms, kingdoms and persons, that did seem to be as stable in the faith as mountains.
(11) These are words of such as despair of their escape; of which despair there are two arguments, the presence of God and the Lamb provoked to wrath against the world in this verse, and the conscience of their own weakness, whereby men feel that they are no way able to stand in the day of the wrath of God, Revelation 6:17; as it is said, Isaiah 14:27 .
(♣) Isaiah 2:19; Hosea 10:8; Luke 23:30 .
(♣) Such men afterward, of what estate soever, there be, shall be desperate, and not able to sustain the weight of God's wrath, but shall continually fear his judgment.

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

Revelation 7

1 The Angels coming to hurt the earth, 3 are stayed until the elect of the Lord, 5 of all tribes were sealed. 13 Such as suffered persecution for Christ's sake, 16 have great felicity, 17 and joy.

1 And (1) after that, I saw four Angels stand on the (a) four corners of the earth, holding the four (*) winds of the (♣) earth, that the winds should not blow on the earth, neither on the (♣) sea, (2) neither on any (♣) tree.

(1) The second member of this part, is a preventing of danger as we distinguished the same before, Revelation 6:1; that is, of the caution whereby God took care beforehand and provided for his that after the example of the Israelites of old; Exodus 8:23, the faithful might be exempted from the

plagues of this wicked world. This whole place is a certain dialogue and bringing in for this whole Chapter by occasion of the prediction and argument of the sixth seal. For first that evil is prevented in the elect unto the ninth verse, Revelation 7:1-9 . Then thanks are given by the elect for that cause, Revelation 7:10-12 . Lastly, the accomplishment of the thing is set forth unto the end of the chapter. The first verse is a transition, speaking of the Angels which keep these inferior parts from all evil, until God do command. For, (as it is excellently figured by Ezekiel 10:12 .) their faces and their wings are reached upwards, continually waiting upon and beholding the countenance of God for their direction; and every one of them goeth into that part that is right before his face, whithersoever the Spirit shall go, they go, they step not out of the way, that is, they depart not so much as a foot breadth from the path commanded to them of God.

(a) On the four corners or coasts of the earth.

(*) The spirit is compared to wind, and the doctrine also, and though there be one spirit and one doctrine, yet four are here named in respect of the diversity of the four quarters of the earth where the Gospel is spread, and for the four writers thereof, and the preaches of the same through the whole world.

(♣) Meaning, the men of the earth.

(♣) That is, the islands.

(2) That is, neither into the air, into which the tops of trees are advanced.

(♦) Signifying all men in general, who can no more live without this spiritual doctrine, than trees can blossom and bear, except the wind blow upon them.

2 (3) And I saw (4) another Angel come up from the East, which had the seal of the living God, and he cried with a loud voice to the four Angels to whom power was given to hurt the earth, and the sea, saying,

(3) Now God provideth against the danger of his elect by commandment, Revelation 7:2-3; and by sign or figure, both for those of the nation of the Jews, thence unto the eighth verse, and also of the Gentiles, Revelation 7:9 .

(4) Not only another, or differing in number from the common Angels of God, but also in essence, office, and operation excelling all Angels, that is, Christ Jesus the Word of God, and mediator of the covenant, see Revelation 8:3; Revelation 10:1-5 .

3 (*) Hurt ye not the earth, neither the sea, neither the trees, till we have (♣) sealed the servants of our God in their foreheads.

(*) God preventeth the dangers and evils, which otherwise would overwhelm the elect.

(♣) Those that are sealed by the Spirit of God, and marked with the blood of the Lamb, and lightened in faith by the word of God, so that they make open profession of the same, are exempted from evil.

4 And I heard the number of them, which were sealed, and there *were* sealed (5) (*) a hundred and four and forty thousand of all the tribes of the children of Israel.

(5) That is, of the Jews a number certain in itself before God, and such as may be numbered of us; for which cause also the same is here set down as certain. But of the elect which are of the Gentiles, the number indeed is in itself certain with God, but of us not possibly to be numbered, as God, Genesis 15:5; and often elsewhere, and Isaiah figured most excellently, Isaiah 19 and Isaiah 60 . This wherefore is spoken with respect, when a certain number is put for one uncertain. Confer this with Revelation 7:9 .

(*) Though that this blindness be brought into the world by the world by the malice of Satan, yet the mercies of God reserve to himself an infinite number which shall be saved of the Jews and Gentiles through Christ.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. (6) Of the tribe of (b) Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand.

(6) Here the tribe of Levi is reckoned up in common with the rest, because all the Israelites were equally made Priests with them in Christ by his Priesthood, Revelation 1:6; Revelation 5:10; Romans 12:1; 1 Peter 2:9 . The name of Dan is not mentioned because the Danites long before forsaking the worship of God, were fallen away from the fellowship of God's people unto the part of the Gentiles, which evil many ages before Jacob foresaw, Genesis 49:17-18; for which also there is no mention made of this tribe in the first book of the Chronicles.

(b) He omitteth Dan, and putteth Levi in, whereby he meaneth the twelve tribes.

8 Of the tribe of (c) Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

(c) Of Ephraim, who was Joseph's other son, and had the birthright given him, whereof he is called Joseph.

9 After these things I beheld, and lo, a great multitude, (7) which no man could number, of all nations, and kindreds, and people, and tongues, (8) stood before the throne, and before the Lamb, clothed with long (*) white robes, and (♣) palms in their hands.

(7) See Revelation 7:4 .

(8) As Priests, Kings and glorious conquerors by martyrdom; which things are noted by their proper signs in this verse.

(*) In sign of purity.

(♣) In token of victory and felicity.

10 (9) And they cried with a loud voice, saying, (*) Salvation *cometh* of our God, that sitteth upon the throne, and of the Lamb.

(9) The praise of God, celebrated first by the holy men, in this verse, then by the heavenly Angels, in the two verses following Revelation 7:11-12 .

(*) All that are saved, attribute their salvation unto God only and to his Christ and to none other thing.

11 And all the Angels stood round about the throne, and *about* the Elders, and the four beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise, and glory, and wisdom, and thanks, and honor, and power, and might, *be* unto our God for evermore, Amen.

13 (10) And one of the Elders spake, saying unto me, What are these which are arrayed in long white robes? And whence came they?

(10) A passage over unto the expounding of the vision, of which the Angel enquireth of John to stir him up withal, in this verse and John in the form of speech, both acknowledged his own ignorance, attributing knowledge unto the Angel, and also in most modest manners requesteth the expounding of the vision.

14 And I said unto him, Lord, thou knowest. And he said unto me, (11) These are they which came out of great tribulation, and have washed their long robes, and have made their long robes white in (*) the blood of the Lamb.

(11) The exposition of the vision, wherein the Angel telleth first the acts of the Saints, that is, their sufferings and work of faith in Christ Jesus, in this verse. Secondly their glory, both present, which consisteth in two things, that they minister unto God, and that God protecteth them Revelation 7:15, and to come, in their perfect deliverance from all annoyances, Revelation 7:16, and in participation of all good things which the memory of soever evil, shall never be able to diminish Revelation 7:17 . The cause efficient, and which containeth all these things is only one, even the Lamb of God, the Lord, the Mediator, and the Saviour Christ Jesus.

(*) There is no purity nor cleanness, but by the blood of Christ only, which purgeth sins and so maketh us white.

15 Therefore are they in the presence of the throne (*) of God, and serve him (d) day and (♣) night in his Temple, and he that sitteth on the throne will dwell (e) among them.

(*) That is, of the majesty of God the Father, the Son, and the holy Ghost.

(d) He alludeth to the Levites, which served day and night, for else there is no night in heaven.

(♣) Meaning continually; for else in heaven there is no night.

(e) Or, upon them, whereby is meant God's defence and protection, as it were towards them, who are as safe, as men in the Lord's tents.

16 (*) They shall (♣) hunger no more, neither thirst anymore, neither shall the sun (♣) light on them, neither any heat.

(*) Isaiah 49:10 .

(♣) For all infirmity and misery shall be then taken away.

(♣) They shall have no more grief and pain, but still joy and consolation.

17 For the (*) Lamb, which is in the (♣) midst of the throne, shall govern them, and shall lead them unto (♦) the lively fountains of waters, and (♣) God shall wipe away all tears from their eyes.

(*) Jesus Christ the mediator and redeemer.

(♣) Which is very God.

(♦) He shall give them life and conserve them in eternal felicity.

(♣) Revelation 21:4; Isaiah 25:8 .

Revelation 8

1 After the opening of the seventh seal, 3 the Saint's prayers are offered up with odors. 6 The seven Angels come forth with trumpets. 7 The four first blow, and fire falleth on the earth, 8 the sea is turned into blood, 10-11 the waters wax bitter, 12 and the stars are darkened.

1 (1) And when he had opened the (*) seventh seal, there was (♣) silence in heaven about half an hour.

(1) He returneth to the history of the seals of the book, which the Lamb openeth. The seventh seal is the next foresignification, and a precise commandment of the execution of the most heavy judgments of God upon this wicked world, which foresignification being understood by the seal, all things in heaven are silent, and in horror through admiration, until the commandment of execution be severally given of God unto the ministers of his wrath. So he passeth unto the third member of which I spake before in Revelation 6:1, which is of the execution of those evils wherewith God most justly determined to afflict the world.

(*) Under the sixth seal he touched in general the corruption of the doctrine; but under the seventh he sheweth the great danger thereof, and what troubles, sects, and heretics hath been and shall be brought into the Church thereby.

(♣) That the hearers might be more attentive.

2 (2) And I saw the seven Angels, which (a) stood (*) before God, and to them were given seven trumpets.

(2) Now followeth the third branch of the common history, as even now I said; which is the execution of the judgments of God upon the world. This is first generally prepared unto, Revelation 8:3-6. Then by several parts expoundeth according to the order of those that administered the same unto the end of the Chapter following. Unto the preparation of this execution are declared these things; first, who were the administrators and instruments thereof in this verse. Secondly, what is the work both of the Prince of Angels giving order for this execution, thence unto the fifth verse, and of his administrators in the sixth verse. The administrators of the execution are said to be seven Angels; their instruments, trumpets, whereby they should as it were alarm at the commandment of God. They are propounded seven in number, because it pleased God not at once to pour out his wrath upon the rebellious world, but at divers times, and by piece meal, and in slow order, and as with an unwilling mind to exercise his judgments upon his creatures, so long called upon both by word and signs if happily they had learned to repent.

(a) Which appear before him as his ministers.

(*) He sheweth the only remedy in our afflictions, to wit, to appear before the face of God by the means of Jesus Christ, who is the sacrifice, and the Priest, which presenteth our prayers, which remain yet in the earth, before the altar and divine majesty of God.

3 (3) Then another Angel came and stood before the altar, having a golden censer; and much odors was given unto him, that he should offer with the prayers of all Saints upon the golden altar, which is before the throne.

(3) This represents that great Emperor, the Lord Jesus Christ, our King and Saviour, who both maketh intercession to God the Father for the Saints, filling the heavenly Sanctuary with most sweet odor, and offering up their prayers, as the Calves and burnt sacrifices of their lips, in this verse; in such sort as every one of them (so powerful is that sweet savor of Christ, and the efficacy of his sacrifice) are held in reconciliation with God and themselves made most acceptable unto him, Revelation 8:4. And then also out of his treasury, and from the same sanctuary, poureth forth upon the world the fire of his wrath, adding also divine tokens thereunto; and by that means (as of old the Heralds of Rome were wont to do) he proclaimeth war against the rebellious world.

4 And the smoke of the odors with the prayers of the Saints, (b) went up before God, out of the Angel's hand.

(b) Our prayers are nothing worth, unless that true and sweet savor of that only oblation be especially and before all things with them, that is to say, unless we being first of all justified through faith in his Son, be acceptable unto him.

5 And the Angel took the censer, and filled it with (*) fire of the altar, and cast it into the (♣) earth, and (♣) there were voices, and thunderings, and lightnings, and an earthquake.

(*) He meaneth by fire the grace of God whereby we are purged and made clean, Isaiah 6:6 .

(♣) He poureth the graces of the holy Ghost into the hearts of the faithful.

(♣) When this grace is declared, marvelous rebellions arise against it by reason of the wicked, which can neither abide to hear their sins touched, nor mercy offered.

6 (4) Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

(4) This is the work of the administrators. The angels, the administrators of Christ, only by sounding trumpet and voice (for they are only Heralds) do effectually call forth the instruments of the wrath of God, through his power. Hitherto have been things general. Now followeth the narration of things particular, which the Angels fix in number wrought in their order, set out in verse nineteen of the next chapter, and is concluded with the declaration of the event which followed upon these things done in the world, and in chapters ten and eleven.

7 (5) So the first Angel (*) blew the trumpet, and there was hail and fire mingled with blood, and they were cast into the earth, and the third part of (♣) trees was burned, and all green (♣) grass was burned.

(5) The first execution at the sound of the first Angel upon the earth, that is, the inhabitants of the earth (by Metonymy) and upon all the fruits thereof; as the comparing this verse with the second member of Revelation 8:9 doth not obscurely declare.

(*) That is, proclaimeth war against the Church, and troubles by false doctrine, and admonisheth them to watch.

(♣) That is, the most part of men were seduced.

(♣) Even the very elect were sore tried and proven.

8 (6) And the second Angel blew the trumpet, and as *it were* a great (*) mountain, burning with fire, was cast into the sea, and the third part of the sea became blood.

(6) The second execution, upon the sea in this verse and all things that are therein, Revelation 8:9 .

(*) Divers sects of heretics were spread abroad in the world.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of (*) ships were destroyed.

(*) Meaning the shipmasters, and so them that had any government.

10 (7) Then the third Angel blew the trumpet, and there fell (*) a great star from heaven, burning like a torch, and it fell into the third part of the rivers, and into the fountains of waters.

(7) The third execution upon the floods and fountains, that is, upon all fresh water, in this verse; the effect whereof is, that many are destroyed with the bitterness of waters, in the verse following.

(*) That is, some excellent minister of the Church, which shall corrupt the Scriptures.

11 And the name of the star is called (8) Wormwood; therefore the third part of the waters became wormwood, and many men died of the (*) waters, because they were made bitter.

(8) This is spoken by Metaphor of the name of a most bitter herb, and commonly known, unless perhaps a man following those that note the derivation of words had rather expound it adjectively, for that which by reason or bitterness cannot be drunk, or which maketh the liquor into which is poured more bitter than that any man can drink the same.

(*) Which here signify false and corrupt doctrine.

12 (9) And the fourth Angel blew the trumpet, and the third part of the (*) sun was smitten, and the third part of the (♣) moon, and the third part of the (♠) stars, so that the third part of them was (♣) darkened, and the day *was smitten*, that the third part of it could not shine, and likewise the night.

(9) The fourth execution upon these lightsome bodies of heaven, which minister unto this inferior world.

(*) That is, of Christ who is the sun of justice, meaning that men by boasting of their works and merits obscure Christ and tread his death under feet.

(♣) That is, of the Church.

(♠) Of the ministers and teachers, which have not taught, as they ought to do.

(♣) These are plagues for the contempt of the Gospel.

13 (10) And I beheld, and heard one Angel flying through the midst of heaven, saying with a loud voice, (*) Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

(10) A lamentable prediction or foretelling of those parts of the divine execution which are yet behind; which also is a passage unto the argument of the next Chapter. Of all these things in a manner Christ himself expressly foretold in Luke 21:24, and they are common plagues generally denounced, without particular note of time.

(*) Horrible threatenings against the infidels and rebellious persons.

Revelation 9

1 The first Angel bloweth his trumpet. 3 and spoiling locusts come out. 13 The sixth Angel bloweth, 26 and bringeth forth horsemen, 20 to destroy mankind.

1 And the (1) fifth Angel blew the trumpet, and I saw (*) a (2) star fall from heaven unto the earth, (3) and to him was given the (♣) key of the (a) bottomless pit.

(1) The first execution upon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernal powers, is declared in this place unto the eleventh verse, Revelation 9:2-11 . And after the sixth execution thence unto Re 9:12-19 . And lastly is shewed the common event that followed the former execution in the world, in the two last verses, Revelation 9:20-21 .

(*) That is, the Bishops and ministers, which forsake the word of God, and so fall out of heaven, and become Angels of darkness.

(2) That is, that the Angel of God glittering with glory, as a star fallen from heaven. Whether thou take him for Christ, who hath the keys of hell of himself, and by Princely authority, Revelation 1:18, or whether for some inferior Angel, who hath the same key permitted unto him, and occupieth it ministerially, or by office of his ministry, here, and Revelation 20:10. so the word falling, is taken; Genesis 14:10; Genesis 24:46; Hebrews 6:6 .

(3) The key was given to his star. For those powers of wickedness are thrust down into hell, and bound with chains of darkness; and are there kept unto damnation, unless God for a time do let them look 2 Peter 2:4; Jude 1:6; and the end of this book, Revelation 20:20, the history of which chapter hath agreement of time with this present chapter.

(♣) This authority chiefly is committed to the Pope in sign whereof he beareth the keys in his arms.

(a) By the bottomless pit, he meaneth the deepest darkness of hell.

2 (4) And he opened the bottomless pit, and there arose the smoke of the pit, as the (*) smoke of a great furnace, and the sun, and the air were darkened by the smoke of the pit.

(4) Unto this is added, the smoke of the hellish and infernal spirits, all dark, and darkening all things in heaven and in earth. The spiritual darknesses are the causes of all disorder and confusion. For the devil at a time certain sent these darknesses into his kingdom, that he might at once and with one impression overthrow all things, and pervert if it were possible the elect themselves. By this darkness, all spiritual light, both active as of the sun, and passive as of the air which is lightened by the sun, is taken away, and this is that which goeth before the spirits; it followeth of the spirits themselves.

(*) Abundance of heresies and errors, which cover with darkness Christ and his Gospel.

3 (5) And there came out of the smoke (*) Locusts upon the earth, and unto them was given (♣) power, as the (♣) scorpions of the earth have power.

(5) A description of the malignant spirits invading the world, taken from their nature, power, form and order. From their nature, for that they are like unto certain locust, in quickness, subtilty, hurtfulness, number, and such like in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to do hurt. For our battle is not here with flesh and blood, but with powers, Ephesians 6:12 . This place of the power of the Devils, generally noted in this verse, is particularly declared afterwards in the three next verses, Revelation 9:4-6 .

(*) Locusts are false teachers, heretics, and worldly subtil Prelates, with Monks, Friars, Cardinals, Patriarchs, Archbishops, Bishops, Doctors, Bachelors and masters which forsake Christ to maintain false doctrine.

(♣) False and deceivable doctrine, which is pleasant to the flesh.

(♣) That is, secretly to persecute and to sting with their tail as scorpions do; such is the fashion of the hypocrites.

4 (6) And it was commanded them that they should not hurt the (*) grass of the earth, neither any green thing, neither any tree, but only those (♣) men which have not the seal of God in their foreheads.

(6) Here that power of the devils is particularly described according to their actions and the effects of the same. Their actions are said to be bounded by the counsel of God; both because they hurt not all men, but only the reprobate (for the godly and elect, in whom there is any part of a better life, God guardeth by his decree) whom Christ shall not have sealed, in this verse, and also because they neither had all power not at all times, no not over those that are their own, but limited in manner and time, by the prescript of God, Revelation 9:5 . So their power to afflict the godly, is none, and for the wicked is limited in act and in effect by the will of God; for the manner was prescribed unto them that they should not slay, but torment this wretched world. The time is for five months, or for a hundred and fifty days, that is, for so many years, in which the devils have indeed mightily perverted all things in the world, and yet without that public and unpunished license of killing, which afterwards they usurped when the sixth Angel had blown his trumpet, as shall be said upon the thirteenth verse, Revelation 9:13 . Now this space is to be accounted from the end of that thousand years mentioned, in Revelation 20:3, and that is from the Popedome of that Gregory the seventh, a most monstrous Necromancer, who before was called Hidebrandus Senensis; for this man being made altogether of impiety and wickedness, as a slave of the devil, whom he served, was the most wicked firebrand of the world, he excommunicated the Emperor Henry the fourth, went about by all manner of treachery to set up and put down Empires and kingdoms as liked himself, and doubted not to set Rudolph the Sweden over the Empire instead of Henry, before named, sending unto him a Crown, with this verse annexed unto it: "Petra dedid Petro, Petrus diadema Rodolpho, that is, The Rock to Peter gave the Crown, and Peter Rudolph doth renown. Finally, he so finely bestirred himself in his affairs, as he miserably set all Christendom on fire, and conveyed over unto his successors the burning brand of the same, who enraged with like ambition, never ceased to nourish that flame, and to kindle it more and more, whereby Cities, Commonwealths, and whole kingdoms set together by the ears amongst themselves by most expert cut-throats, came to ruin, while they miserably wounded one another. This term of a hundred and fifty years, taketh end in the time of Gregory the ninth, or Hugolinus Anagniensis (as he was before called) who caused to be compiled by one Raymond his chaplain and confessor, the body of Decrials, and by sufferance of the Kings and Princes to be published in the Christian world, and established for a Law: For by this sleight at length the Popes arrogated unto themselves license to kill whom they would, while others were unaware, and without fear established a butchery out of many of the wicked Canons of the Decrials, which the trumpet of the fifth Angel had expressly forbidden, and had hindered until this time. The effects of these bloody actions are declared upon the sixth verse, Revelation 9:6, that the miserable world languishing in so great calamities, should willingly run together unto death, and prefer the same before life, by reason of the grievousness of the miseries that oppressed them.

(*) For the false prophets cannot destroy the elect, but such as are ordained to perdition.

(♣) That is, the infidels whom Satan blindeth with the efficacy of error, 2 Thessalonians 2:11 .

