

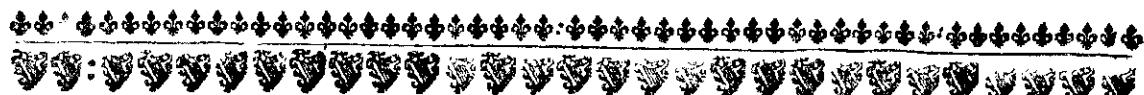
23 *But save [That is, seek to save by good admonitions : See 1 Tim. 4.16.] others [namely, who are wilful or stiffnecked] by fear [Gr. in fear, i.e. seek to affright them by propounding of the fearful judgement of God, which shall passe upon such unless they repent, 2. Tim. 4. 2.] and pluck them out of the fire, [that is, pluck them without delay out of the manifest danger of loosing their salvation, as men doe when some body is fallen into the fire. For a penitent sinner is as it were pluckt out of hell fire] and hate even the coat [that is, not only uncleanness, and other sins themselves, but also that which hath any communion therewith] which is spotted by the flesh, [this*

seems to be spoken with regard had to the uncleanness of the Law, according to which all that touched any thing that was unclean, was also accounted unclean.]

24 *Now to him that is able to keep you from falling [Or stumbling, gliding, treading awry] and to present (you) blamelesse before his glory, [that is, before him, who is glorious] in joy,*

25 *To the only wise God our Saviour be glory, and majesty, power, and might, both now and to all eternity, [Gr. into all ages.] Amen.*

The End of the general Epistle of the Apostle JUDE.



THE REVELATION O F John the Theologue, OR DIVINE.

TH E O L O G U E , [That is, such a one as speaks of God and Divine things. Thus John is called here, according to the opinion of many ancient Doctors, because, that as well in the beginning of his Gospel and first Epistle, as also in this Revelation, he doth most plainly and abundantly speak of the Godhead of Christ ; as likewise, that all this Book of his is full of Divine Visions and Mysteries. So that those are much mistaken, who by reason of this Attribute, would have us believe, that not the Apostle, but another John, was the Penman of this Book ; When as the ancientest Doctors in Christendom, Justin Martyr, Irenaeus, Clemens, Origenes, Hieronymus and many others, never scrupled it, and the universal Church, ever held it to be the same Evangelists work. As also his being sent into the Island Patmos, and his own name several times set down here, by it self, without any additions, after the example of the Prophets, sufficiently sheweth, besides his calling of Christ the Word of God, chap. 19. which is peculiar to this Apostles style and writing. The divinity of this book it self also, and the fulfilling of many of its prophecies, already manifested to the whole world, are sufficient proofs, that none but an Apostle of Christ and inspired by his Spirit, could have written this book.]

The Argument of this B O O K.

THIS Book addressed unto the Church by way of an Epistle, is the last book of the New Testament, and as it were the Ob-signation or sealing up of the same, and was written by the Apostle John, according to testimony of the ancient Writers, about threescore and four years after the Ascension of Christ into heaven, towards the latter end of the Emperor Domitian his reign, by whom, besides many other persecutions of the Christians under him, John himself also was banished into the Island Patmos, where this same Revelation was made unto him, for the comfort and warning of the Christian Church, as himself intimateth, chap. 19. And though some of the ancient Doctors, are of opinion, that John wrote his Gospel after his deliverance out of Patmos, at the request of the Churches of Asia; Yet it seemes more probable, from the second verse of the first chapter, and otherwise, that this Revelation was penne^d by him last of all: and in regard of the matters therein contained, both John himself and the Christian Church after him, found good, with this book to end and conclude the whole new Testament, as also the strict warnings towards the end of this book, of adding or abating any thing, chap. 22. 18, 19. doe import. This writing, though (as a prophetical book, treating much of prophetical matters) it abounds with many passages difficult to be understood; yet it is full also of divine instructions, serving to confute many Heresies sprung up already, and especially to inform the Church of Christ what troubles they were to expect in after-times from the Devil and his instruments, chiefly from Antichrist and his ministers, as also of the heavy punishments which from time to time, especially in the last judgement, should light upon the enemies of the Church; together with the wonderful deliverances which God likewise from time to time would shew to his Church, and principally the happy issue out and overcoming of all their adversities and adversaries, and the unspeakable glory and blessednesse, which after the coming of Christ to judgement they shoulde for ever enjoy in the heavenly Jerusalem. This book may fitly be divided into threc parts. The first is the preface, contained in the beginning of the first chsp. to ver. 9. The second is a relation of prophetical Visions and Predictions of things that were to happen to the Church of Christ, from that time forward, unto the end of the world, from the 9. verse of chap. 1. unto the 6. verse of the last chapter, from whence unto the end of the chapter you have the sealing up of the book, as also of the whole new Testament. As for the Predictions beginning chap. 1. ver. 9. and ending chap. 22. ver. 6. they are held forth by several Divisions and prophetical visions, whereof some of like nature are to be found likewise in some of the Prophets of the Old Testament, viz. Isaia, Ezekiel, Daniel, Zacharias and others, as shall be shewed in the Annotations: as it hath pleased God to hold forth things to come, sometimes in plain terms, otherwhiles under obscure shadows and visions, as well the more to stir up our diligence in searching after the same, as also the better to shew forth the greatness and weight of them: So doth he likewise especially by John here, because that in this prophecie there are many things foretold, concerning the plagues and changes of the Roman Empire, which, if matters had been too plain, might have taken occasion thence, to have persecuted the Christians more grievously. Which was the reason also that Paul handling the same matter, 2 Thes. 2. he makes use of covert expressions. The Visions contained in this Revelations are especially seven. The first begins from chap. 1. ver. 9. and ends with the third chapter, holding forth Christ unto us in his Kingly and Priestly estate, walking among the seven Candlesticks or Churches: together with his commands or precepts to be sent in writing unto the seven Churches of Asia, with whom John had most conversed, and the writings or letters to them all respectively in that behalf. The second Vision is a Vision of the glory of Gods sitting on his Throne, and of the Lamb, standing upon the Throne, encompassed with the 24. Elders, and 4. Beasts, together with the book sealed with seven seals; and the wonderfull things which happened in the world at the opening of every Seal, which Vision extends to the end of the seventh chapter. The third Vision is the apparition of the seven Angels with their Trumpets succeeding one another, ending with chap. 11. The fourth Vision is that of the woman in travail, persecuted by the Dragon into the wildernesse, and of the two beasts persecuting the Saints, and withstood by the Lamb, standing on mount Sion, accompanied with 124000 followers, chap. 12, 13, and 14. The fifth vision is that of the seven Vials, and so many plagues poured forth thence upon the throne of the Beast, described chap. 15, and 16. Whereupon follows in the sixth Vision, the description of the whore of Babylon, sitting upon a beast with seven heads, that is to say, the City built on seven hills, and the heavy judgement of God upon her, and upon the beast; together with the song of triumph sung by the heavenly host, accompanied with Christ their head, upon their victories, chap. 17, 18, and 19. The seventh vision sets forth the binding of Satan for a thousand years, together with his being let loose again for a short time, and the fulfilling of all things ensuing thereupon, by the last judgement of God past upon the Devil, death, and all the wicked, and by the coming down of the heavenly Jerusalem, to be a glorious and everlasting habitation of all the elect, contained in the 20, 21. and first part of the 22. chapter.

REVELA-



REVELATION.

CHAP. I.

John, having related from and by whom he received this Revelation, 1 and how blessed those are which read and keep the same. 3 Wisheth grace and peace to the seven Churches in Asia, from God, from the seven spirits, and from Jesus Christ; whose Person, Benefits and Coming to Judgment, (wherein this Book is to end) he describeth more at large : 4 after that he comes to the Revelation it self, and declares his name, and where he was, when this Revelation was made unto him, 9. and setteth down the voice of him, that gave him charge to write this, 11. Then he relates the first vision of the seven golden Candlesticks, 12. and of the Person of Christ, in a very glorious condition, 13. as also how greatly he was terrified at this vision, and how Christ revived him, 17. and charged him to write, 19. together with a declaring, what is to be understood by the seven Stars and Candlesticks, 20.