5 And to them was commanded that they should not (*) kill them, but that they should be (♣) vexed five months, and that their pain should be as the pain that cometh of a (♣) scorpion, when he hath stung a man.

(*) Though the elect be hurt, yet they cannot perish.

(♣) The elect for a certain space and at times are in troubles; for the grasshoppers endure but from April to September, which is five months.

(♣) For at the beginning the sting of their conscience seemeth as nothing, but except they soon seek remedy, they perish.

6 (*) Therefore in those days shall men (♣) seek death, and shall not find it, and shall desire to die, and death shall flee from them.

(*) Revelation 6:16; Isaiah 2:19; Hosea 10:8; Matthew 23:30 .

(♣) Such is the terror of the unbelieving conscience, which hath no assurance of mercy, but the judgment of God against it, when men embrace error and refuse the true simplicity of God's word.

7 (7) And the form of the locusts *was* like unto (*) horses prepared unto battle, and on their heads *were as it were* (♣) crowns, like unto gold, and their faces (♣) *were* like the faces of men.

(7) The form of these hellish spirits and administers, is shadowed out by signs and visible figures in this sort; that they are very expert and swift, that wheresoever they are in the world, the kingdom of theirs, that they manage all their affairs with cunning and skill, in this verse: that making shew of mildness and tender affection to draw on men withal, they most impudently rage in all mischief; that they are most mighty to do hurt, Revelation 9:8, that they are freed from being hurt of any man, as armed with the color of religion, and sacred authority of privilege, that they fill all things with horror, Revelation 9:9, that they are fraudulent, that they are venomous and extremely noisome, though their power be limited, Revelation 9:10 . All which things are properly in the infernal powers, and communicated by them unto their ministers and vassals.

(*) Which signifieth that the Pope's clergy shall be proud, ambitious, bold, stout, rash, rebellious, stubborn, cruel, lecherous and authors of war and destruction of the simple children of God.

(♣) They pretend a certain title of honor, which indeed belongeth nothing unto them, as the Priests by their crowns and strange apparel declare.

(♣) That is, they pretend great gentleness and love; they are wise, politic, subtil, eloquent and in worldly craftiness pass all in all their doings.

8 And they had hair as the (*) hair of women, and their (♣) teeth were as the teeth of lions.

(*) That is, effeminate, delicate, idle, trimming themselves to please their harlots.

(♣) Signifying their oppression of the poor and cruelty against God's children.

9 And they had (*) habergeons, like to habergeons of iron; and the sound of their (♣) wings *was* like the sound of chariots when many horses run unto battle.

(*) Which signify their hardness of heart and obstination in their errors, with their assurance under the protection of worldly princes.

(♣) For as though they had wings, so are they lifted up above the common sort of men and esteemed most holy and do all things with rage and fierceness.

10 And they had tails like unto scorpions, and there were (*) stings in their tails, and their power was to hurt men five months.

(*) To infect and kill with their venomous doctrine.

11 (8) And they have a king over them, which is the (*) Angel of the bottomless pit, whose name in Hebrew *is* (♣) Abaddon, and in Greek he is named (♣) Apollyon.

(8) The order of powers of maliciousness; that they are subject to one infernal king, whom thou mayest call in English, The Destroyer; who driveth the whole world both Jews and Gentiles into the destruction that belongeth unto himself. I cannot tell whether this name belongeth unto the Etymological interpretation of Hildebrand, by a figure often used in the holy Scripture, which albeit it may otherwise be turned of the Germans (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldst call him the firebrand, that is, he that setteth on fire those that be faithful unto him.

(*) Which is Antichrist the Pope, king of hypocrites and Satan's ambassador.

(♣) That is, destroyer; for Antichrist the son of perdition destroyeth men's souls with false doctrine, and the whole world with fire and sword.

(♣) That is, destroying.

12 (9) One woe is past, *and* behold, yet two woes come after this.

(9) A passage unto the next point, and the history of the time following.

13 ¶ (10) Then the sixth Angel blew the trumpet, (11) and I heard a (*) voice from the (b) four horns of the golden altar, which is before God,

(10) The sixth execution done upon the world by the tyrannical powers thereof working in the four parts of the earth, that is, in most cruel manner executing their tyrannous dominion through the whole world, and killing the miserable people without punishment, which before was not lawful for them to do in that sort, as I shewed upon in Revelation 9:4 . This narration hath two parts: a commandment from God, in Revelation 9:14 and an execution of the commandment, in Revelation 9:15 .

(11) The commandment given by Christ himself, who is governor over all.

(*) Which was the voice of Christ sitting at the right hand of the Father.

(b) He alludeth to the altar of incense, which stood in the Court which the Priests were in, over against the Ark of the Covenant, having a veil between them.

14 Saying to the sixth Angel, which had the trumpet, (12) Loose the four (*) Angels, which are bound in the great river Euphrates.

(12) As if he should have said, these hitherto have so been bound by the power of God, that they could not freely run upon all men as themselves lusted, but were stayed and restrained at that great flood of Euphrates, that is, in their spiritual Babylon (for this is a Paraphrase of the spiritual Babylon, on by the limits of the literal Babylon long since overthrown) that they might not commit those horrible slaughters, which they long breathed after. Now go to, let loose those four Angels, that is, administrators of the wrath of God, in that number that is convenient to the slaughtering of the four quarters of the world; stir them up and give them the bridle, that rushing out of that Babylon of theirs, which is the seat of the wicked ones, they may fly upon all the world, therein to rage, and most licentiously to exercise their tyranny, as God hath ordained. This was done when Gregory the ninth by public authority established for law his own Decrivals, by which he might freely lay trains for the life of simple men. For who is it that seeth not that the laws Decrial, most of them are snares to catch souls withal? Since that time (O good God) how great slaughters have there been? How great massacres? All history is full of them, and this our age aboundeth with most horrible and monstrous examples of the same.

(*) Meaning the enemies of the East country, which should afflict the Church of God, as did the Arabians, Sarasines, Turks and Tartarians.

15 (13) And the four Angels were loosed, which were prepared at an (*) hour, at a day, at a month, and at a year, to slay the third part of men.

(13) The execution of the commandment is in two parts: one, that those butchers are let loose, that out of their tower of the spiritual Babylon they might with fury run abroad through all the world, as well the chief of that crew which are most prompt unto all assays, in this verse; as their multitudes, both most copious, of which a number certain is named for a number infinite, Revelation 9:16, and in themselves by all means fully furnished to hurt and to hurt, Revelation 9:17, as being armed with fire, smoke and brimstone, as appeareth in the color of their armor, which dazzleth the eyes to all men, and have the strength of lions to hurt withal, from which (as out of their mouth) the fiery, smoky, and stinking darts of the Pope are shot out, Revelation 9:18 . The other point is, that these butchers have effected the commandment of God by fraud and violence, in the two verses following, Revelation 9:16-17 .

(*) This signifieth the great readiness of the enemies.

16 And the number of horsemen of war were twenty thousand times ten thousand; for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having fiery habergeons, and of hyacinth, and of brimstone; and the heads of the horses were as the heads of lions; and out of their mouths went forth fire and smoke and brimstone.

18 Of these three was the third part of men killed, *that is*, of the fire, and of the smoke, and of the brimstone, which came out of their mouths.

19 For their power is in their (*) mouths, and in their tails; (14) for their tails were like unto serpents, and had heads, wherewith they hurt.

(*) Which signifieth their false doctrine and hypocrisy.

(14) That is, they are harmful every way; on what part soever thou put thine hand unto them, or they touch thee, they do hurt. So the former are called Scorpions, Revelation 9:3 .

20 (15) And the remnant of the men which were not killed by these plagues, (*) repented not of the works of their hands that they should not worship devils, and (♣) idols of gold, and of silver, and of brass, and of stone, and of wood, which neither can see, neither hear, nor go;

(15) Now remaineth the event (as I said upon the first verse) Revelation 9:1, which followed of so many and so grievous judgments in the most wicked world, namely an impenitent affirmation of the ungodly in their impiety and unrighteousness, though they feel themselves most vehemently pressed with the hand of God; for their obstinate ungodliness is shewed in this verse; and their unrighteousness in the verse following, Revelation 9:21 . Hitherto hath been the general history of things to be done universally in the whole world; which because it doeth not so much belong to the Church of Christ, is therefore not so expressly distinguished by certainty of time and other circumstances, but is woven, as they say, with a slight hand. Also there is none other cause why the history of the seventh Angel is passed over in this place, then for that the same more properly appertaineth unto the history of the Church. But this is more diligently set out according to the time thereof, Revelation 11:16; as shall appear upon those places.

(*) And therefore were justly destroyed.

(♣) Psalm 115:4; Psalm 135:15 .

21 Also they repented not of their murder, and of their sorcery, neither of their fornication, nor of their theft.

Revelation 10

1 Another Angel appeareth clothed with a cloud, 2 holding a book open, 3 and crieth out. 8 A voice from heaven commandeth John to take the book. 10 He eateth it.

1 And (1) I saw another mighty Angel come down from heaven, clothed with a cloud, and the (*) rainbow upon his head, and his face was as the (♣) sun, and his (♣) feet as pillars of fire.

(1) Now John passeth unto the other Prophetical history, which is of the Church of God, as I shewed that this book should be distinguished Revelation 4:1 . This story reacheth hence unto Revelation 22:1 . And this whole Chapter is but a transition from the common history of the world unto that which is particular of the Church. There are in this transition or passage, two preparatives as it were, unto this Church story comprised in this whole Chapter. One is the authority of Christ revealing his mysteries, and calling his servants unto Revelation 10:7 . The other is John, his calling proper unto this place, and prepared from before unto the end of this chapter. Authority is given unto this Revelation by these things: First, by the appearing from heaven in this habit and countenance, strong, ready, glorious, surveying all things by his providence and governing them by his omnipotence, Revelation 10:1 . Secondly, that he brought not by chance, but out of a book, this open Revelation, set forth unto the eye, to signify the same unto the sea and land, as the Lord over all, Revelation 10:2 . Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets do) but crying out with a loud voice unto them which sleep, and with a lionish and terrible noise roused the secure; the very thunders themselves giving testimony thereunto, Revelation 10:3 . Lastly, for that he confirmed all by an oath, Revelation 10:5-7 .

(*) Jesus Christ beareth the testimony of God's love towards us.

(♣) It overcame all darkness of the Angel of the bottomless pit.

(♣) Straight, strong and pure from all corruptions.

2 And he had in his hand a (3) little (*) book open, and he put his right foot upon the sea, and *his* left on the earth,

(3) Namely, a special book of the affairs of God's Church; For the book that containeth things belonging the whole world, is said to be kept with the Creator, Revelation 5:1, but the book of the Church, with the Redeemer; and out of this book is taken the rest of the history of this Apocalypse.

(*) Meaning the Gospel, which Antichrist cannot hide, seeing Christ bringeth it open in his hand.

3 And cried with a (*) loud voice, as when a lion roareth; and when he had cried, seven (♣) thunders uttered their voices.

(*) Which declareth that in despite of Antichrist, the Gospel should be preached through all the world; so that the enemies shall be astonished.

(♣) The whole graces of God's Spirit bent themselves against Antichrist.

4 (4) And when the seven thunders had uttered their voices, I was about to write; but I heard a voice from heaven saying unto me, (*) (a) (♣) Seal up those things which the seven thunders have spoken, and write them not.

(4) A godly care is laudable, but must be joined with knowledge. Therefore nothing is to be taken in hand, but by the calling; which must be expected and waiting for of the godly.

(*) Daniel 12:7 .
(a) Keep them close.
(♣) Believe that which is written; for there is no need to write more for the understanding of God's children.

5 And the Angel which I saw stand upon the sea, and upon the earth, (b) lifted up his hand to heaven,

(b) This was a gesture used of one that sweareth, which men do now a days use.

6 And sware (*) by him that liveth for evermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, (5) that (c) time should be no more.

(*) That is, by God with whom Christ by his divinity is equal.
(5) Neither time itself, nor the things that are in time; but that the world to come is at hand, which is altogether of eternity, and beyond all times.
(c) There shall never be any more time.

7 But in the days of the (6) voice of the seventh Angel, when he shall begin to blow the trumpet, even the (*) mystery of God shall be finished, as he hath declared to his servants the Prophets.

(6) See Revelation 11:15; Revelation 16:17 .
(*) The faithful shall understand and see this mystery of the last judgment, the damnation of Antichrist and the infidels, and also the glory of the just at the resurrection.

8 (7) And the voice which I heard from heaven, spake unto (*) me again, and said, Go, and take the little book which is open in the hand of the Angel, which standeth upon the sea and upon the earth.

(7) The other part of this Chapter, concerning the particular calling of John to the receiving of the prophecy following, which is enjoined him, first by sign in three verses, then in plain words in the last verse, Revelation 10:9-11 . Unto the setting forth of the sign belong these things: That John is taught from heaven to demand the book of the Prophecy in this verse; for these motions and desires God doeth inspire, that demanding the book, he is charged to take it in a figurative manner, the use whereof also is expounded in Revelation 10:9 . (as in Ezekiel 2:9) whence this similitude is borrowed; lastly for that John at the commandment of Christ took the book, and found by experience that the same as proceeding from Christ was most sweet, but in that it foretelleth the afflictions of the Church, it was most bitter unto his spirit.
(*) As John understood this by revelation, so is the same revealed to the true preachers to discover the Pope, and Antichrist.

9 So I went unto the Angel, and said to him, Give me the little (*) book. And he said unto me, (♣) Take it, and (♣) eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey.

(*) That is, the holy Scriptures; which declareth that the minister must receive them at the hand of God before he can preach them to others.
(♣) Ezekiel 3:1 .
(♣) Which signifieth that the ministers ought to receive the word into their hearts, and to have grave and deep judgment, and diligently to study it, and which zeal to utter it.

10 Then I took the little book out of the Angel's hand, and ate it up, and it was in my mouth as (*) sweet as honey; but when I had eaten it, my belly was bitter.

(*) Signifying that albeit that the minister have consolation by the word of God, yet shall he have sore, and grievous enemies, which shall be troublesome unto him.

11 (8) And he said unto me, Thou must prophesy (*) again among the people and nations, and tongues, and to many Kings.

(8) A simple and plain declaration of the sign before going, witnessing the divine calling of John, and laying upon him the necessity thereof.

(*) Not only meaning in his life time, but that this book after his death should be as a preaching unto all nations.

Revelation 11

1 The Temple is commanded to be measured. 3 The Lord stirred up two witnesses, 7 whom murdereth, 9 and no man burieth them, 11 God raiseth them to life, 12 and calleth them up to heaven, 13 the wicked are terrified, 15 by the trumpet of the seventh Angel, the resurrection, 18 and judgment is described.

1 (1) Then was given me a reed like unto a rod; and the Angel stood by, saying, Rise and (2) (*) mete the Temple of God, and the altar, and them that worship therein.

(1) The authority of the intended revelation being declared, together with the necessity of that calling, which was particularly imposed upon John; hereafter followeth the history of the estate of Christ his Church, both conflicting or warfaring, and overcoming in Christ. For the true Church of Christ is said to fight against that which is falsely so called, over the which Antichrist ruleth, Christ Jesus overthrowing Antichrist by the spirit of his mouth; and Christ is said to overcome most gloriously until he shall slay Antichrist by the appearance of his coming, as the Apostle excellently teacheth, in 2 Thessalonians 2:8 . So this history hath two parts: One of the state of the Church conflicting with temptations, unto the sixteenth Chapter. The other of the state of the same church obtaining victory, thence unto Chapter 20. The first part hath two members most conveniently distributed into their times, whereof the first containeth a history of the Christian Church for 1260 years, what time the Gospel of Christ was as it were taken up from amongst men into heaven; the second containeth a history of the same Church unto the victory perfected. And these two members are briefly, though distinctly propounded in this Chapter, but are both of them more at large discoursed after in due order. For we understand the state of the Church conflicting, out of Chapters 12 and 13, and of the same growing out of afflictions, out of Chapters 14, 15 and 16 . Neither did John at unawares join together the history of these two times in this Chapter, because here is spoken of prophecy, which all confess to be one just and innumerable in the Church, and which Christ commanded to be continual. The history of the former time reacheth unto Revelation 11:2-14, the latter is set down in the rest of this Chapter Revelation 11:15-19 . In the former are shewed these things: the calling of the servants of God in Revelation 11:4; the conflicts which the faithful must undergo in their calling, for Christ and his Church, thence unto Revelation 11:5-10, and their resurrection, and receiving up into heaven unto Revelation 11:11-14 . In the calling of the servants of God are mentioned two things: the begetting and setting of the Church in two verses, and the education of it in two verses. The begetting of the Church

is here commended unto John by sign and by speech; the sign is a measuring rod, and the speech a commandment to measure the Temple of God, that is, to reduce the same unto a new form; because the Gentiles are already entered into the Temple of Jerusalem, and shall shortly defile and overthrow the same utterly.

(2) Either that of Jerusalem which was a figure of the Church of Christ, or that heavenly Example, whereof in Revelation 11:19, but the first liketh me better, and the things following do all agree thereunto. The sense therefore is, Thou seest all things in God's house, almost from the passion of Christ, to be disordered; and that not only the city of Jerusalem, but also the court of the Temple is trampled under foot by the nations, and of profane men whether Jews or strangers; and that only the Temple, that is, the body of the Temple, with the altar, and a small company of good men which truly worship God, do now remain, whom God doeth sanctify and confirm by his presence. Measure therefore this, even this true Church, or rather the true type of the true Church, omitting the rest, and so describe all things from me, that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle of the center, every way in length and breadth compassing about the same, that by way of prophecy thou mayest so declare openly, that the state of the Temple of God, and the faithful which worship him, that is, of the Church, is much more straight than the Church of Antichrist.

(*) Which declareth that Christ Jesus will build his Church and not have it destroyed; for he measureth out his spiritual Temple.

2 (3) But (*) the (a) Court which is without the Temple (b) cast out, and mete it not, for it is given unto the (4) Gentiles; and the holy (♣) city shall they tread under foot, (5) (♣) two and forty months.

(3) As if he should say, it belongeth nothing unto them to judge those which are without, 1 Corinthians 5:12, which be innumerable; look unto those of the household only, or unto the house of the living God.

(*) The Jewish Temple was divided into three parts; the body of the Temple which is called the court, whereinto every man entered, the holy places where the Levites were, and the holiest of all, whereinto the high Priest once a year entered; in respect therefore of these two later, the first is said to be cast out, because as a thing profane it is neglected when the Temple is measured, and yet the adversaries of Christ boast that they are in the Temple, and that none are of the Temple, but they.

(a) He speaketh of the outward court, which was called the people's court, because all men might come into that.

(b) That is counted to be cast out, which in measuring is refused as profane.

(4) To profane persons, wicked and unbelievers, adversaries unto the Church.

(♣) That is, the Church of God.

(5) Or a thousand, two hundred and threescore days, as is said in Revelation 11:3; that is, a thousand two hundred and threescore years, a day for a year, as often in Ezekiel and Daniel, which I noted before, Revelation 2:10. The beginning of these thousand two hundred and threescore years, we account from the passion of Christ, whereby (the partition wall being broken down) we were made of two into one, Ephesians 2:14. I say, one flock under one Shepherd, John 10:16, and the end of these years precisely falleth into the Popedome of Boniface the eighth, who a little before the end of 1294, entered the Popedome of Rome, in the feast of Saint Lucie (as Bergomensis saith) having put in prison his predecessor Coelestinus, whom by fraud, under color of oracle, he deceived; for which cause, that well said of him, *Intravit ut vulpes, regnavit ut leo, mortuus est ut canis*. That is, He entered like a fox, reigned like a lion, and died like a dog. For if from 1294, thou shalt take the age of Christ which he lived on the earth, you shall find there remaineth one thousand two hundred and sixty years, which are mentioned in this place and many others.

(♣) Meaning, a certain time; for God hath limited the time of Antichrist's tyranny.

3 But (6) I will give power unto my (*) two witnesses, and they shall (7) prophesy a (♣) thousand two hundred and threescore days, clothed in (♣) sackcloth.

(6) I would rather translate it, *illud* than *illam*, the Temple than the city; for God saith, I will give that Temple, and commit it unto my two witnesses, that is, unto the Ministers of the word, who are few indeed, weak and contemptible; but yet two, that is, of such a number as one of them may help another, and one confirm the testimony of another unto all men, that from the mouth of two or three witnesses every word may be made good amongst men; 2 Corinthians 13:1.

(*) By two witnesses he meaneth all the preachers that should build up God's Church, alluding to Zerubbabel and Jehoshua which were chiefly appointed for this thing, and also to this saying, In the mouth of two witnesses standeth every word.

(7) They will exercise their office enjoined by me by the space of those 1260 years, in the midst of afflictions though never so lamentable, which is figuratively shewed by the mourning garment.

(♣) Signifying a certain time; for when God giveth strength to his ministers, their persecutions seem, as it were for a day or two.

(♣) In poor and simple apparel.

4 These (8) are two (*) olive trees, and two candlesticks, standing before the God of the (♣) earth.

(8) That is, the ordinary and perpetual instruments of spiritual grace, peace and light in my Church, which God by his only power preserved in this Temple. See Zechariah 4:3 .

(*) Whereby are signified the excellent graces of them which bear witness to the Gospel.

(♣) Who hath dominion over the whole earth.

5 (9) And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies; for if any man would hurt them, (*) thus must he be killed.

(9) The power and efficacy of the holy ministry, and which is truly Evangelical, is declared both in earth and in heaven, protecting the administrators thereof, and destroying the enemies in this verse, virtue indeed divine most mightily shewing itself forth in heaven, earth and the sea, in Revelation 11:6, as it described in 2 Corinthians 10:4, according to the promise of Christ, in Mark 16:17 . And this is the second place (as I said before) of the combats which the servants of God must needs undergo in the executing of their calling, and of the things that follow the same combats or conflicts. In the combats and conflicts are these things: to overcome, in these two verses: to be overcome and killed, in Revelation 11:7 After the slaughter follow these things, that the carcasses of the godly are laid abroad, in Revelation 11:8, being unburied, are made a matter of scorn, together of cursing and bitter execrations, Revelation 11:9, and that therefore gratulations are publicly and privately made, in Revelation 11:10 .

(*) By God's word whereby his ministers discomfort the enemies.

6 These have power to shut (*) heaven, that it rain not in the days of their prophesying, and have power over waters to turn them into (♣) blood, and to smite the earth with all manner plagues, as often as they will.

(*) They denounce God's judgment against the wicked, that they cannot enter into heaven.

(♣) Which is to declare and procure God's vengeance.

7 (10) And when they have (c) finished their testimony, (11) the (*) beast that cometh out of the bottomless pit, shall make war against them, and shall (12) (♣) overcome them, and kill them.

(10) That is, when they have spent those 1260 years mentioned in Revelation 11:2-3, in publishing their testimony according to their office.

(c) When they have done their message.

(11) Of which after, Chapter 13 . That beast is the Roman Empire, made long ago of civil, Ecclesiastical; the chief head whereof was then Boniface the eighth, as I said before, who lifted up himself in so great arrogancy, (says the author of Falsculus temporum) that he called himself, Lord of the whole world, as well in temporal causes, as in spiritual; There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, Ca. unam sanctam, extra de majoritate and obedientia, and in the sixth of the Decimals (which is from the same author) many things are found of the same argument.

(*) That is, the Pope which hath his power out of hell and cometh thence.

(12) He shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings, both their names and writings. And that this was done to very many godly men, by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude, first of the brethren Waldonenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred. (♣) He sheweth how the Pope gaineth the victory, not by God's word, but by cruel war.

8 And their corpses shall lie in the (13) streets of the great (*) city, which (d) spiritually is called Sodom and Egypt, (14) where our Lord also was crucified.

(13) That is, openly at Rome; where at that time was a most great concourse of people, the year of Jubilee being then first ordained by Boniface unto the same end, in the year of Christ 1300, example whereof is read in chapter 1, Extra, de poenitentys and remissionibus. So by one act he committed double injury against Christ, both abolishing his truth by the restoring the type of the Jubilee, and triumphing over his members by most wicked superstitions. O religious heart! Now that we should understand the things of Rome, John himself is the author, both after in the seventeenth Chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great City (as Chapter 17 and 18, he calleth it) and is spiritually termed Sodom and Egypt; that spiritually (for that must here again be repeated from before) Christ was there crucified. For the two first appellations signify spiritual wickednesses; the latter signifieth the shew and pretence of good, that is, of Christian and sound religion. Sodom signifieth most licentious impiety and injustice; Egypt most cruel persecution of the people; and Jerusalem signifieth the most confident glorying of that city, as it were in true religion, being yet full of falsehood and ungodliness. Now who is ignorant that these things do rather, and more agree unto Rome, than any other city? The commendations of the City of Rome for many years past are publicly notorious, which are not for me to gather. This only I will say, that he long since did very well see what Rome is, who taking his leave thereof, used these verses; Roma vale, vidi, Satis est vidisse; revertar, Quumleno, meretrix, scurra, cinadus ero. Now farewell Rome, I have thee seen, it was enough to see; I will return when as I mean, bawd, harlot knave to be.

(*) Meaning the whole jurisdiction of the Pope, which is compared to Sodom for their abominable sin, and to Egypt because the true liberty to serve God is taken away from the faithful; and Christ was condemned by Pilate, who represented the Roman power which should be enemy to the godly.

(d) After a more secret kind of meaning and understanding.

(14) Namely in his members, as also he said unto Saul in Acts 9:5 .

9 And they of the people and kindred's, and tongues, and Gentiles shall see their corpses (15) three days and a half, and shall not suffer their carcasses to be put in graves.

(15) That is, for three years and a half; for so many years Boniface lived after his Jubilee, as Bergomensis witnesseth.

10 And they that dwell upon the earth, (16) shall rejoice over them and be glad, and shall send gifts one to another, for these two Prophets (17) (*) vexed them that dwelt on the earth.

(16) So much the more shall they by this occasion exercise the hilarity of their Jubilee.

(17) The Gospel of Christ, in the affliction of the world, and the ministry thereof, the savor of death unto death, to those that perish, 2 Corinthians 2:16 .

(*) The infidels are tormented by hearing the truth preached.

11 (18) But after (19) three days and a half, (20) the spirit of life *coming* from God, shall enter into them, and they (21) shall (*) stand up upon their feet; and great fear shall come upon them which saw them.

(18) The third place, as I noted before, is of the rising again of the Prophets from the dead, and their carrying up into heaven. For their resurrection is shewed in this verse; their calling and lifting up into heaven, in the verse following.

(19) That is, what time God shall destroy that wicked Boniface.

(20) That is, the Prophets of God shall in a sort rise again, not the same in person (as they say) but in spirit, that is, in the power and efficacy of their ministry, which John expressed before, in Revelation 11:5-6. And so the prophecy that is spoken of Elijah, is interpreted by the Angel to be understood of John the Baptist, Luke 1:17. For the same Boniface himself, who sought to kill and destroy them, was by the fire of God's mouth (which the holy ministry sheweth and exhibiteth) devoured and died miserably in prison, by the endeavor of Satra Columensis and Nagaretus a French knight, whom Philip the fair King of France sent into Italy but with a small power.

(21) That is, the most grievous heat of afflictions and persecution shall stay for a while, for the great amazement that shall arise upon that sudden and unlooked for judgment of God.

(*) Which shall be at the last resurrection.

12 And they shall hear a great voice from heaven, saying unto them, (22) (*) Come up hither. And they shall ascend up to heaven in a cloud, (23) and their enemies shall see them.

(22) They were called by God into heaven, and taken out of this malignant world, into the heavenly Church, which also lieth hidden here in the earth, to exercise their calling secretly; as of whom this wretched world was unworthy; Hebrews 11:38. For the Church of the wicked is by comparison called the earth, or the world; and the Church of the godly, heaven. So in ancient times amongst the godly Israelites; so amongst the Jews in the days of Manasseh and other Kings, when the earth refused the heirs of heaven, we read that they lay hidden as heaven in the earth.

(*) For it seemed that Antichrist had chased them out of the earth.

(23) Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psalm 83:3) but they that went on forward in his work.

13 (24) And the same hour shall there be a great earthquake, and the tenth part of the city (*) shall fall; and in the earthquake shall be slain in number seven thousand, and the remnant shall be afraid, (25) (♣) and (e) gave glory to the God of heaven.

(24) Bergomensis saith, in the year of our Lord, 1301, This year a blazing star foretelling great calamity to come, appeared in heaven, in which year upon the feast of St. Andrew, so great an earthquake arose, as never before, which also containing, by times, for many days, overthrew many stately houses. This saith he of the year next following the Jubilee; which John so many ages before, expressed word for word.

(*) Of the power of Antichrist.

(25) They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to have done.

(♣) When they shall understand by God's word the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorify God.

(e) Glorified God by confessing his name.

14 (26) The second woe is past, *and* behold, the third woe will come anon.

(26) He passeth unto the second history, which is the second part of this Chapter. John calleth these the second and third woe, having respect unto Revelation 9:12.

15 (27) And the seventh Angel blew the trumpet, and there were great voices in heaven, saying, (28) The (*) kingdoms of this world are our Lord's, and his Christ, and he shall reign for evermore.

(27) Of whose sounding the trumpet Christ expressly foretold in Revelation 10:7, and this is the second part of this Chapter, containing a general history of the Christian Church, from the time of Boniface unto the consummation of the victory declared by voice from heaven. In this history there are three branches: a preparation by the sound of the Angel's trumpet, a narration by the voices of heavenly Angels and Elders, and a confirmation by sign.

(28) The narration hath two parts: an acclamation of the heavenly creatures, in this verse, and both an adoration by all the Elders in Revelation 11:16, and also a most ample thanksgiving in Revelation 11:17-18. The sense of the acclamation is, Now the Lord has entered on his kingdom and hath restored his Church in which most mightily recovered from the profanation of the Gentiles, he may glorify himself. Namely, that which the Lord ordained when first he ordained his Church, that the faith of the Saints doth now behold as accomplished.

(*) Albeit Satan by the Pope, Turks and other instruments troubleth the world never so much, yet Christ shall reign.

16 (29) Then the four and twenty Elders, which sat before God on their seats, fell upon their faces and worshipped (*) God,

(29) As before in Revelation 7:11. This giving of thanks is altogether of the same content with the words going before.

(*) Jesus Christ.

17 Saying, (*) We give thee thanks, Lord God almighty, Which art, and Which wast, and Which art to come, for thou hast received thy great might, and hast obtained thy kingdom.

(*) This declareth the office of the godly, which is to give God thanks for the deliverance of his, and to praise his justice for punishing of his enemies.

18 (30) And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and to them that fear thy Name, to small and great, and shouldest destroy them, which destroy the earth.

(30) A speech of the Hebrew language, as much to say, as Gentiles being angry thine inflamed wrath came upon them, and shewed itself from heaven, occasioned by their anger and fury.

19 Then the Temple of God was (31) opened in heaven; and there was seen in his Temple the Ark of his covenant, and there were (*) lightnings, and voices, and thunderings, and an earthquake, and much hail.

(31) This is the confirmation of the next prophecy before going by signs exhibited in heaven, and that of two sorts, whereof some are visible, as the passing away of the heaven, the opening of the Temple, the Ark of the covenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings; others apprehended by ear and such dull senses which bear witness in heaven and earth to the truth of the judgments of God.

(*) Which signify the destruction of the enemies.

Revelation 12

1 A woman 2 appeareth traveling with child, 4 whose child the dragon would devour, 7 but Michael overcometh him, 9 and casteth him out, 13 and the more he is cast down and vanquished, the most fiercely he exercised his subtilities.

1 And (1) there appeared a great wonder in heaven: (2) A (*) woman clothed with the sun, and the (♣) moon *was* under her feet, and upon her head a (♣) crown of twelve stars.

(1) Hitherto hath been the general prophecy comprehended in two parts, as I shewed upon Revelation 11:1-19. Now shall be declared the first part of this prophecy, in this and the next chapter, and the latter part in the fourteenth, fifteenth and sixteenth chapters. Unto the first part, which is of the conflicting or militant Church belong two things. The beginning and the progress of the same in conflicts and Christian combats. Of which two, the beginning or upspring of the Church is described in this Chapter, and the progress thereof in the Chapter following. The beginning of the Christian Church we define to be from the first moment of the conception of Christ, until the time wherein this Church was as it were weaned and taken away from the breast or milk of her mother; which is the time when the Church of the Jews with their city and Temple was overthrown by the judgment of God. So we have in this chapter the story of 60 years and upwards. The parts to this chapter are three. The first is, the history of the conception and bearing in the womb, in Revelation 12:1-4. The second, a history of the birth from Re 12:5-12. The third is, about the woman who had brought forth, unto the end of the chapter. And these several parts have every one their conflicts. Therefore in the first part are two things contained, one, the conception and bearing in the womb in two verses, and another of the lying in wait of the Dragon against that should be brought forth, in the next two verses. In the first point are these things, the description of the mother, Revelation 12:1, and the dolours of childbirth in Revelation 12:2, all shewed unto John from heaven.

(2) A type of the true and holy Church, which then was in the nation of the Jews. This Church (as is the state of the Church) did in itself shine with glory given of God, trodden under foot, immutable and unchangeable, and possessed the kingdom of heaven as the heir thereof.

(*) In this third vision is declared how the Church which is compassed about with Jesus Christ the Son of righteousness, is persecuted of Antichrist.

(♣) The Church treadeth under foot whatsoever is mutable, and inconstant, with all corrupt affections and such like.

(♣) Which signify God and his word.

2 And (3) she was with child, and (*) cried travailing in birth, and was pained ready to be delivered.

(3) For this is that barren woman that brought not forth, of which; Isaiah 54:1; Galatians 4:27, she crieth out for good cause, and was tormented at that time, when in the judgment of all she seemed near unto death, and in means ready to give up the ghost by reason of her weakness and poverty.

(*) The Church ever with a most fervent desire longed that Christ should be born, and that the faithful might be regenerate by his power.

3 And there appeared another wonder in heaven: (4) for behold, a great (*) red dragon having (5) (♣) seven heads, and ten (6) horns, and seven crowns upon his heads;

(4) That is the devil or Satan (as is declared in Revelation 12:9), mighty, angry and full of wrath.

(*) The devil, and all his power which burneth with fury and is red with the blood of the faithful.

(5) Thereby to withstand and those seven Churches spoken of, that is, the Catholic Church, and that with kingly furniture and tyrannical magnificence; signified by the crowns set upon his heads, and if

the same without controversy belongeth unto him by the proper right, as also he boasted unto Christ; Matthew 4:9; Revelation 13:1 .

(♣) For he is prince of this world and almost hath the universal government.

(6) More than are the horns of the Lamb, or than the Churches are; so well furnished doth the tyrant brag himself to be, unto do all manner of mischief.

4 (7) And his tail drew the (*) third part of the stars of heaven, and cast them to the earth. And the dragon (8) stood before the woman, which was ready to be delivered, (9) to devour her child, when she had brought it forth.

(7) After the description of Satan followeth this action, that is, his battle offered unto the Church partly to that which is visible, wherein the wheat is mingled with the chaff, and the good fish with that which is evil; a good part thereof, though in appearance it shined as the Stars shine in heaven, he is said to thrust down out of heaven, and to pervert; for if it were possible he would pervert even the elect, Matthew 24:24, and partly to the elect members of the holy catholic church in the second part of this verse. Many therefore of the members of this visible Church (saith John) he overthrew and triumphed upon them.

(*) By his flatteries and promises he gaineth many of the excellent ministers and honorable persons, and bringeth them to destruction.

(8) He withstood that elect Church of the Jews which was now ready to bring forth the Christian Church, and watched for that she should bring forth. For the whole Church, and whole body is compared unto a woman; and a part of the Church unto that which is brought forth, as we have noted at large upon in, Song of Solomon 7:6 .

(9) Christ mystical (as they call him) that is, the whole Church, consisting of the person of Christ as the head, and of the body united thereunto by the Spirit, so is the name of Christ taken, 1 Corinthians 12:12 .

5 (10) (*) So she brought forth a man (11) child, which should rule all nations with a (♣) rod of iron; and her child was taken up unto God and to his throne.

(10) The second history of this Church delivered of child; in which first the consideration of the child born, and of the Mother, is described in two verses, Revelation 12:6; secondly the battle of the Dragon against the young child, and the victory obtained against him in the three verses following, Revelation 12:7-9; last of all is sung a song of victory, unto Revelation 12:10-12 . Now John in consideration of the child born, noteth two things: for he describeth him, and his station or place in this verse.

(*) Which is Jesus Christ the first born amongst many brethren, who was born of the virgin Mary as a special member of the Church.

(11) That is, Christ the head of the Church (the beginning, root and foundation whereof is the same Christ) endowed with kingly power, and taken up into heaven out of the jaws of Satan (who as a serpent did bite him upon the cross) that sitting upon the celestial throne, he might reign over all.

(♣) Psalm 2:9 .

6 (12) And the woman fled into (*) wilderness, where she hath a place prepared of God, that (13) they should feed her there a thousand, two hundred and threescore days.

(12) The Church of Christ which was of the Jews, after his ascension into heaven, hid itself in the world as in a wilderness, trusting in the only defence of God, as witnesseth Luke in the Acts of the Apostles.

(*) The Church was removed from among the Jews to the Gentiles, which were as a barren wilderness, and so it is persecuted to and fro.

(13) Namely the Apostles, and servants of God ordained to feed with the word of life, the Church collected both of the Jews and Gentiles, unless that any man will take the word, aleretur, but I like the first better. For he hath respect unto those two Prophets of whom Revelation 11:3 speaketh. As for the meaning of the 1290 days, look the same place, Revelation 11:3 .

7 And there was a battle in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his Angels.

8 (15) But they prevailed not, neither was their (a) place found anymore (*) in heaven.

(15) The description of the victory, by the denying of the thing in this verse, and by affirming the contrary in Revelation 12:9 . As that Satan gained nothing in heaven, but was by the power of God thrown down into the world, whereof he is the prince, Christ himself and his elect members standing still by the throne of God.

(a) They were cast out, so that they were never seen any more in heaven.

(*) For the dragon was deprived of all his dignity and had no more place in the Church.

9 And the great dragon, that old serpent, called the devil and Satan, was cast out, which deceiveth all the world; he was *even* cast into the earth, and his Angels were cast out with him.

10 Then I heard a loud voice in heaven, saying, (16) Now is salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night.

(16) The song of victory or triumph containing first, a proposition of the glory of God and of Christ shewed in that victory; secondly, it containeth a reason for the same proposition taken from the effects, as that the enemy is overcome in battle, in this verse, and the godly are made conquerors (and more than conquerors Romans 8:37 .) Revelation 12:11; Thirdly, a conclusion wherein is an exhortation unto the Angels, and the Saints, and unto the world, a prophecy of great misery, and of destruction procured by the devil against mankind, lest himself should be miserable alone, Revelation 12:12 .

11 But they overcame him by the blood of the Lamb, and by the word of their testimony, and they (b) (*) loved not their lives unto the death.

(b) He is said in the Hebrew tongue, to love his life that esteemeth nothing more precious than his life; and on the other side, he is said not to love his life, who doubteth not to hazard it, wheresoever need requireth.

(*) They put their lives in danger so oft as need required.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the (*) inhabitants of the earth, and of the sea, for the devil is come down unto you, which hath great wrath, knowing that he hath but a short time.

(*) Meaning, them that are given to the world and fleshly lusts.

13 And when (17) the dragon saw that he was (*) cast unto the earth, he persecuted the woman which had brought forth the man *child*.

(17) The third part: a history of the woman delivered, consisting of two members, the second battle of Satan against the Christian Church of the Jewish nation, in Revelation 12:13-16; and the battle

intended against the seed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ in Revelation 12:17 .

(*) And was overcome of Christ, then he fought against his members.

14 (18) But to the woman were given two wings of a great Eagle, that she might fly into the wilderness, into her (c) place, where she is nourished for a (19) time, and times, and half a time, from the presence of the serpent.

(18) That is, being strengthened with divine power, and taught by oracle, she fled swiftly from the assault of the devil, and from the common destruction of Jerusalem and went into a solitary City beyond Jordan called Pella, as Eusebius telleth in the first Chapter of the third book of his Ecclesiastical history, which place God had commanded her by Revelation.

(c) Into that place where God had appointed her.

(19) That is, for three years and a half; so the same speech is taken, Daniel 7:25 . This space of time is reckoned in manner from that last and most grievous rebellion of the Jews, unto the destruction of the city and Temple, for their destruction or falling away, began in the twelfth year of Nero, before the beginning whereof many foresigns and predictions were shewed from heaven, as Josephus writeth, library 7, chapter 12, and Hegesippus library 5, chapter 44, amongst which this is very memorable, that in the feast of Pentecost, not only a great sound and noise was heard in the Temple, but also a voice was heard of many out of the Sanctuary which cried out unto all, Let us depart hence. Now three and a half years after this defection was begun of the Jews, and those wonders happened, the City was taken by force, the Temple overthrown, and the place forsaken of God; and this length of time John noted in this place.

15 (20) And the (*) serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be carried away of the flood.

(20) That is, he inflamed the Romans and the nations, that they persecuting the Jewish people with cruel arms might by the same occasion invade the Church of Christ, now departed from Jerusalem and out of Judea. For it is a usual thing in Scripture, that the raging tumults of the nations, should be compared unto waters.

(*) God giveth means to his Church to escape the fury of Satan making his creatures to serve to the support thereof.

16 (21) But the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon had cast out of his mouth.

(21) That is, there was offered in their place other Jews, unto the Romans and nations raging against that people; and it came to pass thereby that the Church of God was saved whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Jews.

17 (22) Then the dragon was wroth with the woman, and went and made war with the (*) remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(22) Being set on fire by this means, he began to be more mad, and because he perceived that his purpose against the Christian Church of the Jewish remnant was come to nought, he resolved to fall upon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as is said upon Revelation 12:13, in which the purpose of Satan is shewed, in Revelation 12:17, and his attempt, in Revelation 12:18 .

(*) Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

18 (23) And I stood on the sea sand.

(23) That is, a most mighty tempest, that he rushed upon the whole world (whose prince he is) to raise the floods and provoke the nations, that they might with their furious bellows toss up and down, drive here and there, and finally destroy the Church of Christ with its holy members of the same. But the providence of God resisted his attempt, that he might favor the Church of the Gentiles, yet tender and as it were green. The rest of the story of the Dragon is excellently prosecuted by the Apostle John hereafter in Revelation 20:1-15. For here the Dragon endeavoring to do mischief, was by God cast into prison.

Revelation 13

1 The beast with many heads is described 12 which draweth the most part of the world to idolatry. 13 The other beast rising out of the earth, 15 giveth power unto him.

1 And I (1) saw a (*) beast rise (2) out of the sea, having (♣) seven heads, and (3) (♣) ten horns, and upon his horns *were* ten crowns, and (4) upon his heads (5) the name of blasphemy.