The Revelation [Gr. *Apocalypsis*], which word is retained both in the vulgar Latine, and divers other Translations, signifying a *Revelation* or *Discovery* of secret or hidden things, as this word is generally taken of the Gospel, Mat. 11.25. Eph. 3.5. Yet here it is taken for a *Revelation* of things to come yet in after times, as is expressed in this verse. Also this word *Revelation* is used here, as the Title of the Book, in manner as the Prophets weee wont to prefix the like before theirs. See Isa. 1.1. Hos. 1.1. Joel 1.1. Mich. 1.1.] of Jesus Christ which God [viz. the Father, as appears by the sequel] gave him [viz. to Jesus Christ, as Mediatour, and in respect of his humane nature. For as eternal God he is of one and the same Essence and Omnipotence with the Father : but, as Mediatour, he receiveth order and command from the Father, and according to his humane nature, the knowledge of those things themselves, which were requisite for the executi-

on of his Mediatorship, and for the salvation of his church. See John 1. 16. and chap. 3.3,32, &c.] for to shew, [viz. not only by words, but also by visions and representations] the things which must soon come to pass [this is said, in regard of the beginnings of those things, which were thenceforward to hold on their courses, unto the last day. 2 Pet. 3.8,9.] and which be sent by his Angel, and made known to his servant John :

2 Who [viz. John] testified the word of God, and the testimony of Jesus Christ, and all that he saw. [i.e. that testimony and record which he had born and given of Jesus Christ his person, preaching, miracles, suffering, dying, and glorification. See the like also in Peter, 2 Pet. 1.16. &c. Some indeed apply all this to matters ensuing in this Revelation ; but, it seeming more probable, that John saith this to win the more credit to what he holds forth here, and that the ensuing prophecy, may finde the better reception and entertainment ; therefore others take it to have respect to his former Evangelical and Apostolical preachings and writings, wherein he bare witness of what he saw and heard of Christ, as he speaketh also in his Gospel, chap. 19. 35. and 21.24. and in his first Epistle, chap. 1.v.1. and as it is said of the Apostles in general, Luke 1. 2. yet it may well be understood here both waies.]

3 Blessed is he who readeth this, and are they that bear the word of this prophecy, and who keep that which is written in the same : For the time is nigh. [viz. that these things shall begin to come to pass, and that the faithfull shall therefore have cause to take comfort in the judgements of God against their oppressours, and in the happy issue of their Tribulations ; which are the two main things, set forth throughout this book ; otherwise the very last hour and day also are said to be near at hand, they being to come and surprize men on a sudden, unawares. See Mat. 24.43, &c. 1 Thes. 5.2,4. 2 Pet. 3.10. Rev.3.3.]

4 John, to the seven Churches, which are in Asia : [Meaning the lesser Asia, called Anatolia now, or Nataolia, wherein all those cities lay, from whom these churches were denominated, here spoken of, and called by their proper names, below v. 11. being first instituted by Paul, and afterwards further built up, and more and more confirmed by John, as the longest-lived of all the Apostles, as all the old Ecclesiastical histories testify, and that he died at Ephesus. Yet under these seven all the rest of the Churches of Christ are likewise to be understood, seeing that some of those Churches perished or were destroyed not very long after the time of this Apostle ; which also is the reason, why in the conclusion of every one of the Epistles written to them in this book, this Memento is added, *He that ears to hear, let him hear, what the Spirit saith unto the Churches*] Grace be unto you, and peace, from him, that is and that was and that shall come : [hereby is understood the eternal unchangeable Godhead of the Father ; withhold the Apostle elegantly expresseth thereby the name of Ehejeh, that is, I shall be, which God doth give unto himself, Ex. 2. 14. and the name of Jehovah, whereby the selfe-subsisting unchangeable God is called throughout the old Testament] and from the seven spirits, which are before his throne. [some understand hereby the seven Angels, several times mentioned in this book, and joynd here with God, in this wish of grace and peace, as Instruments of God, and the means whereby God doth safe-guard and protect his Church, and often imparts his grace to men, as Paul, 1 Tim. 5.21. bears record, before God and his Elect Angels : Yet forasmuch as in this wish for grace and peace, the same thing is prayed in the same terms from the seven spirits, as it is prayed from God ; and afterwards from Christ, and which no meer creature is able to give, Isa.42.8. Jam. 1.17. therefore by these seven spirits here there must be understood the Holy Ghost, who is also himself a giver of this Gospel-grace and peace, 2 Cor.13.13. and therefore called seven spirits, from the pouring out of his gifts upon those churches, in that abundant manner, as if he were seven spirits, or a sevenfold spirit. And this exposition is evident also by this, that these seven spirits are no where reckoned among those that worship God and the Lamb, as is recorded in this Book of the four Beasts, and twenty four Elders, and all the hosts of the blessed Angels, that they do it, as likewise from this that these seven spirits, chap. 4. 5. are expressly called seven lamps of fire, burning before the Throne. That is, the manifold wisdom and gifts of the Holy Ghost, which in a singular manner illustrated and adorned the Throne : As also chapt. 5. 6. the horns and eyes, i.e. the power and wisdom of the Lamb : And that they are put here in one and the same degree between God and Christ. And the Holy Ghost with his gifts is therefore put here between the Father and Christ, because the Apostle was to enlarge himself in the sequel about Christ, his benefits and qualifications.]

5 And from Jesus Christ, who is the faithfull witness the first-born from the dead, [He namely, that brought the Gospel unto us, out of the bosom of the Father, and sealed it by his death, John 1. 18. 1 Tim. 6. 13.] and the chief of the Kings of the Earth. Unto him that loved us and washed us from our sins, in his blood, [i.e. by his bloody death and sacrifice, Heb.9.14.]

6 And that made us Kings and Priests to God and his Father : [Namely, to reign spiritually over sin and the world, and to offer up unto God the spiritual sacrifices of thanksgiving for our deliverance. See 1 Pet. 2. 5.9.] unto him (I say) be the glory and the power into all eternity, Amen.

7 Behold, he cometh [i.e. he shall come] with the clouds, [viz. at the last day, in his glory, for to judge all men, sitting in the clouds, as in his Tribunal or

Judgement-seat. See Dan. 7. 13. wherewith he shall conclude the fulfilling of this book] and every eye shall see him, [i.e. not only the true believers, but the unbelievers also, as appears by the sequel] even those that pierced him through : [i.e. that crucified him and put him to death, so as the Jews and Gentiles dealt with him in his person, and daily continued his church-members. This passage is taken out of Zach.12.10. where the same words are prophetically spoken of God, which here are applyed unto the son of God, viz. unto Christ, that same God] and all the families of the Earth shall mourn over him : [or, for him. These words seem to be only applicable in Zachary, unto the Tribes and Families of Israel : but it is well known, that under them are generally to be understood and comprehended the Gentiles also, such as were to be called to the Church of Christ under the New Testament ; and therefore this place may well be understood of all Nations, both Jews and Gentiles, some whereof being converted with grief and sorrow for their former sins and transgressions against Christ and his Church, should likewise shew forth their conversion at the coming of Christ, with cheerfulness ; when as the obstinate remainder should be terrified to see him come to judgement ; as the words of Zachary also may well be understood of both] yes, Amen. [i.e. even so be it, or let it come to pass. And by this double asseveration there is expressed the earnest and vehement desire of that Prophet and the rest of the faithfull, and by the change of the languages, Greek and Hebrew, there is not unsightly intimated, that the wish foregoing doth appertain in common to all the believers both the Greek or Gentile, and the Hebrews or Jews. See below ch.22.20.]

8 I am the Alpha and the Omega, [This kinde of speaking is taken from the Greek Alphabet, in which Language John wrote this Book, A, called Alpha by them, being their first letter, and their great O, which they call Omega, the last, as is declared also in the Text it self] the beginning and the end, [viz. of all things, which is said of God, not onely, because he was before all creatures from eternity, and for all their altering or perishing, continueth the same still, Heb.1.11,2. but also because he is the Author and the end of all, all things being of him, and for his glory, Prov. 16. 4. Rom. 11.36. See also Isa. 41.4. and 44.6.] saith the LORD, that is, and that was, and that shall come, the Almighty. [i.e. the Lord Christ, revealing himself here unto John, and being spoken of before v. 7. unto whom, as to the only true God, these attributes are expressly also ascribed below vers. 11. and 17. and chapt. 22.13.]

9 I John, [Here beginneth the Revelation it self, and the Apostle expresseth his name, after the manner of the Prophets, Jeremy, Daniel and others, who were wont in such like predictions, to set down their name sometimes, as also the places and occasions wherein such Revelations were made unto them, for further confirmation of the things] that am your brother also, and partaker in the affliction and in the kingdom, and (in) the patience of Jesus Christ, was in the Island Patmos, [lying in the Mediterranean and Egean Sea, one of those which are called the Cyclades, into which the Apostle John was banished by the Emperour Domitian, as it is left recorded, by Eusebius, hist. Eccl. l. 3. c. 16. and Hieron. in Catal. script. Eccl. for the Gospels sake, as follows in the Text] for the word of God, and for the testimony of Jesus Christ.