(1) The Apostle having declared the springing up of the Christian Church, and the state of the Church from which ours taketh her beginning, doeth now pass unto the story of the progress thereof, as I shewed in the entrance of the former Chapter. And this history of the progress of the Church, and the battles thereof, is set down in this Chapter, but distinctly in two parts, one is of the civil Roman Empire, Revelation 13:1-10. Another of the body Ecclesiastical or prophetic, thence unto the end of the chapter. In the former part are shewed these things: First the state of the Empire, in Revelation 13:1-4, then the acts thereof in Revelation 13:5-7, after the effect; which is exceeding great glory, Revelation 13:8. And last of all is commended the use, and the instruction of the godly against the evils that shall come from the same in Revelation 13:9-10. The history of the state containeth a most ample description of the beast, first entire, in Revelation 13:1-2, and then restored after hurt, Revelation 13:3-4.

(*) Here is the description of the Roman Empire which standeth in cruelty and tyranny.

(2) On the sand whereof the devil stood practicing new tempests against the Church, in the verse next before going; what time the Empire of Rome was endangered by domestical dissensions, and was mightily tossed, having ever and again new heads, and new Emperors. See Revelation 17:8.

(♣) Meaning Rome, because it was first governed by seven Kings or Emperors after Nero, and also is compassed about with seven mountains.

(3) Having the same instruments of power, providence, and most expert government which the Dragon is said to have had, in Revelation 12:3.

(♣) Which signify many provinces.

(4) We read in Revelation 12:3, that the Dragon had seven crowns set upon seven heads because the thief avoucheth himself to be proper lord and prince of the world, but this beast is said to have ten crowns, set upon several, not heads, but horns; because the beast is beholden for all unto the Dragon, Revelation 13:2, and doth not otherwise reign them by law of subjection given by him, namely that he employ his horns against the Church of God. The speech is taken from the ancient custom and form of dealing in such case; by which they that were absolute kings did wear the diadem upon their heads; but their vassals and such as reigned by grace from them, wore the same upon their hoods; for so they might commodiously lay down their diadems when they came into the presence of their Sovereigns, as also their Elders are said, when they adored God which sat upon the throne, to have cast down their crowns before him in Revelation 4:10.

(5) Contrary to that which God of old commanded should be written in the head piece of the high Priest, that is, Sanctitas Jehovah, Holiness unto the Lord. The name of blasphemy imposed by the Dragon, is (as I think) that which Paul saith in 2 Thessalonians 2:4. He sitteth as God, and boasteth himself to be God. For this name of blasphemy both the Roman Emperors did then challenge unto themselves, as Suetonius and Dion do report of Caligula and Domitian; and after them the Popes of

Rome did with full mouth profess the same of themselves, when they challenged unto themselves sovereignty in holy things, of which kind of sayings the sixth book of the Decimals, the Clementines, and the Extravagants, are very full. For these men were not content with that which Anglicus wrote in his Poetria, (the beginning whereof is, Papa stupor mundi. The Pope is the wonder of the world) Nec Deus es, nec homo, sed neuter es inter utrumque. Thou art not God, nor art thou man, but neuter mixed of both; as the gloss witnesseth upon the sixth book; but they were bold to take unto themselves the very name of God, and to accept it given of others; according as almost a hundred and twenty years since there was made for Sixtus the fourth, when he should first enter into Rome in his dignity Papal, a Pageant of triumph, and cunningly fixed upon the gate of the city he should enter at, having written upon it this blasphemous verse: Oraclio vocis mundi moderaris habenas, Et merito in terra crederis esse Deus. By oracle of thine own voice the world thou governeest all, And worthily a god on earth, men think, and do thee call. These and six hundred the like who can impute unto that modesty whereby good men of old would have themselves called the servants of the servants of God, verily either this is a name of blasphemy, or there is none at all.

2 And the beast which I saw was (6) like a (*) leopard, and his feet like a bear, and his mouth as the mouth of a lion; (7) and the (♣) dragon gave him his power and his throne, and great authority.

(6) Swift as the Leopard, easily grasping all things, as the bear doth with his foot, and tearing and devouring all things with the mouth as doth the Lion.

(*) By these beasts are signified the Macedonians, Persians and Chaldeans whom the Romans overcame.

(7) That is, he lent the same unto the beast to use, when he perceived that himself could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomless pit; Revelation 20:1-15, yet did not he abandon the same verily from himself, but that he might use it as long as he could.

(♣) That is, the devil.

3 (8) And I saw one of his (*) heads as *it were* wounded to death, but his (♣) deadly wound was healed, and all the world wondered *and* followed the beast.

(8) This is the other place that pertaineth to the description of the beast of Rome; that besides that natural dignity and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were unto death, and was healed again, as from heaven, in the sight of all men. This head was Nero the Emperor, in whom the race of the Caesars fell from imperial dignity, and the government of the Commonwealth was translated unto others; in whose hands the Empire was so cured and recovered unto health, as he seemed unto all so much the more deeply rooted and grounded fast, than ever before. And hence followed those effects, which are next spoken of: First an admiration of certain power, as it were, sacred and divine, sustaining the Empire and governing it; Secondly, the obedience and submission of the whole earth in this verse; Thirdly, the adoration of the Dragon, and most wicked worshipping of Devils, confirmed by the Roman Emperors; Lastly, the adoration of the beast himself, which grew into so great estimation, as that both the name and worship of a God was given unto him, Revelation 13:4. Now there were two causes which brought in the minds of men this religion; the shew of excellency, which bringeth with it reverence; and the shew of power invincible, which bringeth fear. Who is like (say they) unto the beast? Who shall be able to fight with him?

(*) This may be understood of Nero, who moved the first persecution against the Church, and after slew himself, so the family of the Caesar's ended in him.

(♣) For the empire was established again by Vespasian.

4 And they worshipped the dragon which gave power unto the beast, and they (*) worshipped the beast, saying, Who is like unto the beast? Who is able to war with him?

(*) By receiving the statues, ordinances, decrees, ceremonies, and religion of the Roman Empire.

5 (9) And there was given unto him a mouth, that spake great things and blasphemies, and power was given unto him, (10) to do (*) two and forty months.

(9) The second member containing a history of the acts of the beast, as I said, Revelation 13:1 . The history of them is concluded in two points: the beginning, and the manner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God and his immanent and injustice against all men, especially against the godly and those that were of the household of faith, in Revelation 13:5 . The manner of the acts or actions done, is of two sorts, both impious in mind, and blasphemous in speech against God, his Church and the godly, in Revelation 13:6; and also most cruel and injurious in deeds, even such as were done of most raging enemies, and of most insolent and proud conquerors, in Revelation 13:7 .

(10) Namely his actions, and manner of dealing. As concerning those two and forty months, I have spoken of them before, Revelation 12:6 .

(*) Antichrist's time and power is limited.

6 And he opened his mouth unto blasphemy against God, to blaspheme his Name, (11) and his tabernacle, (12) and them that dwell in heaven.

(11) That is, the holy Church, the true house of the living God.

(12) That is, the godly is several who hid themselves from his cruelty. For this bloody beast surcharged those holy souls most falsely with innumerable accusations for the Name of Christ, as we read in Justin Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine and others; which example the latter times followed most diligently, in destroying the flock of Christ; and we in our own memory have found by experience, to our incredible grief. Concerning heaven, see in Revelation 11:12 .

7 And it was given unto him to make war with the Saints, and to (*) overcome them, and power was given him over every (♣) kindred, and tongue, and nation.

(*) In their bodies, not in soul.

(♣) He meaneth that universal departing whereof Paul speaketh to the Thessalonians.

8 Therefore all that dwell upon the earth, shall worship him, (13) whose (*) names are not written in the book of life of the Lamb, which was slain (♣) from the beginning of the world.

(13) That is, such as are not from everlasting elect in Christ Jesus. For this is that Lamb slain; Revelation 5:6 . These words I do with Aretas, distinguish in this manner; Whose names are not written from the laying of the foundation of the world, in the book of Life, of the Lamb slain. And this distinction is confirmed by a like place hereafter in Revelation 17:8 .

(*) Antichrist hath not power over the elect.

(♣) As God ordained from before all beginning, and all the sacrifices were as signs and sacraments of Christ's death.

9 (14) If any man have an ear, let him hear.

(14) The conclusion of this speech of the first beast, consisting of two parts, an exhortation to attentive audience, in this verse; and a foretelling, which partly containeth threatenings against the wicked and partly comfort for those which in patience and faith shall wait for that glorious coming of our Lord and Saviour Christ; Revelation 13:10 .

10 If any lead into captivity, he shall go (*) into captivity; (♣) if any kill with a sword, he must be killed by a sword. Here is the patience and the faith of the Saints.

(*) They which led souls captive, go themselves into captivity.
(♣) Genesis 9:6; Matthew 26:52 .

11 (15) And I beheld another beast coming up out of the (*) earth, (16) which had two (♣) horns like the Lamb, but he (♣) spake like the dragon.

(15) The second member of the vision, concerning the ecclesiastical dominion, which in Rome succeeded that which was politic, and is in the power of the corporation of false prophets, and of the forgers of false doctrine. Wherefore the same body or corporation is called of John by the name of false prophet; Revelation 16:13; Revelation 19:20 . The form of this beast is first described in this verse, then his acts in the verses following; and the whole speech is concluded in the last verse. This beast is by his breed, a son of the earth (as they say) obscurely born, and by little and little creeping up out of his abject estate.

(*) As the kingdom of Christ is from heaven, and bringeth men thither; so the Pope's kingdom is of the earth and leadeth to perdition, and is begun, and established by ambition, covetousness, beastliness, craft, treason and tyranny.

(16) That is, in shew he resembled the Lamb (for what is more mild or more humble than to be the servant of the servants of God?) but indeed he played the part of the Dragon, and of the Wolf; Matthew 7:15 . For even Satan changeth himself into an Angel of light; 2 Corinthians 11:14, and what should his honest disciples and servants do?

(♣) Which signify the priesthood and the kingdom, and therefore he giveth in his arms two keys, and hath the two swords carried before him. So Boniface the eighth which first ordained the Jubilee, shewed himself one day in apparel as a Pope, and the next day in harness as the Emperor, and the two hordes in the bishop's mitre are signs hereof.

(♣) He spake devilish doctrine, accuses God's word of imperfection, set up man's traditions, and spake things contrary to God and his word.

12 (17) And he did all that the first (*) beast could do before him, and he caused the earth, and them which dwell therein, (18) to worship the first (♣) beast, whose deadly wound was healed.

(17) The history of the acts of this beast, containeth in sum three things, hypocrisy, the witness of miracles, and tyranny; of which the first is noted in this verse, the second in the three verses following, the third in the sixteenth and seventeenth verses. His hypocrisy is most full of leasing, whereby he abuseth both the former beast and the whole world; in that albeit he hath by his cunning, as it were by line, made of the former beast a most miserable skeleton or anatomy, usurped all his authority unto himself and most impudently exerciseth the same in the sight and view of him; yet he carrieth himself so, as if he honored him with most high honor, and did in very truth cause him to be honored of all men.

(*) For the Pope in ambition, cruelty, idolatry, and blasphemy did follow and imitate the ancient Romans.

(18) For unto this beast of Rome, which of civil Empire is made an Ecclesiastical hierarchy, are given divine honors, and divine authority so far, as he is believed to be above the Scriptures, which the gloss upon the Decrals declareth by this devilish verse. *Articulos solvit, synodumque facit generalem.* That is, He changeth the Articles of faith, and giveth authority to general Councils. Which is spoken of the Papal power. So the beast is by birth, foundation, seat, and finally substance, one; only the Pope hath altered the form and manner thereof being himself the head both of that tyrannical Empire, and also of the false prophets; for the Empire hath he taken unto himself, and thereunto hath added this cunning device. Now these words, whose deadly wound was cured, are put here for distinction's sake, as also sometimes afterwards, that even at that time the godly readers of this prophecy might by this sign be brought to see the things as present, as if it were said, that they might adore this very Empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured again.

(♣) Brought them to idolatry and astonished them with the name of that holy empire (as he termeth it.)

13 (19) And (*) he did great wonders, so that he made fire to come down from heaven on the earth, in the sight of men,

(19) The second point of the things done by the beast, is the credit of great wonders or miracles, appertaining to the strength of this impiety; of which signs some were given from above, as it is said, that fire was sent down from heaven by false sorcery, in this verse. Others were shewed here below in the sight of the beast, to establish idolatry, and deceive souls, which part John setteth forth beginning (as they say) at that which is last, in this manner: First, the effect is declared in these words, He deceiveth the inhabitants of the earth. Secondly, the common manner of working in two sorts; one of miracles. For the signs that were given him to do in the presence of the beasts, the other of the words added to the signs, and teaching the idolatry confirmed by those signs, Saying unto the inhabitants of the earth, that they should make an image unto the beasts, which etc. Thirdly, a special manner is declared, That is given unto him to put life into the image of the beast and that such a kind of quickening, that the same both speaketh by answer unto those that ask counsel of it, and also pronounceth death against all those that do not obey nor worship it; all which things oftentimes by false miracles through the procurement and inspiration of the Devil, have been effected and wrought in images. The histories of the Papists are full of examples of such miracles, the most of them feigned, many also done by the devil in images, as of old in the serpent; Genesis 3:5 . By which example is confirmed, not the authority of the beast, but the truth of God and these prophecies.

(*) The man of sin according to the operation of Satan shall be with all power, signs and miracles of lies; 2 Thessalonians 2:10 .

14 And deceived them that dwell on the earth by the signs, which were permitted to him to do in the (*) sight of the beast, saying to them that dwell on the earth, that they should make the (20) (♣) image of the (21) beast, which had the wound of a sword, and did live.

(*) Before the whole empire which representeth the first beast, and is the image thereof.

(20) That is, images, by enallage or change of the number; for the worship of them ever since the second Council of Nicea, has been ordained in the Church by public credit, and authority contrary unto the Law of God.

(♣) For the first empire Roman was as the pattern, and this second empire is but an image and shadow thereof.

(21) In the Greek the word is of the Dative case, as much to say, as unto the worship, honor and obeying of the beast; for by this maintenance of images, this pseudo-prophetic beast doth mightily profit the beast of Rome, of whom long ago he received them. Wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their form or manner from the will of the beast, and have their end and use fixed in the profit and commodity of the beast.

15 (22) And it was permitted to him to give a (a) (*) spirit unto the image of the beast, so that the image of the beast should (♣) speak, and should cause that as many as would not (♣) worship the image of the beast should be killed.

(22) And of this miracles of the images of the beast, (that is, which the beast hath ordained to establish idolatry) which miraculously speak, and give judgment, or rather marvelously, by the fraud of the false prophets, the Papists' books are full fraughted.

(a) To give life, as Jannes and Jambres imitated the wonders that Moses wrought.

(*) For except the Pope confirm the authority of the King of Romans, he is not esteemed worthy to be made Emperor.

(♣) The same things which the Pope, or false prophets instruct him in.

(♣) Receive the ordinances and decrees of the seat of Rome, and to kiss the vilen's sort, if he were put thereunto.

16 (23) And he made all, both small and great, rich and poor, free and bond, to receive (24) a (b) (*) mark in their right hand or in their foreheads,

(23) The third place, is a most wicked and most insolent tyranny, as was said before, usurped over the persons of men, in this verse; and over their goods and actions, in the next verse. For he is said, both to bring upon all persons a tyrannous servitude, that as bondslaves they might serve the beast; and also to exercise over all their goods and actions, a peddler like abuse of indulgences and dispensations (as they term them) amongst their friends, and against others, to use most violent interdictions, and to shoot out cursings, even in natural and civil, private and public contracts, wherein all good faith ought to have place.

(24) That is, their Chrism, by which in the Sacrament (as they call it) of Confirmation, they make servile unto themselves, the persons and doings of men, signing them in their forehead and hands; and as for the sign left by Christ, see Revelation 7:3, and the holy Sacraments of Baptism they make as void. For whom Christ hath joined unto himself by Baptism this beast maketh challenge unto them by her greasy Chrism, which he doubteth not to prefer before Baptism, both in authority and in efficacy.

(b) The mark of the name of the beast.

(*) Whereby he renounceth Christ; for as faith, the word of the Sacraments are the Christian's marks; so this Antichrist will accept none but such as will approve his doctrine; so that it is not enough to confess Christ, and to believe the Scriptures, but a man must subscribe to the Pope's doctrine; moreover their chrismatories, grazings, vows, oaths and shavings are signs of this mark in so much as no nation was excepted that had not many of these marked beasts.

17 And (*) that no man might (25) buy or sell, save he that had the (26) mark, or the name of the beast, or the number of his name.

(*) He that is not sealed with Antichrist's mark, cannot be suffered to live among men.

(25) That is, have any traffic or dealings with men, but they only which have this anointing and consecration of Clearly tonsure, as they call it. Read Gratian de Consecratione, distincione tertia.c.omnes.cap spiritus, etc. of the matters.

(26) Here the false prophets do require three things, which are set down in the order of their greatness, a character, a name, and the number of the name. The meaning is, that man that hath not first their anointing and clerical tonsure or shaving; secondly holy orders, by reserving whereof is communicated the name of the beast; or finally hath not attained that high degree of Pontifical knowledge, and of the Law (as they call it) Canonical, and hath not, as it were, made up in account and cast the number of the mysteries thereof; for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse.

18 (27) Here is wisdom. Let him that hath wit, count the number of the beast, for it is the (28) number (*) of a man, and his number is six hundred threescore and six.

(27) That is, in this number of the beast consisteth that Popish wisdom, which unto them seemeth the greatest of all others. In these words John expoundeth that saying which went before the number of the beast, what it hath above his mark or cognizance and his name. These things, saith John, the mark and the name of the beast, do easily happen unto any man; but to have the number of the beast, is wisdom; that is, only the wise and such as have understanding, can come by that number; for they must be most illuminate doctors that attain thereunto, as the words following do declare.

(28) How great and of what denomination this number of the beast is, by which the beast accounted his wisdom, John declareth in these words, Doest thou demand how great it is? It is so great, that it occupieth the whole man; he is always learning, and never cometh to the knowledge thereof; he must be a man indeed that doeth attain unto it. Asketh thou of what denomination it is? Verily it standeth of six throughout, and perfectly ariseth of all the parts thereof in their several denominations (as they term them) it standeth of six by units, tens, hundreds, etc. So as there is no one part in the learning and order Pontifical, which is not either referred unto the head, and as it were the top thereof, or contained in the same; so fitly do all things in this hierarchy agree one with another, and with their head. Therefore that cruel beast Boniface the eighth, doeth commend by the number of six those Decrals which he perfected, in the proem of the sixth book. Which book (saith he) being to be added unto five other books of the same volume of Decrals, we thought good to name Sextum the sixth; that the same volume by addition thereof containing a senary, or the number of six books (which is a

number perfect) may yield a perfect form of managing all things, and perfect discipline of behavior. Here therefore is the number of the beast, who empowereth from himself all his parts, and bringeth them all back again unto himself by his discipline in most wise and cunning manner. If any man desires more of this, let him read the gloss upon that place. I am not ignorant that other interpretations are brought upon this place; but I thought it my duty, with the good favor of all, and without the offence of any, to propound mine opinion in this point. For this cause especially, for that it seemed unto me neither profitable, nor likely to be true, that the number of the beast, or the name of the beast should be taken as the common sort of interpreters do take it. For this number of the beast teacheth, giveth out, imprinteth, as a public mark of such as be his, and esteemeth that mark above all others, as the mark of those whom he loveth best. Now those other expositions seem rather to be far removed from his property and condition of that number; whether you respect the name Latinus, or Titan, or another. For these the beast doeth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth; he approveth not these, but reproveth them; and hateth them that think so of this number, with a hatred, greater than that of Vatinius. (*) Such as may be understood by man's reason; for about 666 years after this revelation the Pope or Antichrist began to manifest in the world; for these characters (χξς) signify 666, and this number is gathered of the finale number, (Λαττεινος) which in the whole make 666 and signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who useth in all things the Latin tongue, and in respect thereof he containeth the Hebrew and Greek wherein the word of God was first and best written; and because Italy in old time was called Latinum, the Italians are called Latini, so that hereby he noteth of what country chiefly he should come.

Revelation 14

1 The Lamb standeth on mount Sinai; 4 with his chaste worshippers. 6 One Angel preacheth the Gospel. 8 Another foretelleth the fall of Babylon; 9 the third warneth that the beast be avoided. 13 A voice from heaven pronounceth them happy who died in the Lord. 16 The Lord's sickle thrust into the harvest, 28 and into the vintage.

1 Then I looked, and lo, a (*) Lamb (1) stood on mount Sion, and with him (2) a (♣) hundred, forty and four thousand, having his Father's (3) (♣) Name written in their foreheads.

(*) Jesus Christ ruleth in his Church to defend and comfort it, though the beast rage never so much; and seeing Christ is present ever with his Church, there can be no vicar, for where there is a vicar, there is no Church.

(1) The history of the Church of Christ being finished for more than a thirteen hundred years at which time Boniface the eighth lived as better hath been said, there remaineth the rest of the history of the conflicting or militant Church, from thence unto the time of the last victory in three chapters. For first of all, as the foundation of the whole history, is described the standing of the Lamb with his army and retinue in five verses, after his worthy acts which he hath done and yet doth in most mighty manner, whilst he overthroweth Antichrist which the spirit of his mouth, in the rest of this chapter, and in the two following. Unto the description of the Lamb, are propounded three things: his situation, place and attendance; for the rest are expounded in the former visions, especially upon the fifth chapter.

(2) As ready gird to do his office (see Acts 7:56) , in the midst of the Church which aforetime mount Sion did prefigure.

(♣) Meaning a great and ample Church.

(3) As before in Revelation 7:2 .This retinue of the Lamb is described first by divine mark (as before in Revelation 7:2) in this verse. Then by divine occupation, in that every one in his retinue most vehemently and sweetly (Revelation14:2) do glorify the Lamb with a special song before God and his elect Angels. Which song flesh and blood cannot hear, nor understand, Revelation 14:3 . Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spiritual and

bodily fornication, that is, from impiety and unrighteousness, that they followed the Lamb as a guide unto all goodness, and cleaved unto him that they are holy unto him, as of grace redeemed by him; that in truth and simplicity of Christ, they have exercised all these things, sanctimony of life, the direction of the Lamb, a thankful remembrance of redemption by him, finally (to conclude in a word) that they are blameless before the Lord, Revelation 14:4-5 .
(♣) Which was the mark of their election, to wit, their faith.

2 And I heard a voice from heaven, as the sound of many (*) waters, and as the sound of a great thunder, and I heard the voice of harpers harping with their harps.

(*) Signifying that the number of the Church should be great, and that they should speak boldly, and aloud, and so glorify the Lord.

3 And they sung as *it were* a new song before the throne, and before the four beasts, and the Elders; and no (*) man could learn that song, but the hundred, forty and four thousand, which were bought from the earth.

(*) None can praise God, but the elect whom he hath bought.

4 These are they which are not (*) defiled with women, for they are virgins; these follow the Lamb (♣) whithersoever he goeth; these are bought from men, being the (♣) firstfruits unto God, and unto the Lamb.

(*) By whoredom; and under this vice he comprehendeth all other, but this is chiefly meant of idolatry which is the spiritual whoredom.
(♣) For their whole delight is in the Lamb Jesus and they love none but him.
(♣) Which declareth that the faithful ought to live justly and holy, that they may be the firstfruits and an excellent offering of the Lord.

5 And in their mouths was found no guile; for they are without (*) spot before the throne of God.

(*) For as much as their sins are pardoned, and they are clad with the justice of Christ.

6 ¶ (4) Then I saw (5) another (*) Angel fly in the midst of heaven, having an everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

(4) The other part (as I said on the first verse) see Revelation 14:1; is of the acts of the Lamb, the manner whereof is delivered in two sorts, of his speech, and of his facts. His speeches are set forth unto Revelation 14:7-13, and his facts unto the sixteenth chapter. In the speech of the Lamb, which is the word of the Gospel, are taught in this place, these things: The service of the godly consisting inwardly of reverence towards God, and outwardly of the glorifying of him; the visible sign of which is adoration, Revelation 14:7 . The overthrowing of wicked Babylon, Revelation 14:8 and the fall of every one of the ungodly which worship the beast, Revelation 14:9-11 . Finally, the state of the holy servants of God both present, Revelation 14:12 and to come, most blessed, according to the promise of God in Revelation 14:13 .

(5) This Angel is a type or figure of the good and faithful servants of God, whom God especially from that time of Boniface the eighth, hath raised up to the proclaiming of the Gospel of Christ, both by preaching and by writing. So God first, near unto the time of the same Boniface, used Peter Cassiodorus an Italian after, Arnold de villa nova, a Frenchman, then Occam, dante, Petrarch, after

the Johannes de rupe casa, a Franciscan; after again, John Wycliffe an Englishman, and so continually one or another unto the restoring of the truth, and enlarging of his Church.

(*) By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

7 (6) (*) Saying with a loud voice, (♣) Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made (♣) heaven and earth, and the sea, and the fountains of waters.

(6) That is, Babylon is destroyed by the sentence and judgment of God; the execution whereof John described in chapter 18. And this voice of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsel and manifest malice oppugned the light of the Gospel offered from God.

(*) Psalm 14:5 .

(♣) The Gospel teacheth us to fear God and honor him which is the beginning of heavenly wisdom.

(♣) Acts 14:20 .

8 And there followed another Angel, saying, (*) (♣) Babylon that great city is fallen, it is fallen, for she made all nations to drink of the wine of the (a) (♣) wrath of her fornication.

(*) Isaiah 21:9; Jeremiah 51:8; Revelation 18:8 .

(♣) Signifying Rome, for as much as the vices which were in Babylon, are found in Rome in greater abundance, as persecution of the Church of God, oppression and slavery with destruction of the people of God, confusion, superstition, idolatry, impiety, and as Babylon the first Monarchy was destroyed, so shall this wicked kingdom of Antichrist have a miserable ruin, though it be great and seemeth to extend throughout all Europa.

(a) Of her fornication, whereby God was provoked to wrath.

(♣) By the which fornication; God is provoked to wrath, so that he suffereth many to walk in the way of the Romish doctrine to their destruction.

9 ¶ And the third Angel followed them, saying with a loud voice, (7) If any man worship the beast and his image, and receive his mark in his forehead, or on his hand,

(7) That is, shall not worship God alone, but shall transfer his divine honor unto this beast, whether he doth it with his heart, or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I deny before my Father, and his Angels, Matthew 10:32 . And this is that voice of the holy ministry, which at this time is very much used of the holy and faithful servants of God. For having now sufficiently found out the public obstinacy of Babylon, they labor not any longer to thunder out against the same; but to save some particular members by terror (as Jude speaketh) and to pluck them out of the public flame; or else by a vehement commiseration of their state, to lead them away, they set before them eternal death, into which they rush unawares, unless in good time they return unto God, but the godly which are of their own flock, they exhort unto patience obedience, and faith in the Lord Jesus, and charge them to give light by their good example, of good life unto others.

10 The same shall drink of the wine of the wrath of God, yea, of the (*) pure wine, which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lamb.

(*) That is, of his terrible judgment.

11 And the smoke of their torment shall ascend evermore; and they shall have no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.

12 (8) Here is the patience of (*) Saints. Here are they that keep the commandments of God, and the faith of Jesus.

(8) The patience, sanctification, and justification by faith; the consequence whereof are rest, felicity, and glory eternal, in the heavenly fellowship of God and his Angels.
(*) The faithful are exhorted to patience.

13 Then I heard a voice from heaven, saying unto me, Write, (*) Blessed *are* the dead which hereafter die (b) (♣) in the (♠) Lord. Even so saith the Spirit, for they rest from their labors, and their (c) works follow them.

(*) For they are delivered from horrible troubles which are in the Church, and rest with God.
(b) That is, for the Lord.
(♣) Or, for the Lord's cause.
(♠) Which are engrafted in Christ by faith, which rest and stay only on him and rejoice to be with him; for immediately after their death they are received into joy.
(c) By works, is meant the reward which followeth good works.

14 ¶ (9) And I looked, and behold, (10) a white (*) cloud, and upon the cloud one sitting like unto the Son of man, (11) having on his head a golden crown, and in his hand a (12) sharp sickle.

(9) The second part of this Chapter, as I said see Revelation 14:1 . Of the acts and doings of Christ in overthrowing of Antichrist and his Church by the Spirit of his divine mouth; seeing that having been called back by word both publicly and privately unto his duty, and admonished of his most certain ruin, he yet ceaseth not to maintain and protect his own adherents, that they may do him service; and to afflict the godly with most barbarous persecutions. Of those things which Christ doeth, there are two kinds; one common or general in the rest of this chapter, another particular against that savage and rebellious beast and his worshippers in the fifteen and sixteen chapters. That common kind, is the calamity of wars, spread abroad through the whole earth, and filling all things with blood and that without respect of any person. This is figured or shadowed out in two types, of the harvest and vintage. Since the time that the light of the Gospel began to shine out, and since prophecy or preaching by the grace of God was raised up again, horrible wars have been kindled in the world? How much human flesh hath been thrown to the earth by this divine reaping? How much blood (alas for woe) hath overflown for these hundred years almost? All histories do cry out, and our age (if ever before) is now in horror, by reason of the rage of the sickle which Antichrist calleth for. In this place is the first type, that is of the harvest.
(10) Declaring his fierceness by his color, like unto that which is in the white or milk circle of heaven.
(*) Signifying that Christ shall come to judgment in a cloud, even as he was seen to go up.
(11) As one that shall reign from God, and occupy the place of Christ in this miserable execution.
(12) That is, a most fit and commodious instrument of Execution, destroyed all by shewing and thrusting through; for who may stand against God?

15 (13) And another Angel came out of the Temple, crying with a loud voice to him that sat on the cloud, (*) (♠) Thrust in thy sickle and reap, for the time is come to reap, for the (♣) harvest of the earth is ripe.

(13) Christ giveth a commandment in this verse, and the Angel executeth it in Revelation 14:16 .
(*) Joel 3:13 .
(♠) The overthrow of the people is compared to a harvest, Isaiah 19:5; also to a vintage, Isaiah 6:3 .

(♣) Matthew 13:39.

16 And he that sat on the cloud, (*) thrust in his sickle on the earth, and the earth was reaped.

(*) This is spoken familiarly for our capacity, alluding unto a husband man who suffereth himself to be advertised by his servants when his harvest is ripe, and not that Christ hath need to be told when he should come to judgment for the comfort of his Church and destruction of his enemies.

17 (14) Then another Angel came out of the Temple, which is in heaven, having also a sharp sickle.

(14) The other type (as I said in Revelation 14:14) is the vintage; the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out everything, then is the harvest labor. This is therefore a more grievous judgment, both because it succeedeth the other, and because it is understood to be executed with great diligence.

18 And another Angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, and said, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe.

19 And the Angel thrust in his sharp sickle on the earth, and cut down the vines of the vineyard of the earth, and cast them into the great winepress of the wrath of God.

20 And the (*) winepress was trodden without the city, (15) and blood came out of the winepress, unto the (♣) horse bridles, by the space of a thousand and six hundred furlongs.

(*) This is, a certain place appointed and not in the heaven.

(15) That is, it overflowed very deep, and very far and wide; the speech is hyperbolic or excessive, to signify the greatness of the slaughter. These are those pleasant fruits truly, of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad and blind world doeth at this time reap.

(♣) By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but wars, slaughters, persecutions and effusion of blood.

Revelation 15

1 The seven Angels having the seven last plagues. 3 They that conquered the beast praise God. 6 To the seven Angels, 7 seven vials full of God's wrath are delivered.

1 And (1) I saw another (*) sign in heaven, great and marvelous, (♣) seven (2) Angels having the seven last plagues, for by them is fulfilled the wrath of God.

(1) This is that other passage of the acts of Christ, as I noted before, Revelation 14:14 . Now therefore is shewed a singular work of the judgment of God belonging to the overthrow of Antichrist and his forces, of which divine work the preparation is described in this Chapter, and the execution in the next. The preparation is first set down generally and in type in this verse; and is after particularly set forth in the rest of the Chapter.

(*) This is the fourth vision which containeth the doctrine of God's judgments for the destruction of the wicked and comfort of the godly.

(♣) Meaning an infinite number of God's ministers, which had infinite manners of sorts and punishments.

(2) Of which Revelation 8:9 in pouring forth the plagues of the world; for even these plagues do for the most part agree with those.

2 (3) And I saw (4) as *it were* a (*) glassy sea, mingled with fire, and (5) them that had gotten victory of the beast, and of his image, and of his mark, and of the number of his name, (6) stand at the glassy sea, having the harps of God,

(3) There are two parts of the narration: one, the confession of the Saints glorifying God, when they saw that preparation of the judgments of God, unto Revelation 15:3-4; another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his judgments, in Revelation 15:5-8 .

(4) This part of the vision alludeth unto the sea or large vessel of brass in which the Priests washed themselves in the entrance of the Temple; for in the entrance of the heavenly Temple (as it is called in Revelation 15:5) is said to have been a sea of glass, most lightsome and clear, unto the commodity of choice mixed with fire, that is, as containing the treasury of the judgments of God, which he bringeth forth and dispenseth according to his own pleasure; for out of the former, the Priests were cleansed of old, and out of this the ungodly are destroyed now in Revelation 4:6 .

(*) Signifying this brittle and inconstant world mixed with fire, that is, troubles and afflictions, but the Saints of God overcome them all, and sing divine songs unto God by whose power they get the victory.

(5) That is, the godly martyrs of Christ, who shall not give place even in miracles unto that beast; see Revelation 13:17; Revelation 14:9-10 .

(6) Glorifying God, from the particular observation of the weapons and instruments of God's wrath, floating in the sea of glass.

3 And they sung (7) the song of Moses the (a) (♣) servant of God, and the song of the Lamb, saying, (8) Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy (*) (b) (♣) ways, King of Saints.

(7) That song of triumph which is Exodus 15:2 .

(a) So is Moses called for honor's sake, as it is set forth in Deuteronomy 34:10 .

(♣) Exodus 15:1 .

(8) This song hath two parts: one a confession, but particular in this verse, and general, in the beginning of the next verse, Revelation 15:4; another, a narration of causes belonging to the confession whereof one kind is eternal in itself, and most present unto the godly, in that God is both holy and alone God, another kind is future and to come, in that the elect taken out of the Gentiles

(that is, out of the wicked ones and unbelieving, as in Revelation 11:2) were to be brought to the same state of happiness by the magnificently of the judgment of God, in Revelation 15:4 .

(*) Psalm 145:17 .

(b) Thy doings.

(♣) Or, acts and deeds.

4 (*) Who shall not fear thee, O Lord, and glorify thy Name! For thou only *art* holy, and all nations shall come and worship before thee, for thy judgments are made manifest.

(*) Jeremiah 10:16 .

5 (9) And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heaven.

(9) The second part of the narration (as was noted in verse two Revelation 15:2) wherein first the authority of the whole argument and matter thereof is figured by a forerunning type of a temple opened in heaven, as in Revelation 11:19; namely that all those things are divine and of God, that proceed from thence, in this verse. Secondly, the administrators or executors, come forth out of the Temple in Revelation 15:6 . Thirdly, they are furnished with instruments of the judgments of God, and weapons fit for the manner of the same judgments, Revelation 15:7 . Finally, they are confirmed by testimony of the visible glory of God, in Revelation 15:8 . A like testimony whereunto was exhibited of old in the Law; Exodus 40:34 .

6 And the seven Angels came out of the Temple, which had the (10) seven plagues, clothed in (11) pure and (*) bright linen, and having their (♣) breasts (12) girded with golden girdles.

(10) That is, commandments to inflict those seven plagues, here is the figure called Metonymy.

(11) Which was in old time a sign of the kingly or princely dignity.

(*) Which is to declare that God's judgments are clear, just and without spot.

(♣) As ready to execute the vengeance of God.

(12) That is, girding was a sign of diligence, and the girdle of gold was a sign of sincerity and trustiness in taking in charge the commandments of God.

7 And one of the (13) (*) four beasts gave unto the seven Angels seven golden vials full of the wrath of God, which liveth for evermore.

(13) Of these before Revelation 4:7 .

(*) By four beasts are meant all the creatures of God which willingly serve him for the punishment of the infidels.

8 And the Temple was full of the smoke of the glory of God and of his power, and (14) no man was able to (*) enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

(14) None of those seven Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

(*) God giveth us full entry into the Church by destroying his enemies; for the Saints cannot clearly know all God's judgments before the full end of all things.

Revelation 16

2 And 17 the Angels pour out the seven vials of God's wrath given unto them, and so divers plagues arise in the world, 18 to terrify the wicked, 19 and the inhabitants of the great city.

1 And (1) I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the *seven* vials of the wrath of God upon the earth.

(1) In the former Chapter was set down the preparation unto the work of God; here is delivered the execution thereof. And in this discourse of the execution, is a general commandment, in this verse, then a particular recital in order of the execution done by every of the seven Angels, in the rest of the chapter. This special execution against Antichrist and his crew, doeth in manner agree unto that which was generally done upon the whole world, chapters eight and nine, and belongeth (if my conjecture fail me not) unto the same time. Yet in here they differ one from another, that this was particularly effected upon the Princes and ringleaders of the wickedness of the world, the other generally against the whole world being wicked. And therefore these judgments are figured more grievous than those.

2 (2) And the first went and poured out his vial upon the earth; and there fell a noisome and a grievous (*) sore upon the men which had the (3) mark of the beast, and upon them which worshipped his image.

(2) The history of the first Angel, whose plague upon the earth, is described almost in the same words with that sixth plague of the Egyptians in Exodus 9:9 . But it doeth signify a spiritual ulcer, and that torture or butchery of conscience seared with a hot iron, which accuseth the ungodly within, and both by truth of the word (the light whereof God hath now so long shewed forth) and by bitterness stirreth up and forceth out the sword of God's wrath.

(*) This was like the sixth plague of Egypt, which was sores and boils or pocks; and this reigneth commonly among Canons, monks, friars, nuns, Priests and such filthy vermin which bear the mark of the beast.

(3) See Revelation 13:16 .

3 (4) And the second Angel poured out his vial upon the sea, and it (a) became as the (*) blood of (♣) a dead man; and every living thing died in the sea.

(4) The history of the second Angel, who troubleth and molesteth the seas, that he may stir up the conscience of men sleeping in their wickedness; Revelation 8:8 .

(a) It was turned into rotten and filthy blood, such as is in dead bodies.

(*) This is like to the first plague of Egypt which signifieth all kinds of pestilences and contagious diseases.

(♣) That is, corrupt and infected.

4 (5) And the third Angel poured out his vial upon the rivers and fountains of waters, and they became (*) blood.

(5) The history of the third Angel striking the rivers, in this verse, who proclaiming the justice of God, commendeth the same by a most grave comparison of the sins of men, with the punishment of God; which is common to this place, and that which went before. Wherefore also this praising is attributed to the Angel of the waters, a name common to the second and third Angels, according as both of them are said to be against the waters, all be it, the one of the sea, the other of the rivers, in Revelation 16:5-6 .

(*) The first plague of Egypt was like unto this.

5 And I heard the Angel of the (*) waters say, Lord, thou art just, Which art, and Which wast, and Holy, because thou hast judged these things.

(*) He bringeth forth these two Angels; the one which is governor of the waters, and the other from under the altar, as witnesses and commanders of God's just judgments.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drink, for they are worthy.

7 (6) And I heard another out of the Sanctuary say, Even so, Lord God almighty, (*) true and righteous are thy judgments.

(6) A confirmation of the praise before going, out of the sanctuary of God, whether immediately by Christ, or by some of his Angels, for Christ also is called another Angel; Revelation 3:8; Revelation 7:2; Revelation 12:1 .

(*) For as much as thou destroyest the rebels, and preservest thine.

8 (7) And the fourth Angel poured out his vial on the sun, and it was given unto him to torment men with (*) heat of fire,

(7) The history of the fourth Angel, who throweth the plague upon the heavens and upon the sun, of which Luke 21:26 the effects whereof are noted two . The one peculiar, that it shall scorch men with heat, in this verse. The other proceeding accidentally from the former, that their fury shall so much the more be enraged against God in Revelation 16:9; when yet (O wonderful mercy and patience of God) all other creatures are first stricken often and grievously by the hand of God before mankind, by whom he is provoked; as the things before going to declare.

(*) Signifying famine, drought and hot diseases which proceed thereof.

9 And men boiled in great heat, and (*) blasphemed the Name of God, which hath power over these plagues, and they repented not to give him glory.

(*) The wicked were hardhearted and stubborn when God punished them.

10 (8) And the fifth Angel poured out his vial upon the throne of the (*) beast, and his kingdom waxed dark, and they (♣) gnawed their tongues for sorrow,

(8) The story of the first Angel, who striketh the kingdom of the beast with two plagues abroad with darkness, within with biles and dolors most grievous, throughout his whole kingdom, that thereby he might wound the conscience of the wicked, and punish that perverse obstinacy of the idolaters, whereof arose perturbation, and thence a furious indignation and desperate madness, raging against God and hurtful unto itself.

(*) This answereth to the ninth plague of Egypt, which signifieth that the Pope's doctrine is a horrible plague of God which keepeth men still in dark ignorance and errors.

(♣) They shall shew their fury, rage and blasphemy against God when the light of his Gospel shall shine.

11 And blasphemed the God of heaven for their pains, and for their sores, and repented not of their works.

12 (9) And the sixth Angel poured out his vial upon the great river (10) (*) Euphrates, and the (11) water thereof dried up, (12) that the way of the Kings of the East should be prepared.

(9) The story of the sixth Angel, divided into his act, and the event thereof. The act is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith even the greatest floods, and which most were wont to swell and overflow (as Euphrates) were dried up, by the counsel of God in this verse. The event is, that the mere madness wherewith the wicked are enraged, that they may scorn the judgments of God, and abuse them furiously to serve their own turn, and to the executing of their own wicked outrage.

(10) The bound of the spiritual Babylon, and to the fortresses of the same, Revelation 9:14 .

(*) By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithful which are the true Kings and Priests in Christ, have taken away by disclosing their wicked deceit.

(11) So the Church of the ungodly, and kingdom of the beast is said to be left naked, all the defenses whereof, in which they put their trust, being taken away from it.

(12) That is, that even they which dwell further off, may with more commodity make haste unto that sacrifice, which the Lord hath appointed.

13 And I saw (13) three (*) unclean spirits (14) like frogs come out of the mouth of the (15) dragon, and out of the mouth of the (16) beast, and out of the mouth of the (17) false prophet.

(13) That is, every one of them bent their whole force, and conspired that by wonders, word and work, they might bring into the same destruction all Kings, Princes and Potentates of the world, cursedly bewitched of them by their spirits, and teachers of the vanity and impunity of the beast that committed fornication with the kings of the earth. This is a right description of our times.

(*) That is, a strong number of this great devil the Pope's ambassadors which are ever crying and croaking like frogs and come out of Antichrist's mouth, because they should speak nothing but lies and use all manner of crafty deceit to maintain their rich Euphrates against the true Christians.