10 (And) I was in the spirit, [i.e. in an Extasis, or rapture of the senscs, by the holy spirit, such as happened to Peter, Acts 10.10. and to Paul, by his own relation, 2 Cor.12.2. and to the Prophets also generally] on the Lords day [i.e. on the first day of the week, so called, because that Christ arose on that day, and because

because that the service of God was there already used among the Christians on that day in stead of the Sabbath, as all the ancient Doctors witness, and is to be gathered besides from *Act.20.7.* and *1 Cor. 16.2.* upon this day then consecrated to the service of God, John being taken up with holy Meditations, by himself, he being in a place, where it seems there were no Congregations as yet, this Revelation was made unto him] and I heard from behinde me a great voice, as of a Trumpet, [i.e. as loud and clear, as the sound of a trumpet: for that it was a speaking voice, appears by the sequel.]

11 Saying, I am the Alpha and the Omega, the first and the last, [See hereof above v.8.] and, that which thou seest, write the same in a book, [or, little book] and send it to the seven Churches, which are in Asia, (namely) at Ephesus, [this was the Metropolis, or chief city in the lesser Asia, situate towards the Jonian Sea, where Paul preached a long while, *Act. 19.1.* &c. and to the church whereof he writ that famous Epistle to the Ephesians] and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. [these six cities lay likewise in the same lesser Asia. Of Smyrna and Pergamus there is no further mention made in the Scripture, nor of Sardis and Philadelphia, but of Thyatira we read, *Act.16.14.* concerning the conversion of Lydia the Purple-dealer; and of Laodicea, in the Epistle to the Colossians, chap. 4. 15,16. Pliny reports that some of these Cities not very long after the time here treated of perished by an Earthquake.]

12 And I turned my self about, for to see the voice, that had spokon with me: [i.e. him whose voice I heard in speaking] And having turn'd my self about, I saw seven golden Candlesticks: [hereby are understood the seven aforesaid Churches, which were as precious as gold to men in Gods sight, as is explained below verse 20. And this similitude is taken from the Golden Candlestick, that was in the Holy place of the Tabernacle, and which the Priests were to furnish night and day, with oyl in the Lamps thereof, *Lev.24.2.* the same similitude you finde also, *Zach. 4.2.* and thereby are represented, the gifts and enlightnings of the holy Ghost, and by the watchfulness and diligence of the Priests, the dispensing of the Word and Sacraments in the Church; whereof all the care and honour is ascribed here alone to Christ, as the only Priest of the New Testament.]

13 And in the midst of the seven Candlesticks, one, being like unto the Son of man, [i.e. to Christ Jesus, called son of man throughout all the Gospel, and here like unto the son of man, because he appeared but in a vision, and not in his person; and that in such a shape, as is not natural to him, but suitable only to his attributes and operations, which are the things here aimed at, As elsewhere he is represented as a Lamb, elsewhere as sitting or horse-back, elsewhere otherwise in this very Revelation. And he is called the son of man, not only, because he is true man, made of a woman, but also because he is the same, of whom Daniel prophesied, ch.7.13. and who appeared likewise unto Daniel in the same shape. Or, one that was like to a son of man, i.e. to a man] clothed with a long garment (down) to feet, [which was properly a priestly habit, *Exod.28.4.40.* and *39.27.*] and girded about on the breasts with a golden girdle: [the being girt sheweth the readiness of administering his office, the gold his worthines.]

14 And his head and hair was white, like unto white wool, like snow: [Thereby is signified the wisdom and eternity of Christ, as also the same attributes of God the Father are thus shadowed forth, *Dan.7.9.*] and his eyes like to a flame of fire: [this and the following similitudes are mostly taken out of *Dan.10.8.* where a

vision much like to this appeared unto Daniel. By the flame of fire is understood his omniscience and all-penetrating eye, looking into the very hearts of men, as is to be gathered from *Rev.2.18,19,23.*]

15 And his feet were like unto shining-brass, [Gr. *Chalkolibano*, that is to say metal out of Libanon, or, fine Copper, the like is mentioned in the vision, *Ezek. 1.7.* and *Dan.10.6.* whereby is set forth the steadfastness and invincible strength of Christ, which none can venture upon without hurt to himself, and whereby he can subdue all things] and glowed as in an oven: And his voice, as a voice of many waters. [viz. such as come running down from Rocks with such force and abundance, that they can not be stopped. This represents the voice of Christ, passing through all Tongues and Nations; according as this word waters is explained by the Angels themselves, bel.ch.17.15.]

16 And he had seven stars in his right hand: [These stars are bel.v.20. explained to be the Angels, or Overseers of the Churches, likened unto stars, because they ought to shine before the Churches with their good life and doctrine, as the stars do before men in their travels and voyages. And they are said to be in the right hand of Christ, forasmuch as he doth send, govern and protect them, and by them is powerfull in the hearts of men, and mighty also, in case they do not duly minde and attend their charge, to punish them; as may be seen chap.2,1 &c.] and out of his mouth (there) went a two-edged sword: [the sword of his word, holding forth his promises on the one side, for the comfort and protection of the godly, and his threatenings on the other for the terror and punishment of the disobedient, as is declared ch.2.16. and 19.15.] and his countenance was as the Sun shineth in his strength. [hereby is set forth the glory of Christ, as also of the faithfull hereafter in the life to come, *Mat.13.43.* who nevertheless have none but from Christ and by Christ.]

17 And when I saw him, I fell (down) as dead, to his feet: [viz. partly out of reverence, and partly being terrified; the like happened to Daniel, chap. 8.18. and 10.8. &c. and to others also] and he laid his right (hard) upon me, saying to me; fear not: I am the first and the last: [See above on v.8. and 11.]

18 And that am alive, and I have been dead: [Oth. *I was the living (one) and was dead:* For Christ being dead after the flesh, remained alive nevertheless after the Spirit, that is to say, according to his divine nature; as now also he liveth for ever according to both] and behold I am alive into all eternity. Amen. And I have the keys of Hell and Death: [i.e. the power to deliver thee from Death and Hell, and to cast the Enemies into them. See *Mat.10.28.*]]

19 Write that which thou hast seen, [viz. in this vision. Others take it more at large, for all that the Apostle had seen in the church of Christ, until the time of Christs ascension into heaven. But the first verse of this chapter, as also the first of the fourth, make against this opinion] and that which is, [i.e. the present state and condition of, the seven churches, and that which I am now about to charge thee with for to write unto them, which is performed in the two following chapters] and that which shall come to pass after this. [viz. the rest of this Revelation from the fourth chapter to the end of the Book.]

20 The mystery of the seven stars, which thou sawest in my right (hand), and the seven candlesticks. The seven Stars, are [i.e. signify, betoken, represent, as *Gen. 41.27.* and frequently in holy writ. Of these seven stars and seven candlesticks, see the annotation above on v. 12. and 16.] the Angels of the seven churches: [i.e. the Teachers or Overseers of the seven churches, even as the Priests and Prophets are sometimes also called Angels, they being sent forth by God, for to teach

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God's way unto the peop'e, to exhort, and warn and comfort them. See *Judg. 2.1. Hag. 1.13. Malach. 2.7.*

C H A P . II.

Christ chargeth John to write, first, to the Angel of the church of Ephesus, 1. whom he commendeth for his care and diligence, in withstanding the bad, and for divers other vertues, 2. but reproves him for the remissness of his first zeal and love, 4. promising to the overcomers, to give them of the Tree of Life, 7. Secondly, to him of Smyrna, whom he likewise commends for sundry vertues, 8. but warns him of the afflictions that should come upon him, with a promise of the crown of life unto the overcomers, 10. Thirdly, to him of Pergamus, whom he commends for his stedfastness in affliction, but checks him for his backwardness of withstanding the followers of the doctrine of Balsam and the Nicolaites, 12. promising nevertheless unto the overcomers, the bidden Manna, with a white Electing-stone, 17. Fourthly, to him of Thyatira, whom he commends for his growth in good things, 18. but rebukes him for suffering Jezebel to prophesie, 20. threatening to punish her, with her adherents and children, 22. and warning such as did not embrace those depths of Satan, to keep close to that which they had, 25. with promise to the overcomer, to give him power over the heathen, and the morning-star, 26.