(14) Croaking with all importunity, and continually day and night provoking and calling forth to arms, as the trumpets and furies of wars, as is declared in Revelation 16:14 .

(15) That is, the devil; Revelation 12:3

(16) Whereof Revelation 13:1 .

(17) That is, of that other beast; Revelation 13:11 , for so he is called also in Revelation 19:20; Revelation 20:10 .

14 For they are the spirits (*) of devils, working miracles, to go unto the (♣) Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

(*) Albeit they call themselves spiritual and holy fathers.

(♣) For in all King's courts which Pope hath had his ambassadors to hinder the kingdom of Christ.

15 (18) ((*) Behold, I come as a thief. Blessed is he that watcheth, and keepeth his (♣) garments, lest he walk naked, and men see his filthiness)

(18) A parenthesis for admonition, in which God warneth his holy servants, who rest in the expectation of Christ, always to address their minds unto his coming, and to look unto themselves, that they be not shamefully made naked and circumvented of these unclean spirits, and so they be miserable unprepared at the coming of the Lord; Matthew 24:16; Matthew 25:13 .

(*) Matthew 24:44; Luke 12:39 .

(♣) Of righteousness and holiness, wherewith we are led through Jesus Christ.

16 (19) And they gathered them together into a place called in Hebrew (20) (*) Armageddon.

(19) Namely the Angel, who holily according to the commandment of God, was to do sacrifice; notwithstanding that those impure spirits do the same wickedly, as servants not unto God, but unto that beast that hath seven heads.

(20) That is, (to say nothing of other expositions) the mountain itself, or mountain places of Megiddon. Now it is certain by the holy Scripture, that Megiddon is a city and territory in the tribe of Manasseh, bordering upon Issachar and Asher, and was made famous by the lamentable overthrow of king Josias; 2 Chronicles 35:22; Zechariah 12:11 . In this mountain country God saith by figure and type, that the kings of the people which serve the beast shall meet together; because the Gentiles did always cast that lamentable overthrow in the teeth of the Church of the Jews, unto their great reproach; and therefore were persuaded that that place should be most fortunate unto them (as they speak) and unfortunate unto the godly; but God here pronounceth, that that reproach of the Church, and confidence of the ungodly, shall by himself be taken away, in the selfsame places where the nations persuaded themselves, they should mightily exult and triumph against God and his Church. (*) As if he would say, The craftiness of destruction when as Kings and princes shall war against God, but by the craft of Satan are brought to that place where they shall be destroyed.

17 (21) And the seventh Angel poured out his vial into the (22) air, and there came a loud voice out of the Temple of heaven from (23) the throne, saying, (24) (*) It is done.

(21) The story of the seventh Angel unto the end of the chapter, in which first is shewed by figure and speech, the argument of this plague, in this verse; and then is declared the execution thereof in the verses following.

(22) From whence he might move the heaven above, and the earth beneath.

(23) That is, from him that sitteth on the throne, by the figure called Metonymy.

(24) That is, Babylon is undone, as is shewed in Revelation 16:19 and in the Chapters following. For the first onset (as I might say) of this denunciation, is described in this Chapter; and the last containing a perfect victory is described in those that follow.

(*) This is the last judgment when Christ shall come to destroy the wicked and deliver his Church.

18 (25) And there were voices, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, even so mighty an earthquake.

(25) Now is declared the execution (as is said in Revelation 16:17) and the things that shall last come to pass in heaven and in earth, before the overthrow of the beast of Babylon; both generally in Revelation 16:18 and particularly in the cursed city, and such as have any familiarity therewith, in the three last verses.

19 (26) And the great (*) city was divided into three parts, and the (♣) cities of the nations (27) fell. And great (28) Babylon came in remembrance before God, (*) to give unto her the cup of the wine of the fierceness of his wrath.

(26) The seat or standing place of Antichrist.

(*) Meaning the whole number of them that shall call themselves Christians, whereof some are so in deed, some are Papists and under pretence of Christ serve Antichrist, and some are neuters which are neither on the one side nor the other.

(♣) Signifying, all strange religions, as of the Jews, Turks and others, which then shall fall with that great whore of Rome, and be tormented in eternal pains.

(27) Of all such as cleave unto Antichrist, and fight against Christ.

(28) That harlot, of whom in the Chapter next following. Now this phrase, to come into remembrance, is after the common use of the Hebrew speech, but borrowed from men, attributed unto God.

(*) Jeremiah 25:15 .

20 And every isle fled away, and the mountains (29) were not (b) found.

(29) That is, were seen no more, or were no more extant. A borrowed Hebraism.

(b) Appeared not, which the Hebrews used after this sort, were not, Genesis 5:24 .

21 (30) And there fell a great hail, like (c) talents out of heaven upon the men, and men blasphemed God, because of the plague of the hail, for the plague thereof was exceeding great.

(30) The manner of the particular execution, most evidently testifying the wrath of God by the original and greatness thereof; the event whereof is the same with that which is in Revelation 9:12 and that which hath been mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to say, an incorrigible pertinency of the world in their rebellion, and a heart that cannot repent; Revelation 16:9-11 .

(c) As it were about the weight of a talent was threescore pounds, that is, six hundred groats, whereby is signified a marvelous and strange kind of weight.

Revelation 17

1 The great whore is described, 2 with whom the Kings of the earth committed fornication; 6 She is drunken with the blood of Saints. 7 The mystery of the woman, and the beast that carried her, expounded. 11 Their destruction. 14 The Lamb's victory.

1 Then (1) there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come, I will shew (2) thee the (a) damnation of the great (*) whore that sitteth upon many (♣) waters,

(1) The state of the Church militant being declared, now followeth the state of the Church overcoming and getting victory, as I shewed before in the beginning of the tenth chapter. This state is set forth in four chapters. As in the place before going I noted, that in that history the order of time was not always exactly observed, so the same is to be understood in this history, that it is distinguished according to the persons of which it treateth, and that the several stories of the persons is severally observed in the time thereof. For first is delivered the story of Babylon destroyed, in this and the next chapter (for this Babylon out of all doubt, shall perish before the two beasts and the Dragon.) Secondly, is delivered the destruction of both the two beasts, chapter nineteen. And lastly of the Dragon, chapter eighteen; in the story of the spiritual Babylon, are distinctly set forth the state thereof in this chapter, and the overthrow done from God, chapter eighteen. In this verse and that which followeth a transition or passage unto the first argument, consisting of the particular calling of the Prophet (as often heretofore) and a general proposition.

(2) That is, that damnable harlot, by a figure called hypallage. For John as yet had not seen her. Although another interpretation may be borne, yet I like this better.

(a) The sentence that is pronounce against this harlot.

(*) Antichrist is compared to a harlot because he seduceth the world with vain words, doctrines of lies, and outward appearance.

(♣) Meaning, divers nations and countries.

2 With whom have committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 (3) So he carried me away into the wilderness in the Spirit, and I saw a woman sit upon a (b) scarlet colored (*) beast, full of names of (♣) blasphemy, which had seven heads, and ten horns.

(3) Henceforth is propounded the type of Babylon, and the state thereof, in four verses. After a declaration of the type, in the rest of this chapter. In the type are described two things, the beast (of whom chapter thirteen) in the third verse, and the woman that sitteth upon the beast in Revelation 17:4-6. The beast in process of time hath gotten somewhat more than was expressed in the former vision. First in that it is not read before that he was appareled in scarlet, a robe imperial and of triumph. Secondly, in that this is full of names of blasphemy; the other carried the name of blasphemy only in his head. So God did teach that this beast is much increased in impiety and injustice, and doth in this last age, triumph in both these more insolently and proudly then ever before.

(b) A scarlet color, that is, with a red and purple garment; and surely it was not without cause the Romish clergy were so much delighted with this color.

(*) The beast signifieth the ancient Rome; the woman that sitteth thereon, the new Rome which is the Papistry, whose cruelty and blood shedding is declared by scarlet.

(♣) Full of idolatry, superstition and contempt of the true God.

4 And (4) the (*) woman was arrayed (5) in purple and scarlet, and gilded with gold, and precious stones, and pearls, (6) and had a cup of gold in her hand full of (♣) abominations, and filthiness of her fornication.

(4) That harlot, the spiritual Babylon, which is Rome. She is described by her attire, profession, and deeds.

(*) This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, Revelation 17:18; whose beauty only standeth in outward pomp and impudency and craft like a strumpet.

(5) In attire most glorious, triumphant, most rich, and most gorgeous.

(6) In profession, the nourisher of all, in this verse, and teaching her mysteries unto all, Revelation 17:5 setting forth all things most magnificently; but indeed most pernicious besetting miserable men with her cup, and bringing upon them a deadly giddiness.

(♣) Of false doctrines and blasphemies.

5 (7) And in her forehead *was* a name written, (*) A mystery, (8) great Babylon, the mother of whoredomes, and abominations of the earth.

(7) Deceiving with the title of religion, and public inscription of mystery; which the beast in times past did not bear.

(*) Which none can know to avoid but the elect.

(8) An exposition, in which John declareth what manner of woman this is.

6 (9) And I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of Jesus. And when I saw her, (10) I wondered with great marvel.

(9) In manner of deeds: She is red with blood, and sheddeth it most licentiously, and therefore is colored with the blood of the Saints, as on the contrary part, Christ is set forth imbued with the blood of her enemies; Isaiah 63:1.

(10) A passage unto the second part of this chapter, by occasion given of John, as the words of the Angel do shew, in the next verse.

7 (11) Then the Angel said unto me, Wherefore marvelest thou? I will shew thee the mystery of the woman, and of the beast that beareth her, which hath seven heads and ten horns.

(11) The second part or place, as I said in Revelation 17:1 . The enarration of the vision, promised in this verse, and delivered in verse following. Now there is delivered first a enarration of the beast and his story, unto the fourteenth verse. After, of the harlot, unto the end of the chapter.

8 (12) The (*) beast that thou hast seen, (13) was, and is not, and (14) shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the book of life from the foundation of the world) (15) when they behold the beast that was, and is not, and yet is.

(12) The story of the beast hath a triple description of him. The first is a distinction of this beast from all that ever hath been at any time; which distinction is contained in this verse. The second is a delineation or painting out of the beast by things present, by which he might even at that time be known of the godly; and this delineation is according to his heads, in Revelation 17:10-12 . The third is an historical foretelling of things to come, and to be done by him; and these are ascribed unto his horns, in Revelation 17:12-14 . This beast is that Empire of Rome, of which I spake in Revelation 13:11, according to the mutations and changes whereof which then had already happened, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words: The beast which thou sawest, was and is not. For so I expound the words of the Apostle for the evidence's sake, as I will further declare in the notes following.

(*) This is the Roman Empire which being fallen into decay, the whore of Rome usurped authority, and proceeded from the devil and thither shall return.

(13) The meaning is, that beast which you sawest before, in (Revelation 13:1) and which yet thou hast now seen, was (I say was) even from Julius Caesar in respect of beginning, rising up, station, glory, dominion, manner and stock, from the house of Julius; and yet is not now the same, if thou look unto the house and stock for the dominion of this family was translated unto another, after the death of Nero from the other unto a third, from a third unto a fourth was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast; but exceedingly varied by kindreds, families, and persons. It was therefore (saith John) in the kindred or house of Julius, and now it is not in that kindred, but translated unto another.

(14) As if he should say, Also the same that is, shall shortly not be; but shall ascend out of the depth, or out of the sea (as was said) in Revelation 13:1 (that is, shall be a new stock from amongst the nations without difference, and shall in the same state go unto destruction or ruin, and perish; and so shall successively new Princes or Emperors come and go, arise and fall, the body of the beast remaining still, but tossed with so many and often alterations, as no man can but marvel that this beast was able to stand and hold out, in so many mutations. Verily no Empire that ever was tossed with so many changes, and as it were with so many tempests of the sea, ever continued so long.

(15) That is as many as have not learned the providence of God, according to the faith of the Saints, shall marvel at these grievous and often changes when they shall consider, that selfsame beast, which is the Roman Empire, to have been, not to be, and to be and still molested with perpetual mutation, and yet in the same to stand and continue. This is mine opinion is the most simple exposition of this place, confirmed by the event of the things themselves. Although the last change also, by which the Empire, that before was civil became Ecclesiastical, is not obscurely signified in these words; of which two, the first exercised cruelty upon the bodies of the saints; the other also upon their souls; the first by humane order and policy, the other under the color of the law of God, and of Religion, raged and imbrued itself with the blood of the godly.

9 (16) Here *is* the mind that hath wisdom. The (c) seven heads (17) are (*) seven mountains, whereon the woman sitteth; (18) they are also (♣) seven Kings.

(16) An exhortation preparing unto audience, by the same argument, with that as Christ: He that hath ears to hear let him hear. Wherefore, for mine own part, I had rather read in this place, Let there be here a mind, etc. So the Angel passeth fully unto the second place of this description.

(c) Very children know what that seven hilled city is, which is so much spoken of, and whereof Virgil thus reporteth. And compasseth seven towers in one wall; that city it is, which when John wrote these things had rule over the kings of the earth. It was and is not, and yet it remaineth this day, but it is declining to destruction.

(17) This is the painting out of the beast by things present (as I said before) whereby John endeavored to describe the same, that he might both be known of the godly in that age, and be further observed and marked of posterity afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type; one permanent, from the nature of itself, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that fleeth, is from the seven kings, Revelation 17:10-11. And here it is worthy to be observed, that one type hath sometimes two or more applications, as seemeth good unto the holy Ghost to express either one thing by divers types, or divers things by one type. So I noted before of the seven spirits in Revelation 1:4. Now this woman that sitteth upon seven hills, is the city of Rome, called in times past of the Grecians; upon a hill, of seven tops or crests, and by Varro, septiceps, of her seven heads (as here) of seven heads, and of others, septem collis, standing upon seven hills.

(*) Which are about Rome.

(18) The beginning of these Kings or Emperors is almost the same with the beginning of the Church of Christ, which I shewed before in Revelation 11:1. Namely from the year 35, after the passion of Christ, what time the Temple and Church of the Jews was overthrown. In which year it came to pass by the providence of God, that that saying, The beast was, and is not, was fulfilled before that the destruction of the Jews immediately following, came to pass. That was the year from the building of the city of Rome 809 from which year John both numbered the Emperors which hitherto hath been, when he wrote these things, and foretelleth two others next to come; and that with this purpose, that when this particular prediction of foretelling of things to come, should take effect the truth of all other predictions in the Church, might be the more confirmed. Which sign God of old mentioned in the Law, Deuteronomy 18; and Jeremiah confirmeth, Jeremiah 28:8.

(♣) For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus died in less than fourteen years and reigned as Kings; Domitian then reigned, and after him Cocceius Nerua which was seventh.

10 (19) Five are fallen, (20) and one is, (21) and another is not yet come; and when he cometh, he must continue a short space.

(19) Whose names are these: the first, Servius Sulpitius Galba, who was the seventh Emperor of the people of Rome, the second, Marcus Salvius Otho, the third, Avlus Vitellius, the fourth, Titus Flavius Vespasianus, the fifth, Titus Vespasianus his son, of his own name.

(20) Flavius Domitian, son of the first Vespasian. For in the latter end of his days John wrote these things, as witnesseth Ireneus; Library 5 adversus hareses.

(21) Nerua, The Empire being now translated from the family of Flavius. This man reigned only one year, four months, and nine days, as the history writers do tell.

11 (22) And the beast that was, and is not, is even (23) the (*) eighth, and is (24) one of the seven, and (25) shall go into destruction.

(22) This is spoken by the figure synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, and Nerua in so short time extinguished. How many heads there were, so many beasts, there seemed to be in one. See the like speech in Revelation 13:3.

(23) Nerua Traianus, who himself in divers respects is called here the seventh and the eighth.

(*) He meaneth Traianus the emperor who was a Spaniard and adopted by Nerua, but because he persecuted the faithful, he goeth also to perdition.

(24) Though in number and order of succession he be the eighth yet he is reckoned together with one of these heads, because Nerua and he were one head. For this man obtained authority together with Nerua, and was Consul with him, when Nerua left his life.

(25) Namely to molest with persecutions the Churches of Christ, as the history do accord, and I have briefly noted Revelation 2:10.

12 (26) And the ten horns which thou sawest, are (27) ten Kings, which yet have not received a kingdom, but shall receive power, as Kings (28) at one hour with the beast.

(26) The third place of this description, as I said in Revelation 17:8, is a prophetic prediction of things to come, which the beast should do, as in the words following John doeth not obscurely signify, saying, which have not yet received the kingdom, etc. For there is an Antithesis or opposition, between these kings, and those that went before. And first the persons are described, in this verse, then their deeds in the two verses following.

(27) That is, arising with their kingdoms out of that Roman beast; at such time as that political Empire began by the craft of the Popes greatly to fall.

(28) Namely, with that second beast, whom we called before a false prophet, which beast, ascending out of the earth, got unto himself all the authority and power of the first beast, and exerciseth the same before his face, as was said in Revelation 14:11-12 . For when the political Empire of the West began to bow downwards, there both arose those ten kings, and the second beast took the opportunity offered to usurp unto himself all the power of the former beast. These kings long ago, many have numbered and described to be ten, and a great part of the events plainly testifieth the same in this our age.

13 (29) (*) These have one mind, and shall give their power and authority unto the beast.

(29) That is, by consent and agreement, that they may conspire with the beast, and depend upon his beck. Their story is divided into three parts, counsels, acts, and events. The counselors some of them consist in communicating of judgments and affections; and some in communicating of power, which they are said to have given unto this beast, in this verse.

(*) He signifieth the horrible persecutions which have been under the empire of Rome, and in all other realms subject to the same.

14 These shall fight with the (30) Lamb, and the Lamb shall (♣) overcome them, (*) for he is Lord of Lords, and King of Kings, and they that are on his side, called, and chosen, and faithful.

(30) With Christ and his Church, as the reason following doeth declare, and here are mentioned the facts and the events which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithful ones in Christ.

(♣) And break them to shivers as a porter's pot.

(*) Revelation 19:16; 1 Timothy 6:15 .

15 (31) And he said unto me, The waters which thou sawest, where the whore sitteth, (32) are people, and multitudes, and nations, and tongues.

(31) This is the other member of the enarration, as I said in Revelation 17:7; belonging unto the harlot, shewed in the vision, Revelation 17:3 . In this history of the harlot, these three things are distinctly propounded, what is her magnificence, in this verse, what is her fall, and by whom it shall happen unto her, in Revelation 17:16-17; and lastly, who that harlot is, in Revelation 17:18 . This place which by order of nature should have been the first, is therefore made the last, because it was more fit to be joined with the next Chapter.

(32) That is, as inconstant and variable as are the waters. Upon this foundation sitteth this harlot as Queen, a vain person upon that which is vain.

16 And the (*) ten (33) horns which thou sawest upon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

(*) Divers nations as the Goths, Vandals, Huns and other nations which were once subject to Rome, shall rise against it and destroy it.

(33) The ten Kings, as Revelation 17:12 . The accomplishment of this fact and event, is daily increased in this our age by the singular providence and most mighty government of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following.

17 (34) For God hath (*) put in their hearts to fulfill his will, and to do with one consent for to give their kingdom unto the beast, until the words of God be fulfilled.

(34) A reason rendered from the chief efficient cause, which is the providence of God, by which alone John by inversion of order affirmeth to have come to pass, both that the Kings should execute upon the harlot, that which pleased God, and which he declared in the verse next before going; and also that by one consent and counsel, they should give their kingdom unto the beast, etc. Revelation 17:13-14 . For as these being blinded have before depended upon the beck of the beast that lifteth up the harlot, so it is said, that afterward it shall come to pass, that they shall turn back, and shall fall away from her when their hearts shall be turned into better state by the grace and mercy of God.

(*) That instead of doing homage to Christ Jesus, they should be cast into a reprobate sense to serve Antichrist, and to dedicate themselves and theirs wholly unto him.

18 And the woman which thou sawest, is the (35) great city, which reigneth over the kings of the earth.

(35) That is, Rome that great City, or only city (as Justinian calleth it) the King and head whereof was then the Emperor, but now the Pope, since the condition of the beast was changed.

Revelation 18

2 The horrible destruction of Babylon set out. 11-18 The merchants of the earth, who were enriched with the pomp and luxuriousness of it, weep and wail; 20 but all the elect rejoice for that just vengeance of God.

1 And (1) after these things, I saw *another* (2) Angel come down from heaven, having great power, so that the earth was lightened with his glory,

(1) The second place (as I said before, Revelation 17:1) of the history of Babylon, is of the woeful fall and ruin of that whore of Babylon. This historical prediction concerning her, is threefold. The first a plain and simple foretelling of her ruin, in three verses Re 18:2,3 . The second a figurative prediction of her ruin in three verses, Revelation 18:1-3 . The second a figurative prediction by the circumstances thence unto the twentieth verse, Revelation 18:4-20 . The third, a confirmation of the same by sign or wonder, unto the end of the Chapter, Revelation 18:21-24 .

(2) Either Christ the eternal word of God the Father (as often elsewhere) or a created Angel, and one deputed unto this service, but thoroughly furnished with greatness of power, and with light of glory, as the ensign of power.

2 And he cried out mightily with a loud voice, (3) saying, (*) (♣) It is fallen, it is fallen, Babylon the great *city*, and is become the habitation of (♣) devils, and the hold of all foul spirits, and a cage of every unclean and hateful bird.