WRite to the Angel of the church of Ephesus, [i.e. to the Overseer, Inspector, or Pastor of that church, as it is explained, chap. 1.20. and this is set down here in the singular number, either in regard of their whole Colledge, as *Malach. 2.7.* Under the name of Angel in the singular, the whole Colledge of the Priests was to be understood, or because that some one of them had the precedence among them in order, by whom it was to be communicated to the rest, as appears by *Acts 20.17,28.* that there were more Elders or Overseers in this church of Ephesus, whom Paul chargeth in his last farewell, to take heed unto themselves, and to the whole flock, over which the holy Ghost had made them *Epi-copous*, that is to say, *Overseers*, for to feed the flock. So that it is groundless to infer from hence an Episcopal authority of one person above the rest. For the very matter it self, written here to the Angel of the church, is written for a warning to the whole church, as appears by v.7. here, and above chap. 1.11.] *this saith he, that holdeith the seven stars in his right hand*, [viz. Christ, to whom this description is appropriated, above chap. 1.13,16. where it is likewise explained] *that walkeith in the midst of the seven golden Candlesticks*: [to provide and furnish them with their spiritual light and adornment (as the Priests were wont to do it outwardly) and to take care and heed of their good order and government: not as being every where present with his body, but because he is ever with his churches by his spirit and word, thereby enlightning and governing them, according to his promise, *Mat. 18. v. 20. and 28. 20.* See the like *Lev. 26.12.*]

2 I know thy works, [i.e. all thy practise, good and evil, as the sequel sheweth. And Christ speaketh here, not of a mere bare knowing, but of such an one as is joined with an operative care and purpose, to reward or punish the same, as appeareth plainly in this and all the Epistles following] *and thy labour*, [viz. thy constant teaching and exhorting. See *1 Thes. 5.12. 1 Tim. 5.17.*] *and thy patience*: [in bearing of persecutions, as is further declared, v.3.] *and that thou canst not bear the evil ones*: [i.e. such as are scandalous in life and doctrine.

Thus their zeal is commended here in the exercise of Ecclesiastical discipline] and (that) thou hast tried [Gr. tempted, or, searcht, proved, sifted out, and discovered the falsehood of] those that gave out themselves to be Apostles, [i.e. such as pretended they were sent by Christ, there being many false Teachers and false Apostles risen up already in the churches, *Acts 20.29, &c. 2 Cor. 11. 13, &c.*] and they are not: and hast found them liars.

3 And thou hast born, and hast patience: and thou hast laboured for my names sake, and didst not grow weary.

4 But I have against thee, that thou hast forsaken thy first love. [i.e. thy first zeal, in practising thy duty and the works of love, as is shewed further verle 5.]

5 Remember then from whence thou art fallen, [i.e. from how great a zeal into how great a remissness] and convert thy self, [viz. unto thy former zeal. For that he was not wholly fallen away from the Love and from the Faith, appears plainly by the commendation given him by Christ himself in the second and third verles before, and in the sixth following] and do the first works: *And if not, I shall come (upon) thee suddenly*, [viz. with my punishments and chastisements] and shall remove thy Candlestick from its place, unless thou repent. [by the Candlestick he means the church here spoken of, as above chap. 1.20. whence it appears that the church also it self was fallen into that remissness, whom Christ by this communication, labours to rouse up again to their former zeal. For, albeit that Christs church never perisheth, *Mat. 16.18.* yet it comes to pass, that she is removed now and then from one place to another, as Christ threatneth the Jews, *Mat. 21.43.*]

6 But this thou hast, that thou hatest the works of the Nicolaites, whom I also hate. [This sect of the Nicolaites, as some ancient writers witness, taught, that whoredome was no sin, and that it was lawfull to eat that which was sacrificed to Idols; against which the Apostles had determined, *Acts 15.29.* Some think, that Nicolaus, one of the first Deacons, *Acts 6.5.* was the first Author thereof, as being fallen away from the purity of the doctrine of Christ, like another Judas; though others clear this man of it, ascribing it to another Nicolaus, that brought it in, abusing the name of the former Nicolaus in that behalf. See *Euseb. hist. l.3.c.26.* and *Irene. l.1.c.7.*]

7 He that hath ears [Gr. an ear. See *Matib. 13.43. Mark 4.9.*] *let him hear what the Spirit saith unto the Churches*. *To him that overcometh, I will give to eat of the tree of life*, that is in the midst of the Paradise of God. [Gr. word of life. This hath respect to the tree of life, that stood in the midst of the earthly paradise, *Gen. 2. 9.* which paradise is taken as a type and shadowing forth of heaven, or the habitation of the Elect in heaven, as also *Luk. 23. 43.* and *2 Cor. 12. 24.* The tree of life is a shadow of Christ the Author of life, of whom such as persevere in faith shall participate for ever; as likewise hereafter that tree of life is to stand planted in the new Jerusalem, below, chap. 22. 2. whose leaves serve for the healing of the Gentiles, the vertue whereof proceedeth only from Christ, *John 11. 25. Acts 4. 12.*]

8 And write to the Angel of the Church [See the annotat. on ver. 1.] *of these at Smyrna*, [this was also a principal City of Iconia lying at the sea side, somewhat neer to the North and Ephesus, whereof this was a Colonie in a manner] *this saith the First and the Last*, [see the annotat. chap. 1. on ver. 8.] *be that was dead*, [viz. after his humane nature, *1 Pe. 3.18.*] *and is become alive (again.)* [viz. through his resurrection from the dead, or *was living*, viz. according to his divine nature, whilst he was dead according to his humanity.]

9. *I know thy works, and affliction, and poverty [viz.] by being bereft and spoiled of thy goods in thy affliction] but thou art rich [viz.] after the Spirit, or in spiritual and heavenly goods, which no enemy is able to dispoile thee of, Mat. 6.19.] and the blasphemy of those that say they are Jewes [i.e. boast of it; and that therefore they are Gods people, and zealous maintainers of the Law, Ro. 2.17. &c. these made no scruple of blaspheming Christ, as a seducer, and his Church as so many enemies of the Law, apostates from Moses, and seditious persons; as we finde it upon record in the Gospel and Acts of the Apostles, and they persecuted the Christians under that pretence all along. See Acts 13.50. and 14.2. and elsewhere] and are not [i.e. they are no true Jewes, nor Abrahams children, as they boast; but rather the children of the Devil, whose works they follow, Job. 39. &c.] but are a Synagogue of Satan. [that is to say, a congregation; the Apostle makes use of the word Synagogue, because the Jewes used to call their Assemblies or Churches thus.]*

10. *Fear none of these things which thou art to suffer: [viz.] so, as that it should make thee to shrink back, or to grow faint hearted] behold, the Devil shall cast some of you into prison [viz. by his instruments, the Tyrants and others whom he shall raise and instigate against you, for to do you all the ignominie and mischief they can devise] that ye may be tryed: [or, proved, viz. whether ye be steadfast in the truth] and ye shall have an affliction for ten dayes. [some take these dayes to signify so many years, as Numb. 14.34. and we read that soon after this time here spoken of there was a persecution raised against the christians, under the Emperour Trajan, for ten years together. Others take it for a short or small time, as Hos. 6.2. in regard that this is brought in here, by way of comfort] Be faithfull unto death, [i.e. so as not to be terrified with death it self, or unto the end, to the last and utmost] and I will give thee the crown of life. [i.e. everlasting life, as a crown, or gracious recompence for your labour, 1 Pet. 5.4. a comparison taken from those that combatte or run a race for a prize, so 2 Tim. 4.7,8.]*

11. *He that hath ears to hear, let him hear, what the spirit saith unto the Churches: He that overcometh shall not be hurt by the second death. [i.e. by everlasting death: for even as the first death is a separation of the soul from the body; so is the second death a separation and seclusion of man from God, joyned with everlasting paines and torments in Hell, as John declareth it, bel.chap.20.14. and 21.8.]*

12. *And write to the Angel of the church that is in Pergamos; [This was a principal city of a part of Asia the less, where the Attalian kings kept Court formerly, and where at this time the Roman Gouvernours resided; which city was full of pride, violence, whoredome and idolatry, there being a Temple in it then, where the Devil used to give answers by the name of *Esculapius*, as the heathen-writers testifie; where also the Christian Church was most persecuted and oppressed, and disturbed with great heresies] this saith he, that hath the two-edged sword. [See the annotat. above chap. 1. on ver. 16.]*

13. *I know thy works, and where thou dwellest, (namely) where the throne of Satan is: [Christ calleth this city here the throne of Satan, because that Satan bare sway there in a special manner by Idolatry and Tyranny: according as hereafter the throne of the Dragon is given to the beast with seven heads and ten horns, chap. 13.2.] and thou keepest my name, and hast not denied my faith; [i.e. thou art not afraid to professe my Name, notwithstanding all the difficulties thou encounterest with in that behalf] even in these dayes wherein Antipas was my faithful witness, who was put to death with you, where Satan dwelleth. [of this Antipas there is but*

little mention made in the Old Ecclesiastical Histories; but it seems by this place that he was a principal Overseer or Pastor of that Church, who having suffered as a Martyr or witness of the truth of Christ, and sealed the same with his death, is brought in here and set before the eyes of that Church, as an example for their imitation.]

14. *But I have (some) few things against thee, that thou hast there [i.e. sufferest to converse and teach among you, as is further declared below, ver. 20. without removing them by Ecclesiastical censure from among you: the contrarie practice whereof is commended in the Angel of the Church of Ephesus, above ver. 2.] those that keep the doctrine of Balaam, who taught Balak to cast an offence before the children of Israel, that they might eat Idols-sacrifices, and commit fornication [of this story, see Numb. 22, 23, and 24. chapters: for when God would not suffer Balaam to curse the Israelites, he for the love of filthy lucre, notwithstanding gave counsel to Balak, to entice and seduce them to their idolatrous feasts and entertainments, and to whoredom by certain daughters and women whom he sent into the camp of the Israelites, as appears by Numb. 25. 1. &c. compared with chap. 31. 15. that so thereby they might incur Gods displeasure, as it also came to passe. Which indeed was a most diabolical counsel: against which sort of men, Peter in his second epistle, and Jude also in his, have written professedly.]*

15. *So thou hast likewise those that hold the doctrine of the Nicolaites, [i.e. even as the Israelites were seduced by the counsel of Balaam unto idolatrie and whoredom, so there be those among you, who follow the doctrine of the Nicolaites, teaching that to be lawful which Balaam counselled Balak. Of these Nicolaites, see before, the annotat on verse 6.] the which I hate.*

16. *Repent, and if not, I will suddenly come (upon) you, and will wage war against you with the sword of my mouth. [i.e. by my threatenings and spiritual power. See above, chap. 1. 16. and 2 Cor. 10. 5, 6.]*

17. *He that hath ears, let him hear what the spirit saith unto the Churches. He that overcometh, to him will I give to eat of the Manna that is hidden, [The Apostle hath respect here to the pot with Manna, which was set by and kept in the holy of Holies, as we read, Exod. 16. 33, 34. and Heb. 9. 4. Whereby Christ the bread of life, that was to come, was typified, or shadowed forth with all his merits and benefits, as is declared more at large, Job. 6. 31. &c. Here then is promised the near union and communion with Christ, and the enjoyment of all spiritual benefits, and of the glory which he hath purchased for us, as before ver. 7. is promised to us, by the tree of life: it having pleased the Father that in him all fulnesse should dwell, and we should be made perfect in him, Col. 1. 19. and 2. 9, 10.] and I will give him a white electing stone, [hereby is meant the Holy Spirit, which transfers this electing voice the farther into our consciences, and beareth witness that we are justified in Gods judgement for Christ his sake, by faith, from all sins and guilt thereof, 2 Cor. 1. 22. a similitude taken from the voicing or voting among the Greeks and Romans in the condemning or abolishing of Malefactors: the black electing stones betokened condemnation, the white ones absolution or acquitment. See somewhat like it, Act. 26. 10.] and upon the electing stone a new name written, [this Name is, that He, who was formerly a child of wrath and destruction, should now become a child of God, and heir of life everlasting, as Paul speaketh, Rom. 8. 15.] which none knoweth, but he that receiveth it. [for the natural man doth not understand the things that belong to the Spirit of God, but we have received the Spirit of Christ, to the end that we may know what it is that God hath given unto us.]*

18 And write to the Angel of the Church at Thyatira, [This was the last City in Mysia, lying opposite to Macedonia, southward of Pergames, whereof see Acts 16.14.] this saith the Son of God, that hath his eyes as a flame of fire, and his feet are like to shining copper. [Or, fine copper. Here Christ calls himself by his Name, according to his divine Nature, as above chap. 1.13. In the Vision, he call'd himself the Son of man, according to his humane Nature; he being God and man in one person. And he ascribeth here unto himself the same Attributes, which were before declared in the representation of his person, chap. 1.14, 15.]

19 I know thy works, and love, and service, and faith, and thy patience, and thy works, and [Some leave out this particle and here] (that) the last (are) more than the first.

20 But I have (some) few things against thee, [Few in number, though great of weight, as also verie 14. and this Christ saith, the better and more easily to induce and encourage them to amendment] that thou suffereſt the woman Jeſabel, that faſhion of her ſelf, ſhe is a prophetiſte, to teach and to ſeduce my ſervants, that they commit whoredom, and eat the offering of Idols. [By this description ſome do understand the ſect of the Nicolaites, as by the whore of Babylon, hereafter chap. 17. there is understood the whole Idolatrous Vogue, and ſway of Antichrift. Yet, ſeeing Christ nameth this ſect the ſecond time here, it is more probable, that here is meant a certain woman of note and repute among them, belonging to that ſect, making a great ſhew of godlieneſs, and boarſting of a prophetiſcal ipirit of her own, who in the ſame manner (as the true Jeſabel of old) enticed and ſeduced the people of Israel to the Idolatrie of Baal, and conſequently alſo to bodily whoredom, commonly attending ſuch Idolatry, likewiſe ſought to draw and bring the Christians by her ſhews and perfwafions to the like exorbitances in both regards, as to matters of indiſferencie, and to that end kept open house.]

21 And I have given her time, that ſhe might turn from her whoredom, [Spiritual and Corporal, both of them being exprefed before] and ſhe hath not turned her ſelf.

22 Behold I cast her into a bed, [Viz. into a grievous and tormenting ſickneſs, ſo that the bed, which formerly ſerved her for pleasure, may ſerve now to afflit and puniſh her, and that ſhe may have ſome time yet there, together with their children to repente, as followeth] and thofe that commit adultery with her, [i.e. idolatry and whoredom both together, as before: for idolatry is alſo ſpiritual adultery, it turning away the ſoul of man from God, the truſt husband of his Church] into great affliction, [viz. either by puniſhment from the Magistrate, or by grievous bodily diseases, or alſo by the checks and torments of their own guilty conſciences] if they repente not of their works.

23 And her children I will deſtroy by death, [Some understand here her diſciples; yet theſe being already ſpoken of before, others think that this paſſage hath regard to the true and proper children of this woman, and their progenie. And here doubtleſſe the iſſue of Achab and Jeſabel, is likewiſe glanced at, who were all of them deſtroyed by the ſword of Jehu, as we read 2 Kng. 9. 22. and 10.6. &c.] and all the Churches ſhall know, that I am he that ſearcheth reines and hearts, [this Christ adds here, because of the pretenſes and coverings which the leaders of this ſect made uſe of to palliate their abominations withal, ſeeking to enveigle the ſimpler ſort, from diſcovering their vilenefies, under colour of ſpiritual muſteries, and Christian liberty, as appears by the ſequel, and as ſome libertines and ſects do yet at this day; unto which Christ doth oppoſe his omnisciencie, being able thereby to judge their very reines and thoughts of their hearts] and I will give unto you, to every one, according to your works.

24 Yet I ſay unto you, and to the reſt that are at Thyatira, as many of them as have not this doctrine, and thofe that have not known [i.e. as yet not undeſtood, nor approved] the depths of Satan, [i.e. thofe dark muſteries of their ſatanaſical doctrine] as they ſay: [i.e. which they pretend to proceed from the holy Ghost, and ſeduce others withall] I will lay no other burden upon you: [i.e. no extraordinary punishment or viſitation, as the Prophets generally call them a burden in their prophēties. Others take it for the burden of Ceremonies, or the obſerving of certain grievous commands, as Acts 15.10, 28. ſuch commands are expreſſly called a yoke and a burden.]

25 But that which ye have, hold the ſame until I come.

26 And he that overcometh, and that keeps my works [i.e. my precepts and instructions, as faith alſo it ſelf is called a work of God, John 6.29.] unto the end, to him will I give power over the heathen. [i.e. over the enemies of his Church, as the heathen alwayes were Enemies to the people of God. The place here is taken out of Psalm 2. ver. 8. where this promife is made by God the Father, to his Son Jeſus Christ, into the communion and participation whereof Christ doth promise here to receive the true believers, perfevering to the end, after the ſame manner, as chap. 3.21. he promiſeth to give them to ſit with him in his throne, as he himſelf did ſit in the throne of the Father. See alſo Rom. 8.17. Eph. 2.6. 2 Tim. 1.2.]