(3) The prediction or foreshewing of her ruin, containing both the fall of Babylon, in this verse, and the cause thereof uttered by way of allegory concerning her spiritual and carnal wickedness, that is, her most great impiety and injustice, in Revelation 18:3 . Her fall is first simply declared of the Angel,

and then the greatness thereof is shewed here, by the events when he saith it shall be the seat and habitation of devils, of wild beasts, and of cursed souls, as of old in Isaiah 13:21 and often elsewhere.
(* Revelation 14:8; Isaiah 21:9; Jeremiah 51:8 .
(♣) This description of the overthrow of the great whore is like to that whereby the prophets used to declare the destruction of Babylon.
(♣) He describeth Rome to be the sink of all abomination and devilishness, and a kind of hell.

3 For (*) all nations have drunken of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

(*) The greatest part of the world hath been abused and seduced by this spiritual whoredom.

4 (4) And I heard another voice from heaven say, (5) (*) Go out of her, my people, that ye (6) be not partakers of her sins, and that ye receive not of her plagues.

(4) The second prediction, which is of the circumstances of the ruin of Babylon; of these there are two kinds: one going before it, as that beforehand the godly are delivered unto the ninth verse Revelation 18:5-9; the other following upon her ruin, namely the lamentation of the wicked and rejoicing of the godly, unto the twentieth verse Revelation 18:10-20 .
(5) Two circumstance going before the ruin, are commanded in this place: one is, that the godly depart out of Babylon; as I mentioned in chapter twelve to have been done in time past, before the destruction of Jerusalem; this charge is given here, and in the next verse. The other is, that every one of them occupy themselves in their own place, in executing the judgment of God, as it was commanded of the Levites of old in Exodus 32:27; and that they sanctify their hands unto the Lord, Revelation 18:6-8 .
(*) When God threateneth the wicked, he ever comforteth and counseleth his what they ought to do, that is, that they do not communicate with the sins of the wicked.
(6) Of this commandment there are two causes: to avoid the contamination of sin, and to shun the participation of those punishments that belong thereunto.

5 For her sins are (a) (*) come up unto heaven, and God hath remembered her iniquities.

(a) He useth a word which signifieth the following of sins one after another, and rising one another in such sort, that they grow at length to such a heap, that they came up even to heaven.
(*) The Greek word is, that her sins so follow one another, and so rise one after another that they grow to such a heap, that at length they touch the very heaven.

6 (7) (*) Reward her, even as she hath rewarded you, and give her double according to her works; *and* in the cup that she hath filled to you, fill her the double.

(7) The provocation of the godly, and the commandment of executing the judgments of God, stand upon three causes which are here expressed: the unjust wickedness of the whore of Babylon, in this verse, her cursed pride opposing itself against God, which is the fountain of all evil actions, Revelation 18:7; and her most just damnation by the sentence of God, Revelation 18:8 .
(*) Blessed is he that can repay to the whore the like, as is written, Psalm 137:9 .

7 In as much as she glorified herself, and lived in pleasure, so much give ye to her torment and sorrow; for she saith (b) in her heart, (*) I sit being (♣) a queen, and am (c) no (♣) widow, and shall (d) see no mourning.

- (b) With herself.
- (*) Isaiah 47:8 .
- (♣) The glorious boasting of the strumpet.
- (c) I am full of people and mighty.
- (♣) But full of people and mighty.
- (d) I shall taste of none.

8 Therefore shall her plagues come at (e) one day, death, and sorrow, and famine, and she shall be burned with fire; for strong is the Lord God which will condemn her.

(e) Shortly and at one instant.

9 And the (8) kings of the earth shall bewail her, and lament for her, which have committed fornication, and lived in pleasure with her, when they shall see the smoke of her burning,

(8) The circumstances following the fall of Babylon, or the consequences thereof (as I distinguished them in Revelation 18:4) are two. Namely the lamentation of the wicked unto Revelation 18:5-19; and the rejoicing of the godly in Revelation 18:20 . This most sorrowful lamentation, according to the persons of them that lament, hath three members: the first whereof is the mourning of the kings and mighty men of the earth, Revelation 18:9-10; The second is, the lamentation of the merchants that trade by land, thence unto the sixteenth verse, Revelation 18:11-16 . The third is, the wailing of those that merchandise by sea, in Revelation 18:16-18 . In every of these the cause and manner of their mourning is described in order, according to the condition of those that mourn, with observation of that which best agreeth unto them.

10 And shall stand afar off for fear of her torment, saying, Alas, alas, the great city Babylon, the mighty city, for in one hour is thy judgment come.

11 (9) And the (*) merchants of the earth shall weep and wail over her, for no man buyeth their ware anymore.

(9) The lamentation of those that trade by land, as I distinguished immediately before.
 (*) Both they that temporally have had profit by the strumpet, and also the spiritual merchants shall for sorrow and want of their gain cry out and despair.

12 The ware of gold, and silver, and of precious stone, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and of all manner of thyine (*) wood, and of all vessels of ivory, and of all vessels of most precious wood, and of brass, and of iron, and of marble,

(*) Which is very odoriferous and precious.

13 And of cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and (*) chariots, and servants, and (♣) souls of men.

(*) Such as the wantons use at Rome.
 (♣) This is the vilest ware that these merchants sell, and best cheap, which souls notwithstanding the Son of God redeemed with his precious blood, 1 Peter 1:19 .

14 (10) And the (f) (*) apples that thy soul lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt find them no more.)

(10) An apostrophe, or turning of the speech by imitation, used for more vehemency, as if those merchants, after the manner of mourners, should in passionate speech speak unto Babylon, though now utterly fallen and overthrown; Isaiah 13:9; and in many other places.

(f) By this is meant that season which is next before the fall of the leaf, at what season fruit ripens, and the word signifieth such fruits as are longed for.

(*) That is, the things which thou lovedst best.

15 The merchants of these things which were waxed rich, shall stand afar off from her, for fear of her torment, weeping and wailing,

16 And saying, Alas, alas, the great city, that was clothed in fine linen and purple, and scarlet, and gilded with gold, and precious stones, and pearls.

17 (11) For in one hour so great riches are come to desolation. And every shipmaster, and all the people that occupy ships, and shipmen, and whosoever traffic on the sea, shall stand afar off,

(11) The manner of mourning used by them that trade by sea.

18 And cry, when they see the smoke of her burning, saying, What *city was* like unto this great city?

19 And they shall cast (*) dust on their heads, and cry, weeping, and wailing, and say, Alas, alas, the great city, wherein were made rich all that had ships on the sea by her (♣) costliness, for in one hour she is made desolate.

(*) And so shew signs of great sorrow.

(♣) Or, noble estate.

20 (12) O heaven, rejoice of her, and ye holy Apostles and Prophets, for God hath (*) given your judgment on her.

(12) The other consequence unto the other ruin of Babylon, is the exultation or rejoicing of the godly in heaven and in earth, as was noted in verse nine.

(*) And hath revenged your cause in punishing her.

21 (13) Then a mighty Angel took up a stone like a great millstone, (*) and cast it into the sea, saying, With such violence shall the great city Babylon be cast, and shall be (♣) found no more.

(13) The third prediction, as I said in Revelation 18:1; standing of a sign, and the interpretation thereof; the interpretation thereof is in two sorts, first by a simple propounding of the thing itself, in this verse, and then by declaration of the events, in the verses following.

(*) Jeremiah 51:63 .

(♣) It shall not be like to other cities which may be built again, but it shall be destroyed without mercy.

22 (14) And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman, of whatsoever craft *he be*, shall be found anymore in thee; and the sound of a millstone shall be heard no more in thee.

(14) The events are two, and one of them opposite unto the other for amplification sake. There shall be, saith he, in Babylon no mirth nor joy at all, in this and the next verse, Revelation 18:23; but all heavy and lamentable things, from the bloody slaughters of the righteous and the vengeance of God coming upon it for the same.

23 And the light of a candle shall shine no more in thee; and the voice of the bridegroom and of the bride shall be heard no more in thee; for thy (*) merchants were the great men of the earth, and with thy enchantments were deceived all nations.

(*) The Romish prelates and merchants of souls are as Kings and princes; so that their covetousness and pride must be punished; secondly their crafts and deceits; and thirdly their cruelty.

24 And in her was found the (15) blood of the Prophets, (16) and of the Saints, and of all that were slain upon the earth.

(15) That is, shed by bloody massacres, and calling for vengeance.

(16) That is, proved and found out, as if God had appointed a just inquiry concerning the impiety, unnaturalness and injustice of those men.

Revelation 19

1 The heavenly company praise God for avenging the blood of his servants on the whore. 9 They are written blessed, that are called to the Lamb's supper. 10 The Angel will not be worshipped. 11 That mighty King of Kings appeareth from heaven. 19 The battle, 20 wherein the beast is taken, 21 and cast into the burning lake.

1 And (1) after these things I heard a great voice of a great multitude in heaven, saying, (a) (2) (*) Hallelujah, salvation, and glory, and honor, and power *be* to the Lord our God.

(1) This chapter hath in summary two parts, one transitory or of passage unto the things that follow, unto the tenth verse, Revelation 19:2-10; another historical of the victory of Christ gotten against both the beasts unto the end of the chapter, Revelation 19:11-21; which I said was the second history of this argument, Revelation 17:1 . The transition hath two places, one of praising God for the overthrow done unto Babylon in Revelation 19:4; and another likewise of praise, and Prophetical, for the coming

of Christ unto his kingdom, and his most royal marriage with his Church, thence unto the tenth verse, Revelation 19:5-10 . The former praise hath three branches, distinguished after the ancient manner of those that sing: an invitation or provokement in Revelation 19:1-2; a response or answer in Revelation 19:3; and a close or joining together in harmony, in Revelation 19:4; all which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, object to John, or the heavenly Church, a childish and idle repetition of speech.

(a) Praise the Lord.

(2) The proposition of praise with exhortation in this verse, and the cause thereof in Revelation 19:2 .

(*) That is, praise ye God, because the Antichrist and all wickedness is taken out of the world.

2 For (*) true and righteous *are* his judgments; for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants *shed* by her hand.

(*) So that all the Saints are confirmed and ought nothing to doubt of the salvation of the faithful.

3 And again they said, (3) Hallelujah; and her (*) smoke rose up for evermore.

(3) The song of the Antiphony or response, containing an amplification of the praise of God, from the perpetual and most certain testimony of his divine judgment as was done at Sodom and Gomorrah, Genesis 19:1-38 .

(*) The wicked shall be burned in continual fire, that never shall be extinguished.

4 And the four and twenty Elders, and the four (*) beasts fell down, and worshipped God that sat on the throne, saying, (♣) Amen, Hallelujah.

(*) By the four beasts are meant all creatures.

(♣) Signifying that his judgments are true and just, and that we ought to praise him evermore for the destruction of the Pope.

5 (4) Then a voice came out of the (5) throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

(4) The second place of praise, as I said, Revelation 19:1; which first is commanded from God in this verse; and then is in most ample manner pronounced of the creatures, both because they see that kingdom of Christ to come, which most they desire, Revelation 19:6; also because they see that the Church is called forth to be brought home; into the house of her husband by holy marriage, unto the fellowship of his kingdom, Revelation 19:7-8 . Wherefore John is commanded to write in a book the Epiphany, or acclamation joined with a divine testimony, Revelation 19:9 .

(5) Out of the Temple from God, as in Revelation 11:19 .

6 And I heard (6) like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, Hallelujah! For the Lord God almighty hath reigned.

(6) Without the Temple in heaven.

7 Let us be glad and rejoice, and give glory to him, for the (*) marriage of the Lamb is come, and his wife hath made (7) herself ready.

(*) God made Christ the bridegroom of his Church at the beginning, and at the last day it shall be fully accomplished when we shall be joined with our head.

(7) Namely unto that holy marriage, both herself in person in this verse, and also furnished of her spouse with marriage gifts princely and divine, is adorned and prepared in the next verse.

8 And to her was granted, that she should be arrayed with (8) pure fine linen and shining, for the fine (9) linen is the (b) righteousness of Saints.

(8) As an ensign of Kingly and priestly dignity, which dignity Christ bestoweth upon us, in Revelation 1:6 .

(9) This is a gift given by the husband for marriage sake, and a most choice ornament which Christ bestoweth upon us, as upon his spouse.

(b) Good works which are lively testimonies of faith.

9 (10) Then (♣) he said unto me, Write, (*) Blessed *are* they which are (♣) called unto the Lamb's supper. And he said unto me, These words of God are true.

(10) Namely the Angel, as appeareth by the next verse.

(♣) That is, the Angel.

(*) Revelation 14:13; Matthew 22:2 .

(♣) Whom God of free mercy calleth to be partakers of his heavenly graces, and delivereth from the filthy pollutions of Antichrist.

10 (11) And I fell before his feet, (*) to worship him. But he said unto me, See thou do it not; I am thy fellow servant, and one of thy brethren, which have the (c) (♣) testimony of Jesus. Worship God, for the (♣) testimony of (d) Jesus is the Spirit of prophecy.

(11) The particular history of this verse is brought in by occasion, and as it were besides the purpose, that John might make a public example of his own infirmity, and of the modest sanctimony of the Angel, who hath renounced for himself the divine honors, and recalled all the servants of God, unto the worship of him alone; as also Revelation 22:8 .

(*) Revelation 22:8 .

(c) Who are commanded to bear witness of Jesus.

(♣) Who am charged to testify of Jesus, or which am partaker of the same Gospel and faith.

(♣) He sheweth that none ought to be worshipped but only God, and that he is of their number whom God useth to reveal his secrets by, to the Prophets, that they may declare them to others, also that we must believe no other spirit of prophecy, but that which doeth testify of Jesus, and lead us to him.

(d) For Jesus is the mark that all the prophecies shoot at.

11 (12) And I saw (13) heaven open, and behold, a white (*) horse, and he that sat upon him was called (♣) Faithful and true, and he (♣) judgeth and fighteth righteously.

(12) The second part of this Chapter (as I said in Revelation 19:1) is of the victory gotten by Christ against both the beasts; in which first Christ is described as one ready to fight unto the sixteenth verse, Revelation 19:12-16; then is shewed the battle to be begun, thence unto the eighteenth verse, Revelation 19:17-18; lastly is set forth the victory unto the end the Chapter, Revelation 19:19-21 . In this place do shine most excellent properties of Christ as our heavenly Judge and revenger, according to his person, company, effects and names.

(13) Properties belonging to his person, that he is heavenly, judge, faithful, true, just, in this verse, searching out all things, ruling over all, to be searched out of none, Revelation 19:12; the trumpet, and very essential word of God, in Revelation 19:13 .

(*) Whereby is signified that Jesus Christ our Judge shall be victorious, and shall triumph over his enemies.

(♣) He meaneth Christ.

(♣) So that the wicked shall tremble before his face.

12 And his eyes *were* as a flame of fire, and on his head *were* (*) many crowns; and he had a name written, that no man (♣) knew but himself.

(*) To shew that he was ruler of all the world.

(♣) That is, none can have so full revelation how Christ is very God, eternal, infinite and almighty, as he himself.

13 And (*) he was clothed with a garment dipped in (♣) blood, and his name is called THE (♣) WORD OF GOD.

(*) Isaiah 63:2 .

(♣) Whereby is signified his victory, and the destruction of his enemies.

(♣) Signifying that Jesus Christ, which is the word, is made flesh, and is our Lord, our God, and the Judge of the quick and the dead.

14 (14) And the (*) warriors which were in heaven, followed him upon white horses, clothed with fine linen white and pure.

(14) The company or retinue of Christ, holy, innumerable, heavenly, judicial, royal and pure.

(*) This declareth that his Angels shall come with him to judge the world.

15 (15) And out of his mouth went out a sharp (♣) sword, that with it he should smite the heathen, for he shall (*) rule them with a rod of iron; for he it is that treadeth the winepress of the fierceness and wrath of Almighty God.

(15) The effects of Christ prepared unto battle, that with his mouth he striketh the Gentiles, ruleth and destroyeth.

(♣) Which delivereth the wicked into eternal fire.

(*) Psalm 2:9 .

16 (16) And he hath upon his garment, and upon his (♣) thigh a name written, (*) THE KINGS OF KINGS, AND LORD OF LORDS.

(16) The name agreeing unto Christ according to the former properties, expressed after the manner of the Hebrews.

(♣) Which declareth his humanity, wherein he is Lord of all, and shall judge the world.

(*) Revelation 17:14; 1 Timothy 6:15 .

17 (17) And I saw an Angel stand in the (18) (*) sun, who cried with a loud voice, saying to all the fowls that did fly by (19) the midst of heaven, Come, and gather yourselves together unto the supper of the great God,

(17) The second member, as I said in Revelation 19:11 . A reproachful calling forth of his enemies unto battle; in which not themselves (for why should they be called forth of the king of the world, or provoked being his subjects? For that were not comely) but in their hearing, the birds of the air are called to eat their carcasses.

(18) That is, openly, and in sight of all, as in Numbers 25:4; 2 Samuel 12:11 .

(*) This signifieth that the day of judgment shall be clear and evident, so that none shall be hid; for the trumpet shall blow aloud and all shall understand it.

(19) That is, through this inferior heaven, and which is nearer unto us: a Hebrew phrase.

18 That ye may eat the flesh of Kings, and the flesh of high Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great.

19 (20) And I saw the beast, and the Kings of the earth, and their (*) warriors gathered together to make battle against him that sat on the horse, and against his army.

(20) The third member (as was said in Revelation 19:11) of the victory obtained by Christ. Unto this appertaineth two things: his bucking with the beast and his forces, in this verse; and the event most magnificent, described after the manner of men, in the verses following. All these things are plain.
(*) For the Pope and the worldly princes shall fight against Christ, even until this last day.

20 But the beast (21) was (*) taken, and with him (22) that false prophet that wrought miracles before him, whereby he deceived them that received the beast's mark, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

(21) Namely, that beast with seven heads; Revelation 13:1, 17:3 .
(*) The overthrow of the beast and his which shall be chiefly accomplished at the second coming of Christ.
(22) That is, that beast with two heads; Revelation 13:11; Revelation 16:14 .

21 And the remnant were slain with the sword of him that sitteth upon the horse, which cometh out of his mouth, and all the fowls were filled full with their flesh.

Revelation 20

1 The Angel 2 bindeth Satan for a thousand years. 8 Being loosed, he stirreth up Gog and Magog, that is, privy and open enemies against the Saints, 11 but the vengeance of the Lord cutting off their insolency. 12 The books are opened, by which the dead are judged.

1 And (1) I saw an (*) Angel come down from heaven, having the (♣) key (2) of the bottomless pit, and a great chain in his hand.

(1) Now followeth the third place of the prophetic history, which is of the victory whereby Christ overcame the dragon, as I noted in Revelation 7:1 . This place must necessarily be joined with the end of the twelfth chapter and be applied unto the just understanding thereof. This chapter hath two parts, one of the dragon overcome, unto Revelation 20:2-10; the other of the resurrection and last judgment unto Revelation 20:11-15 . The history of the dragon is double: First of the first victory, after

which he was bound by Christ, unto the sixth verse Revelation 20:1-6 . The second is of the last victory, whereby he has thrown down into everlasting punishment, thence unto the fifteenth verse Revelation 20:7-15 . This first history happened in the first time of the Christian Church, when the dragon thrown down from heaven by Christ, went about to molest the new birth of the Church in the earth, Revelation 12:17,18:1 . For which cause I gave warning, that this story of the Dragon must be annexed unto that place.

(*) This Angel representeth the order of the Apostles, whose vocation and office was from heaven; or may signify Christ, which should tread down the serpent's head.

(♣) Hereby he meaneth the Gospel whereby hell is shut up to the faithful, and Satan is chained that he cannot hurt them, yea and the ministers hereby open to the infidels, but through their impiety and stubbornness.

(2) That is, of hell, where God threw down the Angels which had sinned, and bound them in chains of darkness to be kept unto damnation, 2 Peter 2:4; Jude 1:6 .

2 And he took the dragon that old serpent, which is the devil and Satan, and he bound him (3) (*) a thousand years;

(3) The first whereof (continuing this history with the end of the second chapter) is the 36 years from the passion of Christ, when the Church of the Jews being overthrown, Satan assailed to invade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Revelation 12:17 . The thousandth year falleth precisely upon the times of that wicked Hildebrand, who was called Gregory the seventh, a most damnable Necromancer and sorcerer, whom Satan used as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruel persecutions, and the whole world with dissensions, and most bloody wars; as Benno the Cardinal reporteth at large. And this is the first victory gotten over the dragon in the earth.

(*) That is, from Christ's nativity unto the time of Pope Sylvester the second; so long the pure doctrine should after a sort remain.

3 And cast him into the bottomless pit, and he shut him up, and sealed *the door* upon him, that he should deceive the people (4) no more, till the (*) thousand years were fulfilled; for after that he must be loosed for (5) a little season.

(4) Namely, with that public and violent deceit which he attempted before in Chapter 12 and which after a thousand years (alas for woe!) he most mightily procured in the Christian world.

(*) After this term Satan had greater power than he had before.

(5) Which being once expired, the second battle and victory shall be; Revelation 20:7-8 .

4 (6) And I saw (a) (7) (*) seats, and they sat upon them, and judgment was given unto them, and *I saw* the souls of them that were (8) beheaded for the witness of Jesus, and for the word of God, and which (9) did not worship the beast, neither his image, neither had taken his mark upon their foreheads, or on their hands; and they lived, and reigned with Christ a (♣) thousand years.

(6) A description of the common state of the Church of Christ in earth in that space of a thousand years, for which the devil was in bonds; in which first the authority, life, and common honor of the godly, is declared, Revelation 20:4 . Secondly, newness of life is preached unto others by the Gospel after that space; Revelation 20:5 . Finally, he concludeth with promises, Revelation 20:6 .

(a) For judgment was committed to them, as to members joined to the head; not that Christ's office was given over to them.

(7) This was a type of the authority of the good and faithful servants of God in the Church, taken from the manner of men.