27 And he ſhall guard them with an iron ſtaff; they ſhall be bruised as potters-voffells: as I alſo received power of my Father. [Hereby is undeſtood the ſpiritual power againſt, and overcomiſg of all the Enemies of the Church of Christ, who ſet themſelves againſt the ſalvation of the children of God, whereof they enjoy the beginnings here through the blood of the Lamb, and the word of their Testimoniſe, which is the ſcepter of that Kingdom, Rev. 12.11. and at the laſt day hereafter, they ſhall likewiſe as Kings judge the unbelieveing world, together with Christ, Math. 19. 28. 1 Cor. 6. 2, 3.]

28 And I will give him the morning ſtar. [Hereby may firtly be undeſtood, a greater light of the knowledg of Christ, which, as the morning ſtar precedes the day, ſhall here likewiſe ſhine in our hearts continually, until the star of the perfect knowledg of God ſhall ſhine in us, when God ſhall be all in all, 1 Cor. 15.28. and Rev. 22.16. where Christ and his knowledg is likened unto the morning ſtar.]

29 He that hath ears, let him hear, what the ſpirit ſaith unto the Churches.

C H A P. III.

Christ commands the fifth letter to be written, to the Angel of the Church at Sardis, ver. 1. whom he exhortis to more watchfulness and carefullneſs, 2. or otherwise he threatens to come upon him, as a thief in the night, 3. He promiſeth to thofe which keep their garments unſpoiled, that they ſhall walk with him, and that he will not blot their Names out of the Book of life, 4. After that he enjoynes the Apostle to write the ſixth letter, unto the Angel of Philadelphia, 7 whom he commends for his steadfastneſs, 8. and promiſeth that Jewes ſhall come to worship before his feet, and that he would keep him in the temptation, 9. alſo he promiſeth to make the overcomer a pillar in the Temple of God; and an Inhabitant of the new Jeruſalem, 12. at laſt he giueſh charge for the ſeventh letter, to be written to the Angel of the Church of Laodicea, ver. 14. whose luke-warmneſs he reprehendeth, 15. and their vain

vain boasting or opinion of richness ; he wisheth them to buy gold tried in the fire, and garments, and eye-salve, 18. testifies, that he stands knocking at the door, and promiseth the overcomer that he will give him to sit at his Table, and upon his Throne, 20.

AND write to the Angel [See ab. ch. 2.1.] of the Church that is at Sardis ; [this was a very great and famous City in Lydia, where in former time king Cæsarius had his Court and Residence] this saith he, that hath the seven spirits of God, and the seven stars, [this Title being not extant in the description of Christ's apparition set down in the first chapter. Some conceive it to be taken out of the preface of this Book, chap. 1. v. 4. where the Holy Ghost is called thus for the reasons there given. For the Holy Ghost is not only the spirit of the Father, but also of the Son, whom he bestowes upon his true believers, to be their guide and comforter, John 15.26. Gal.4.6. Others think, that these seven spirits here are the seven Angels, often mentioned in this Revelation, which are in Christ's hand as his Ministers, to use and employ them where he pleaseth ; as the seven stars also do signify the seven Angels or Overseers of the Churches, as is declared chap. 1. 20. Yet seeing the word *Spirits* is no where used in this Revelation of Angels, therefore the former opinion seems the fittest] I know thy works, that thou hast the name that thou livest, and thou art dead. [i.e. thou carriest a fair shew of a diligent and faithfull Overseer of the Church, and yet thou art nothing left, as the sequel declareth.]

2 Be watchfull [Or awake, vix. out of thy drowsiness and pretences, as Eph. 5.14. See also Ezek.34.16.] and strengthen the remnant that is ready to dy : [i.e. which grows daily more and more remiss and careless, and thereby is ready to perish quite, if it be not rowzed up and quickened by good exhortations and examples] for I have not found thy works full [Gr. not fulfilled, i.e. not upright, serious and zealous enough : For otherwise the most holy persons have their failings, Jam. 3.2.] before God. [others read, before my God, i.e. although thou mayest satisfie men with these shewes of thine, God is not satisfied therewith, but requires an upright minde, and earnest endeavours.]

3 Remember then how thou didst receive and bear it, [i.e. what charge was given thee, and what doctrine thou hast heard from the Apostles, when thou was called to this Ministry] and keep it, and repent. If then thou watch not, I will come upon thee as a Thief, [i.e. suddenly, at unawares, as Mat. 24. 43. which may be understood either of some sudden death, or of other grievous punishments surprising him] and thou shalt not know at what hour I shall come upon thee.

4 Yet thou hast (some) few names also [i.e. persons, as Acts 1. 15.] at Sardis, who have not defiled their garments ; [i.e. have not polluted themselves with impure doctrine and with uncleanness of life, as the Nicolaites. See 1 Thes 4.4. This similitude Jude also makes use of, v.23. of his Epistle] and they shall walk with me in white (rayments) : [as having conquered the world and sin. For white rayments were anciently a token of triumph and excellency, as appears by the next verse. See also hereafter, ch 7.9. and 19.14. and an example Mat. 17.2.] they being worthy of it. [this worthines in them comes not from any powers or deserts of their own, but from Christ, and for Christ's merits sake, Christ through his own merits, graciously accounting and making them worthy of such recompence. See 2 Cor. 3.4; 5.2 Thes. 1. 5.11. Heb. 13.21.]

5 He that overcometh shall be clothed with white garments : And I will in no wise blot out his name out of the book of life, [This is said for the comfort of the Faithful, which might begin to doubt of their Election. Not as if any truly written in the Book of Life, may]

ever be blotted thence ; the contrary appearing, by Rev. 13. 8. and 17. and 20. 15. and 21. 17. but that some, in regard of their calling and profession, seem to be written therein, who shew afterwards by their actions, that they are not, as is made plain by Psa.69.29.] that they are blotted out of the book of life, and that they are not written with the righteous, [where the latter clause explaines the former] and I will acknowledge his name before my Father and before his Angels. [i.e. I will own him as my Fathers true servant and disciple, Math. 10.32.]

6 He that hath ears, let him hear, what the Spirit saith unto the Churches.

7 And write unto the Angel of the church that is in Philadelphia ; [This was a city in Mysia, not far from Lydia, so called by one Attalus Philadelphius, who first caused that city to be built, though it prospered not very much, as being subject to frequent Earthquakes ; however there was a very goodly and godly church there, as appears by the letter it self here, in the sequel] this saith the Holy (one,) the True (one,) [these two Titles are generally ascribed to God in the Old Testament, as may be seen Isa. 6.3. Psa. 145.17. which Christ, as the true Son of God, attributes here unto himself also, he not only being holy in himself, but making us also holy ; and being true likewise in all his promises and threatenings] he that hath the key of David : [i.e. of the church of Christ, whereof David and his family was a Type. And here regard is had to the place, Isa. 22.22. where the like promise is made to Eliakim ; and thereby is understood the supream power of admitting into, and putting out of the same such as he pleaseth, and consequently also into and out of Heaven ; according as Christ also promised a spiritual power to his church, though subordinate to his own, Mat. 16.19. and 18.11.] he that openeth, and no man shutteth ; and he shutteth and no man openeth :

8 I know thy works : Behold, I have given for thee an opened door, and none can shut the same : [i.e. a sure and unmolested occasion of spreading the Gospel with good success, as 1 Cor. 16.9. 2 Cor. 2.12.] for thou hast a little power, and thou hast kept my word, and hast not denied my name. [this little power he had not of or from himself, to accomplish such great things by it ; but (as he implyeth) seeing thou art faithfull in keeping of my word, therefore I will open thee a door by my spirit, and none, whoever or however he strive against it, shall be able to hinder the same. For the power of God is perfected in our weakness, 2 Cor.12.9. Others read, Thou hast a little power (yet), i.e. there is yet some good left in thee, through my grace, which I shall bless further.]

9 Behold, I give (you some) out of the Synagogue of Satan, [See above chap.2.9.] of them that say they are Jewes, and are not, but lie : Behold I will cause them to come, [i.e. of those very Jewes, which now are sworn Enemies to my church, will I convert some unto me : In like manner as happened to Paul, and some other remaining vessels of Grace, before that time, and according to Christ's promise here, no doubt was verified on many in the church] and worship before thy feet, [i.e. submit themselves to thee and to my church, and be converted from their former opposition. The similitude in the phrase is taken from the usual custome among the Eastern Nations, and the marching of those that acknowledged themselves to be subdued. See Psa.72.9.] and acknowledge that I love thee.

10 Because thou hast kept the word of my patience, [Thus the Gospel is called, because it sets before our eyes the suffering and patience of Christ, and exhorts us every where to the like] therefore I will keep thee also out of the hour of Temptation, which shall come upon the whole world, for to tempt those that dwell upon Earth. [i.e.

[i.e. I will hinder thy being tempted, or at leastwise, that thy being tempted, shall not hurt thy soul. By temptation he understands persecution, as hath been often shewed. And it should seem, that Christ here speaks of the ten years persecution, which Trajan raised against the Christians shortly after this prophecie all the world over.]

11 *Behold I come suddenly, hold that which thou hast,* [viz. Faith and a good conscience, as Paul hath it, 1 Tim.1.19.] *that none take away thy crown* [some understand this of the crown of the Ministry, wherein this Pastor had hitherto so well acquitted himself: but it may also well be understood of the crown of eternal life, as above, chap. 10. which is here threatened to be taken away from him that shall grow slack and negligent in his Ministry, or careless of his life and conversation. And such warnings are the means whereby to keep the faithful constant in the good way. For Christ promiseth in the former verse, that he would keep him out of the hour of temptation, and in the following 12.v. that he shall be a pillar in the temple of God, out of which he shall go no more.]

12 *Him that overcometh I will make a pillar in the house of my God,* [i.e. In the Church of Gods Elect, which is building here below, and to be perfected hereafter in heaven. The Apostle hath an eye here to the two pillars in the Temple of Salomon, whereof we read 1 Kin.7.15. which were excellent both for ornament and strength: the one being called *Jachin* by Salomon, i.e. he shall establish: and the other *Boaz*, i.e. in him is strength. See also, Gal.2.9.] *and he shall no more go out there:* [viz. as those typical ones in the Temple of the Old Testament, which were carried away out of it by the Chaldeans, as may be seen, Jer.52.17. For he that is a pillar in the Church of the true Elect, he cannot be seduced, Matth.24.24. and is never cast out, Job.6.37.] *and I will write upon him* [as it was the manner also to inscribe such Pillars with honourable Titles, and as the two before mentioned in Salomons Temple had these two names written upon them, spoken of in the former note] *the Name of my God,* [in token that he belongs to God in a more peculiar manner, as we use to sign or inscribe our own things with our own name: and as in former times the soldiery were wont to be marked with the name of their commanders, and the bondmen with the name of their Masters. See hereafter, chap. 7.3. For although we know here that we are Gods children, yet it is not actually declared yet what we shall be, 1 Job.3.2.] *and the name of the City of my God (namely) of the new Jerusalem* [i.e. of the true Church of Christ opposed here to the outward or old Jerusalem, as Gal.4.36.] *which descendeth out of heaven from my God,* [in respect of the power whereby it is gathered upon earth, and of the glory wherewith it is to be invested at the last day. See Rev.21.2, &c.] *and also my new Name.* [in token that he is my servant and Minister, and shall be made partaker of my glory, of which new Name, which Christ purchased after his exaltation, see Phil.2.9, 10. Prov.19.12, 16.]

13 *He that hath ears, let him hear what the Spirit saith unto the Church.*

14 *And write unto the Angel of the Church of the Laodiceans,* [Laodicea was a rich and famous City in Phrygia by the river Lycus not far from Colosse, wherefore mention also is made of it in the epistle to the Colossians, chap. 2.1. and 4.16.] *this saith the Amen,* [this word Amen is put here for a name or Title of Christ, as chap. 1.8. *He that is, He that was, and He that is to come,* and as Exod. 3.14. the word Eheje, i.e. I shall be, is put for the Name or Title of God, whereby is understood the faithfulness and steadfastness of Christ in the executing of all the promises of God, 1 Cor.1.19, 20.] *the faithful and true witness,* [even

as the word or name Amen doth signify the steadfastness of Christ in executing of his promises; so these words do set forth his faithfulness and truth in propounding the doctrine of salvation, which he brought forth unto us out of the Fathers bosome] *the beginning of the creation of God,* [i.e. the author and foundation of the creation of all things, as Job.1.3. Col.1.15. Others render it Prince (or Chief) of Gods Creatures, as he is also called the *Heir of all things*, Heb.1.2.]

15 *I know thy works, that thou art neither cold nor hot,* [i.e. neither zealous in the truth received, nor a stranger to it, as having indeed embraced the truth, but seeking to frame and accommodate thy life, or outward worship of God to the world, for to eschew the ungratefulnesse and persecutions thereof, which sort of people are worse and with more difficulty to be reclaimed, than those that are altogether strangers to the truth, as Christ witnesseth of the Pharisees, Job.9.41. Elias of the Israelites, 1 Kin.18.21.] *oh that thou were cold or hot!*

16 *So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.* [Not, as if such luke-warm professors were in the mouth of Christ, or in Christ really, but because by their outward profession and boast, they seem to be in it to the eyes of the world.]

17 *For thou sayst, I am rich, and grown rich, and want nothing:* [i.e. thou dost make boast of it, thou persuadest thy self that thou aboudest with all manner of spiritual gifts, because thou prosperest outwardly in the world, just as the Pharisee was conceited of himself, Luke 18. but the contrarie is true, as Christ shews it them in the sequel punctually] *and thou knowest not that thou art miserable, and wretched, and poor, and blinde,* [viz. in the knowledge of thy self and thy own miserie] *and naked.* [i.e. destitute of the true righteousness and holiness, which availeth before God, as appears by the sequel.]

18 *I counsel thee to buy of me* [i.e. to desire and seek to get, not by thy own desert (for Christ saith plainly thou art poor and naked) but of grace, and for nothing, by prayer, as is declared, Isa.55.1. See also Mat.11.28.] *gold coming tryed out of the fire,* [or, which comes forth glowing (or red-hot) out of the fire, i.e. that which is newly drawn forth out of the fire, and is past the trial, whereby is understood the true faith, which is tried by the fire of temptations, 1 Pet.1.7. and which applies to it self all the riches of Christs suffering, and is enstated therewith] *that thou mayst become rich:* and *white rayments that thou mayest be arrayed,* and *the shame of thy nakednesse not be made manifest:* [i.e. the whole rayments are the righteousness and holiness of Christ, wherewith our spiritual wretchednesse and nakednesse comes to be covered before God, as is declared below, ch. 7.13, 14. and 19.8.] *and anoint thine eyes with eye-salve,* [or eye-water, i.e. with the right understanding of his word, and the power of his Spirit, whereby we are brought to the knowledge of our selves, and of the grace of God towards us, Psal.19.9. and 119.105.] *that thou mayst see.*

19 *Whomsoever I love, him I doe reprove and chastise,* [i.e. convince him by words in his mind, and punish him actually by one or other visitation. See the like, Heb.12.5, 6.] This qualification Christ adds here thereby to moderate the sharpnesse of the former admonition, seeing it proceeds from love] *be zealous therefore and repent.*

20 *Behold I stand at the door, and I knock:* [This place seems to be taken out of the song of Solomon, chap. 5.2. where the like knocking of the Bridegroom is described at the door of his sleeping Spouse: and thereby is understood Christs spiritual admonishing of us at the door of our consciences by his word and Spirit, for to rowle

rowse us up out of our sins and dulness, that we may give heed to his warnings and exhortations] if any one shall hear my voice, and open the door, I will come in unto him, [this is not left in the free will of man ; but this exhortation is a means whereby Christ openeth the door of our hearts, he addressing his speech here unto members of his Church, many whereof were already made partakers of the Spirit of Christ : which gift is stirred up more and more by such exhortations , as Paul speaks to Timothy, 2 Tim.1.6.7. for none comes to Christ, but he that hath heard and learn'd it of the Father, whom the Father dwelleth, and to whom it is given by the Father, Job.5.4.4.45.65. so that none doth open his heart to Christ's admonitions, but he whose heart God openeth first, to make him give heed to his word, as David prayeth, Psal.119.18. and is recorded of Lydia, Act.16.14. and of all believers, Phil.2.13.] and I will sup with him, and be with me. [i.e. unite my self more and more with him by my Spirit, and make him more and more sensible of my grace and favour, for his comfort and strengthening, Job.14.21.22. and partaker hereafter of everlasting joyes ; which is also likened to a sitting at a rich table, Matth.8.12. and Luke 14.15.]

21 To him that overcometh I will give to sit with me in my throne, as I have overcome, and am set down with my Father in his throne. [i.e. I shall make him hereafter to participate of my power and glory in the last judgement, as Christ explains it, Matth.19.28. and Job.17.5. &c. and Paul Rom. 8. 17. 1 Cor. 6. 2, 3.]