(*) The glory and authority of them that suffer for Christ's sake.

(8) Of the Martyrs, which suffered in those first times.

(9) Of the Martyrs which suffered after that both the beasts were now risen up, Chapter 15. For these three things are expounded.

(♣) That is, whiles they have remained in this life.

5 (10) But the rest of the (*) dead men (11) shall not live again, until the thousand years be finished. This is the (♣) first resurrection.

(10) Whosoever shall lie dead in sin, and not know the truth of God.

(*) He meaneth them which are spiritually dead, for in whom Satan liveth, he is dead to God.

(11) They shall not be renewed with that newness of the life by the enlightening of the Gospel of the glory of Christ. For this is the first resurrection, by which souls of the godly do rise from their death. In the second resurrection their bodies shall rise again.

(♣) Which is to receive Jesus Christ in true faith, and to rise from sin in newness of life.

6 Blessed and holy is he, that hath part in the first resurrection; *for* on such the (12) (*) second death hath no power, but they (♣) shall be the Priests of God and of Christ, (13) and shall reign with him a (♣) thousand years.

(12) That whereby both body and soul, that is, the whole man is addicted and delivered unto eternal death; Revelation 2:11 .

(*) The death of the soul, which is eternal damnation.

(♣) Shall be true partakers of Christ and of his dignity.

(13) A return unto the intended history, by resuming the words which are in the end of the fourth verse, Revelation 20:4 .

(♣) That is, forever.

7 (14) And when the (15) thousand years are (*) expired, Satan shall be loosed out of his prison,

(14) The second history, of the latter victory of Christ, as was said in Revelation 20:1 . In which are summarily described the work, overthrow, and eternal punishment of Satan.

(15) Of which I spake, Revelation 20:2 . Then therefore shall be given unto him liberty to rage against the Church, and to molest the Saints for the sins of men; unto whom the faithful shall have associated themselves more than was meet, tasting with them of their impurity of doctrine and life.

(*) After that the chain is broken and the true preaching of God's word is corrupt.

8 (16) And shall go out to deceive the people, which are in the four quarters of the earth, *even* (*) (♣) Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea.

(16) The work or act of Satan (which is the first member, as I distinguished in the verse before going) to deceive the whole world, even unto the uttermost nations thereof; to arm them against the people of God, in this verse and to besiege and oppress the Church, with his whole strength, in the verse following.

(*) Ezekiel 39:2 .

(♣) By them are meant divers and strange enemies of the Church of God, as the Turk, the Sarazins and others, read Ezekiel 38:2, by whom the Church of God should be grievously tormented.

9 And they went up into the (b) plain of the earth, and they compassed the tents of the Saints about, and the beloved city, but (17) fire came down from God out of heaven, and devoured them.

(b) As if he said, in so much that the whole face of the earth, how great soever it is, was filled.

(17) The wrath of God, consuming the adversaries, and overthrowing all their enterprises; Hebrews 10:27 . And this is the second member mentioned, Revelation 20:7; the overthrow of Satan.

10 (18) And the devil that deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented even day and night for evermore.

(18) The third member, eternal destruction against those that are overcome; as I noted in the same place.

11 (19) And I saw a great (20) white throne, and (*) one that sat on it, (21) from whose face fled away both the earth and heaven, and their place was no more found.

(19) The second part of this Chapter, in which is described the judge, in this verse, and the last judgment in the verse following.

(20) That is, a tribunal seat most Princelike and glorious; for so doeth the Greek word also signify.

(*) Which was Christ, prepared to judgment with glory and majesty.

(21) That is, Christ, before whom when he cometh unto judgment, heaven and earth shall perish for the greatness of his majesty; 2 Peter 3:7-10 .

12 And I saw the dead, both great and small stand before (22) God, and the (23) (*) books were opened, and (*) another book was opened, which is *the book* (24) of life, and the dead were judged of those things, which were written in the books, according to their works.

(22) That is, Christ the judge; 2 Corinthians 5:10 .

(23) As it were, our books of reckoning or accounts, that is, the testimony of our conscience, and of our works, which by no means can be avoided. This is spoken after the manner of men.

(*) Every man's conscience is a book wherein his deeds are written, which shall appear when God openeth the book.

(*) Revelation 3:5; Revelation 21:27; Philippians 4:3 .

(24) The book of the eternal decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heirs of life. This also is spoken according to the manner of men.

13 (25) And the sea gave up her dead, which were in her, and (*) death and hell delivered up the dead, which were in them; and they were judged every man according to their works.

(25) This is a prevention or an answer to an objection; for happily some man will say, But they are dead, whom the sea, death and the grave hath consumed, how shall they appear before the judge?

John answereth, by resurrection from death, whereunto all things (howsoever repugnant) shall minister and serve at the commandment of God, as in Daniel 12:1-2 .

(*) Understanding all kinds of death whereby men have been slain.

14 (26) And (*) death and hell were cast into the lake of fire. This is the second death.

(26) The last enemy which is death shall be abolished by Christ (that he may no more make any attempt against us) 1 Corinthians 15:16; and death shall feed upon the reprobate in hell for evermore, according to the righteous judgment of God, in the next verse, Revelation 20:15 .

(*) Hell and death which are the last enemies, shall be destroyed.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

Revelation 21

2 He describeth new Jerusalem descending from heaven, 6 The bride the Lamb's wife, 12 and the glorious building of the city, 19 garnished with precious stones, 22 whose Temple the Lamb is.

1 And (1) I saw (*) a new heaven, and a new earth; (♣) for the (♣) first heaven, and the first earth were (♠) passed away, and there was no more sea.

(1) Now followeth the second part of the history propheticall (as I said, Revelation 21:1) of the future estate of the Church in heaven after the last judgment, unto Revelation 21:2-22:5 . In this are two things briefly declareth. The station, seat, or place thereof, Revelation 21:1 . Then her state and condition, in the verses following. Before the state of the Church described, is set down the state of the whole world, that there shall be a new heaven, and a new earth; as Isaiah 65:17; Isaiah 66:22; 2 Peter 3:13; and this is the seat or place of the Church, in which righteousness shall dwell.

(*) Isaiah 65:17; Isaiah 66:22 .

(♣) All things shall be renewed and restored into a most excellent and perfect estate, and therefore the day of the resurrection is called, The day of restoration of all things, Acts 3:21 .

(♣) 2 Peter 3:13 .

(♠) For all things shall be purged from their corruption, and the faithful shall enter into heaven with their head Christ.

2 (2) And I John saw the (*) holy city new Jerusalem come (♣) down from God out of heaven, prepared as a bride trimmed for her husband.

(2) The state of this glorious Church is first described generally unto Revelation 21:3-8; and then specially and by parts, in the verses following. The general description consisteth in a vision shewed afar off, Revelation 21:2; and in speech spoken from heaven. In the general these things are common, that the Church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of his glory in this verse.

(*) The holy company of the elect.

(♣) Meaning, that God by his divine majesty will glorify and renew his, and take them unto him.

3 (3) And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be their God with them.

(3) The Church is described by the speech, first of an Angel, in two verses, then of God himself, in four verses. The Angel's speech describeth the glory of the Church, by the most familiar cohabitation of God therewith, by communication of all manner of good things according to the covenant, in this verse; and by removing or putting far away of all evil things, in the verse following, Revelation 21:4 .

4 (*) And God shall wipe (♣) away all tears from their eyes; and there shall be no more death, neither sorrow, neither crying, neither shall there be anymore pain; for the first things are passed.

(*) Revelation 7:17; Isaiah 25:8 .

(♣) All occasions of sorrows shall be taken away, so that they shall have perpetual joy.

5 (4) And he that sat upon the throne, said, (*) Behold, I make all things new. And he said unto me, Write, for these words are faithful and true.

(4) In the speech of God himself describing the Church, is first a certain exordium, or entrance, Revelation 21:5 . Then followeth a magnificent description of the Church, by the present and future good things of the same, in three verses following, Revelation 21:6-8 . In the exordium God challengeth to himself the restoring of all the creatures, Revelation 21:1; and witnesseth the calling of John unto the writing of these things, in this verse.

(*) Isaiah 43:19; 2 Corinthians 5:17 .

6 And he said unto me, (*) (5) It is done, I am Alpha and Omega, the beginning and the end. I will give to him that is athirst, of the (♣) well of the water of life freely.

(*) Revelation 1:8; Revelation 22:13 .

(5) The description of the Church is of three sorts, by abolishing of old things, by the being of present things in God, that is, of things eternal; and by the communication of all good things with the godly, Revelation 21:6 . If so be they shall strive manfully; Revelation 21:7 . But the reprobate are excluded from thence; Revelation 21:8 .

(♣) I that am the eternal life, will give unto mine to drink of the lively waters of this everlasting life.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.

8 But the (*) fearful and unbelieving, and the (♣) abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their (a) part in the lake which burneth with fire and brimstone, which is the second death.

(*) They which fear man more than God.

(♣) They which mock and jest at religion.

(a) Their lot, and inheritance as it were.

9 (6) And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the (*) bride, the Lamb's wife.

(6) A transition unto the particular describing of the heavenly Church, by the express calling of John in this verse, and his rapturing by the Spirit, in confirmation of the truth of God in the verse following.

(*) Meaning the Church, which is married to Christ by faith.

10 And he carried me away in the spirit to a great and (7) a high mountain, and he shewed me (8) the (*) great city, holy Jerusalem, (♣) descending out of heaven from God,

(7) He meaneth the place and stately seat of the Church, shadowed out in a mountain.

(8) A type of that Church which is one, ample, holy celestial, built of God, in this verse; and glorious in the verse following, Revelation 21:11 . This type propounded generally, is after particularly declared; Revelation 21:12 .

(*) By this description is declared the incomprehensible excellency which the heavenly company do enjoy.

(♣) It is said to come down from heaven, because all the benefits that the Church hath, they acknowledge it to come of God through Christ.

11 Having the glory of God, and her shining was like unto a stone most precious, as a (*) jasper stone clear as crystal,

(*) Ever green and flourishing.

12 (9) And had a great (*) wall and high, and had (10) twelve (♣) gates, and at the gates (11) twelve Angels, and the names written, which are the twelve tribes of the children of Israel.

(9) A particular description (as I noted in Revelation 21:2) of the celestial Church. First, by the essential parts of the same, under the similitude of a city down to verse 22, Revelation 21:12-22 . Secondly, by foreign accidents, unto the end of the chapter, Revelation 21:23-27 . Thirdly, by the effects, in the beginning of the next chapter, the essential parts are noted the matter and the form in the whole work; of these the superficies and foundation of the wall are entire parts (as they used to be called) which parts are first described in figure, unto the 14th verse and afterwards more exactly.

(*) Signifying that the faithful shall be surely kept in heaven.

(10) According to the number of the tribes, of which chapter seven. For here the outward part is attributed unto the Old Testament, and the foundation of the New Testament.

(♣) That is, place enough to enter, for else we know there is but one way and one gate, even Jesus Christ.

(11) He meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

13 On the East part *there were* three gates, *and* on the Northside three gates, on the Southside three gates, and on the Westside three gates.

14 And the wall of the city had (12) twelve foundations, and in them the Names of the Lamb's twelve (*) Apostles.

(12) That is, foundation stones, according to the number of the gates, as is shewed in Revelation 21:19.

(*) For the Apostles were means whereby Jesus Christ the true foundation was revealed to the world.

15 (13) And he that talked with me, had a golden reed, to measure the city withal, and the gates thereof, and the wall thereof.

(13) A transition unto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

16 (14) And the city lay (b) foursquare, and the length is as large as the breadth of it, and he measured the city with the reed, twelve thousand furlongs; and the length, and the breadth, and the height of it are equal.

(14) The measure and form most equal, in two verses.

(b) A foursquare figure hath equal sides, and outright corners, and therefore the Grecians call by this name those things that are steady, and of continuance and perfect.

17 And he measured the wall thereof, a hundred forty and four cubits, by the measure of man, that is, of the (c) Angel.

(c) He addeth this, because the Angel had the shape of a man.

18 (15) And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

(15) The matter most precious and glittering which the presence of God maketh most glorious.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation *was* Jasper; the second of Sapphire; the third of a Chalcedony; the fourth of an Emerald;

20 The fifth of a Sardonyx; the sixth of a Sardius; the seventh of a Chrysolite; the eighth of a Beryl; the ninth of a Topaz; the tenth of a Chrysoprasus; the eleventh of a Jacinth; the twelfth an Amethyst.

21 And the twelve gates *were* twelve pearls, and every gate *is* of one pearl, and the (d) street of the city *is* pure gold, as shining glass.

(d) By street he meaneth the broadest place of the city.

22 And I saw no Temple therein, for the Lord God Almighty and the (*) Lamb are the Temple of it.

(*) This declareth that Christ is God inseparable with his Father.

23 (*) (16) And the city hath no need of the sun, neither of the moon to shine in it, for the glory of God did light it, and the Lamb is the light of it.

(*) Isaiah 60:13 .

(16) The second form of particular description (as I said Revelation 21:12) from foreign and outward accidents; which are these, light from God himself, in this verse, glory from men, Revelation 21:24 . Perfect security from all harm, Revelation 21:25 . Finally such truth and incorruption of glory, Revelation 21:26; as can bear and abide with it, nothing that is inglorious, Revelation 21:27 .

24 (*) And the people which are saved, shall walk in the light of it; and the (♣) Kings of the earth shall bring their glory and honor unto it.

(*) Isaiah 60:3 .

(♣) Here we see as in infinite other places that Kings and Princes (contrary to that wicked opinion of the Anabaptists) are partakers of the heavenly glory, if they rule in the fear of the Lord.

25 (*) And the gates of it shall not be shut by day, for there shall be no night there.

(*) Isaiah 60:11 .

26 And the glory and honor of the Gentiles shall be brought unto it.

27 And there shall enter into it none unclean thing, neither whatsoever worketh abomination or lies, but they which are written in the Lamb's (*) book of life.

(*) Revelation 3:5; Revelation 20:12; Philippians 4:3 .

Revelation 22

1 The river of water of life is shewed, 2 and the tree of life; 6-7 Then followeth the conclusion of this prophecy, 8 where John declareth, that the things herein contained are most true. 13 And now the third time repeateth these words. All things come from him, who is the beginning and the end.

1 And (1) he shewed me a pure (*) river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

(1) Here is absolved and finished the description of the celestial Church (as I shewed before Revelation 21:12) by the effects in Revelation 22:5; and then this book is concluded in the rest of the chapter. The effects proceeding from God, who dwelleth in the Church, are these: the everlasting grace of God, in this verse, the eternal living of the godly, as in Revelation 2:7; the eternal fruits which the godly bring forth unto God, themselves and others, Revelation 22:2; freedom and immunity from all evil, God himself taking pleasure in his servants, and they likewise in their God, Revelation 22:3 . The beholding and sight of God, and sealing of the faithful from all eternity, Revelation 22:4; the light of God, and an everlasting kingdom and glory, Revelation 22:5 .

(*) He alludeth to the visible paradise to set forth the more sensibly the spiritual; and this agreeth with that which is written, Ezekiel 47:1 .

2 In the (*) midst of the street of it, and of either side of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every (♣) month; and the leaves of the tree served to heal the (♣) nations with.

(*) Meaning that Christ who is the life of his Church, is common to all his and not peculiar for any one sort of people.

(♣) For there are all things pleasant and full of all contention continually.

(♣) Which some time were impure as Gentiles, but now are purged and made whole by Christ.

3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

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

5 (*) And there shall be no (♣) night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for evermore.

(*) Isaiah 60:19 .

(♣) The light shall be unchangeable and shine forever.

6 (2) And he said unto me, These words are faithful and true; and the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be fulfilled.

(2) This whole book is concluded and made up by a confirmation, and a salutation. The confirmation hath three parts: The words of the Angel unto Revelation 22:15; the words of Christ, Revelation 22:16-17; and the obtestation made by John from divine authority, thence unto Revelation 22:18-20 . By the speech of the Angel this prophecy is confirmed, unto Revelation 22:7-8; and then he speaketh of the use of this book in the verses following. The prophecy is first confirmed by the Angel from the nature thereof, that it is faithful and true; Secondly, from the nature of the efficient cause, both principal, which is God, and instrumental, which is the Angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our salvation, Revelation 22:7 . Fourthly, from the testification of John himself, Revelation 22:8 . The rest of the speech of the Angel tending to the same, and John interrupted or broke off by his unadvised act of worshipping him, in the same verse, which the Angel forbidding, teacheth him that adoration must be given not to him, but only to God, as for himself, that he is of such nature and office, as he may not be adored; which thing also was in like manner done, Revelation 19:10 .

7 **Behold, I come shortly.** Blessed is he that keepeth the words of the prophecy of this book.

8 And I am John, which saw and heard these things. And when I had heard and seen, (*) I (♣) fell down to worship before the feet of the Angel which shewed me these things.

(*) Revelation 19:10 .

(♣) Now this is the second time that he suffered himself to be carried away with the excellency of the persons, which is to admonish us of our infirmity and readiness to fall, except God strengthen us miraculously with his Spirit.

9 But he said unto me, See thou *do it* not, for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the words of this book. Worship God.

10 (3) And he said unto me, (4) (*) Seal not the words of the prophecy of this book, for the time is at hand.

(3) The Angel returneth unto his former speech; in which he teacheth the use of this book, both towards ourselves, in this and the next verse; and in respect of God for declaration of his truth, thence unto the fifteenth verse Revelation 22:11-15 .

(4) That is, propound this prophecy openly unto all, and conceal no part of it. The contrary whereunto is commanded in Isaiah 8:16; Daniel 8:26 .

(*) This is not then as the other Prophecies which were commanded to be hid until the time appointed, as in Daniel 12:4; because that these things should be quickly accomplished, and did now begin.

11 (5) He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

(5) An objection prevented, but there will be some that will abuse this occasion unto evil, and will wrest this Scripture unto their own destruction, as Peter saith. What then? saith the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be harmful unto others, let such be more and more vile in themselves, whom this Scripture doth not please; yet others shall be further conformed thereby unto righteousness and true holiness. The care and reformation of these may not be neglected, because of the voluntary and malicious offence of others.

12 (6) And behold, I come shortly, and my reward is with me, (*) to give every man according as his work shall be.

(6) The second part belonging unto the use of this book, as I said in Revelation 22:10 . Also (saith God by the Angel) though there should be no use of this book unto men; yet it shall be of this use unto me, that it is a witness of my truth unto my glory, who will come shortly to give and execute just judgment, in this verse; who have taught that all these things have their being in me, Revelation 22:13; and have denounced blessedness unto my servants in the Church, Revelation 22:14 and reprobation unto the ungodly, Revelation 22:15 .

(*) Romans 2:6 .

13 I am (*) Alpha and Omega, the beginning and the end, the first and the last.

(*) Revelation 1:8; Revelation 21:6; Isaiah 44:6; Isaiah 41:4 .

14 Blessed are they, that do his Commandments, (7) that their right may be in the (*) tree of Life, and may enter in through the gates into the City.

(7) The blessedness of the godly set down by their title and interest thereunto; and their fruit in the same.

(*) They shall live eternally with the Son of God.

15 For without shall be dogs and enchanter, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh (*) lies.

(*) That maintain false doctrine and delight therein.

16 (8) I Jesus have sent my Angel, to testify unto you these things in the Churches. I am the root and the (*) generation of David, and the bright morning (*) star.

(8) The second place of confirmation (as I said) is the speech of Christ, ratifying the vocation of John, and the authority of his calling and testimony, both from the condition of his own person being God and man, in whom all the promises of God are Yea and Amen; 2 Corinthians 1:20; and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honorable assistant of the marriage of the Church as the spouse; and of every of the godly as members; and finally from the thing present, that of their own knowledge and accord, they are called forth unto the participation of the good things of God; Genesis 22:17 .

(*) That is, a true and natural man and yet God equal with my Father.

(♣) For Christ is the light that giveth light to every one that cometh into this world.

17 And the Spirit and the bride say, Come. And let him that heareth say, (♣) Come. And let him that is (♣) athirst, come; and (*) let whosoever (♠) will, take of the water of life freely.

(♣) Let them be afraid of God's horrible judgments, and as soon as they hear the Lamb call, let them come.

(♣) He that selleth himself oppressed with afflictions, and desireth the heavenly graces and comfort.

(*) Isaiah 55:1 .

(♠) That is, when God beginneth to reform or will by his Spirit.

18 (9) For I protest unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book;

(9) The obstestation of John (which is the third part of the confirmation, as noted in verse six) joined with a curse of execration, to preserve the truth of this book entire and uncorrupted, in two verses.

19 And if any man shall diminish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from those things which are written in this book.

20 (10) He which testifieth these things, saith, (*) **Surely, I come quickly.** Amen. Even so, (♣) come Lord Jesus.

(10) A divine confirmation or sealing of the obstestation; first from Christ avouching the same, and denouncing his coming against all those that shall put their sacrilegious hands thereunto; then from John himself, who by a most holy prayer calleth Christ to take vengeance of them.

(*) Seeing the Lord is at hand, we ought to be constant and rejoice, but we must beware we esteem not the length nor shortness of the Lord's coming by our own imagination, 2 Peter 3:9 .

(♣) This declareth the earnest desire that the faithful have to be delivered out of these miseries, and to be joined with their head Christ Jesus.

21 (11) The grace of our Lord Jesus Christ *be* with you all, AMEN.

(11) The salutation Apostolical, which is the other place of the conclusion, as I said, Revelation 22:6; and is the end almost every Epistle; which we wish unto the Church, and to all the holy and elect members thereof in Christ Jesus our Lord, until his coming to judgment, Come Lord Jesus, and do it. Amen, again Amen.

THE END