22 He that hath ears, let him hear what the Spirit saith unto the Churches.

C H A P. IV.

from hence to the end of the seventh chapter there is described the second Vision, containing the first prophecy of the things that were afterward to come to passe. 1. Where in the first place there is shewed to the Apostle a Royal Throne in the opened heaven, 2. and the glory of God sitting upon the throne, 3. And afterwards 24. Elders sitting round about the Throne, together with thundring, lightnings, and burning lamps, 4. And a sea of glass, and four beasts with many eyes and wings, 6. Lastly, there is recorded the hymne or song of praise, which the four beasts and the 24. Elders sang unto God, 9.

After this [viz. the first Vision being finished] I looked, and beheld a door was opened in heaven: and the first voice which I had heard, [viz. chap.1. ver.10. which was the voice of Christ, whose glorie is described there, and whose words here doe agree with those explained, ch. 1.1.] speaking with me as a trumpet, said, come up here, and I will shew thee what must come to passe [in regard of Gods providence, as in the world in general, so especially in the Church of God, for a punishment to the bad, and the trial and comfort of the good , as chap. 1.1. and 22.6.] hereafter. [i.e. from henceforth unto the end of the world, as is made plain afterwards by the Revelation it self.]

2. And forthwith I became in the Spirit : [i. e. fell into a new trance or rapture of my senses through the Spirit, as above , chap.1.10.] and behold there was a Throne set in heaven, [many compare this Vision with that which Isaia saw, chap.6.1. and Ezekiel, chap.1.4. representing the Majestie of God in heaven : and there are doubtlesse divers things in this Vision , which are common to those others. Yet this is observable, that this Vision as well as those, borrowed many things from the Tabernacle or Temple of the Old Testament, which Moseh was charged to make according to the pattern

shewed him in the mount, as is to be seen , Exod. 25.8, 9.40. Heb. 8.5. and 9.24. By which observation, many parts and properties of this and the following Visions are so much the better understood, as will appear further by the sequel] and there sat one [viz. God the Father, who gave this revelation to Christ, as is exprest, chap. 1.1. and which appears also from comparing the 6. and 7. verses of the next chap. where Christ takes the book out of his hand that sat upon the throne] upon the throne. [viz. as a Judge of all, but especially as King and Protector of his Church ; and it is to be noted, that this thine from whence the thundings issued forth, is said to be in the Temple of Heaven , chap. 6. 17, 18. as also that the Altar is said to stand before this throne of God, chap.8.3. and 9.13. in which Temple the Ark of the Testimony is seen, chap. 11.19. and thence the Angels are sent forth as Cherubims from the presence of God, chap.14.1.5.17.18. all which and other the like things have respect to the type of the Temple and Tabernacle though here they are seen in heaven.]

3. And be that sat thereon was in regard like unto the stone of Jasper and Sardius : and there was a rainbow round about the throne, [Hereby is fitly represented Gods covenant of grace with his Church, that namely, notwithstanding all the storms and tempests of persecution and other troubles they must encounter with in this unsteady world, yet he will never suffer them to perish, as God spake once of the waters of the deluge, Gen. 9.12. &c.] in regard like unto the Emerald stone. [by the three precious stones mentioned in this verse, whereof the first is of various colours, the second of a bright carnation, and the third of a lively green , there is aptly represented here the manifold glory , and yet withall the unchangeableness of Gods being , illustrating all things with his glory , and supporting them with his strength. And it is remarkable , that here is no similitude or shape of Gods countenance described , that men might not take occasion hence to make his Image ; as Moses expressly sheweth, why God appeared on mount Horeb in fire, Deut.9.15. and therefore in the apparitions, Isa.6. Ezek.1. and 10. & Dan. 7. there is no peculiar shape of the face exprest. The Israelites also in the Old Testament, never durst, under the pretence of any such apparition exhibited unto the Prophets, make any image or pourtrayal of God, as likewise the Apostles and the primitive Church in the Apostles times, never attempted to practise, it being so directly against Gods expreſſe commands, Deut.4.15.23. Isa.40.18. Act.17.29. Rom.3.23.]

4. And round about the throne were four and twenty thrones : and upon the thrones I saw the four and twenty Elders sitting [These 24. Elders some doe take to betoken the twelve Patriarchs and the twelve Apostles, as leaders of the whole Church of the old and new Testament. But John as one of the Apostles being himself alive yet, and this Vision being represented in heaven , others doe here understand all the leaders of the Old Testament : and the comparison to be taken from the Priests and Levites which ministered in the Temple, and were divided into 24. orders, and had therefore 24. leaders, which went before all the Israelitish Church, as we read, 1 Chr.24.] clothed in white rayment, [which betokeneth their holy and Priestly function , and their having overcome] and they had golden crowns upon their heads, [whereby is signified the Royal dignity which they received in and from Christ , as overcomers and conquerors of Satan and the world, chap. 6.1.]

5. And from the throne there issued forth lightnings, and thunderclaps, and voices, [Hereby is set forth the powerful working of God and his word , said to come forth out of the Temple of Heaven, chap. 16.17.] and seven fiery lamps were burning before the throne, [viz. even as there were seven lamps on the candlestick in the Tabernacle , which were alwaies to be supplied with

oyl and kept burning, whereof see the signification above chap. 1. 4.] which are the seven spirits of God. [i. e. the holy Ghost with the variety of his gifts, and the Church of Christ. See chap. 1. 4.]

6 And before the throne there was a sea of glasse, like Chrystal, [This Comparison is likewise taken from the Temple, or Tabernacle, where there was a great Copper Vessel kept full of water, called the Copper, or molten Sea, 1 Kings 7. 23. which is said here to be of Chrystal, because it was altogether visible and transparent before the throne of God : and it signifies the multitude of Nations in the World, who are often flusted this way and that way, but continue still in the presence, and under the power of God, and may easily be broken or calmed. Thus the word waters, whereof the Sea is a gathering, is explained hereafter by the Angel, chap. 17. 15.] and in the midst of the throne, and round about the throne, four beasts, being full of eyes, from before and from behinde. [Some do understand hereby, the four beasts which Ezekiel treats of, chap. 1. and 10. in the like Vision, whereby the Angels of God are there signified ; yet it appears plainly by the sequel, chap. 5. 9. that hereby these beasts, men are to be understood, such as were redeemed by the blood of Christ, out of people, tongues and nations ; as also the twenty four Elders before mentioned, both which are plainly differenced from the Angels, chap. 7. 11. therefore others interpret this of the four Evangelists, who were full of eyes by reason of their great knowledge in Christs life and actions : and had six wings, having diligently searched and dived into the life, death and glory of Christ, on all sides, and imparted the same unto us, that we might obtain everlasting life by it through Christ : of whom Mathew is said to have a face as a man, he having most evidently testified of Christs incarnation.

Mark that of a Lion, as beginning his Gospel with the call and cry of John the Baptist in the wilderness. Luke that of Calf, or Bullock, because of the Relation he makes of Zacharia, that offered in the Temple : and John is likened to an Eagle, as beginning his Gospel with the high and transcendent birth of the Son of God, out of the Father. And this opinion is very ancient in the Christian Church : nevertheless John living on earth yet, and they also singing, chap. 5. 8. that they are redeemed with the blood of Christ, out of all Tongues and Nations, whereas the four Evangelists were only of the Jews ; therefore others take it as fittingly, for the Pastors and leaders of the New Testament in general, which are said to be four, because the Gospel was spread by them towards the four corners, or quarters of the world, and that the Apostle Paul expresteth four several orders of them, Ephe. 4. 11. viz. Apostles, Prophets, Evangelists and Pastors, or Teachers, who in their office, in Christs matters, ought to be endued with the courage of a Lion, the patience and perseveriance of an oxe, the prudence and discretions of a man, and the searching and soaring of an Eagle ; wherefore also many eyes and wings are here ascribed unto them.]

7 And the first beast was like unto a Lion, and the second beast like unto a Calf, and the third beast had the face of a Man, and the fourth beast was like to a flying Eagle :

8 And the four beasts had each of them for himself, six wings round about, and within they were full of eyes, and they take no rest. [i. e. they never cease thanking and praising God before his throne] day and night, [evermore, perpetually, for in the Heavenly Jerusalem there is no night at all, but an everlasting day, enlightened by God and the Lamb, chap. 21. 23. 25.] saying ; Holy, Holy, Holy is the Lord God, the Almighty, that was, and that is, and that is to come.

9 And when the beasts gave glory, and honour, and

thanksgiving, to him that sat upon the throne, [i. e. acknowledged his glory and honour with a thankful heart, as Joh. 7. 19.] that liveth in all eternity. [Gr. in the eternities of eternities, as also in the next verse.]

10 Then the four and twenty Elders fell down before him, that sat upon the throne, and worshipped him that liveth in all eternity ; and cast down their crowns before the throne, [Not to deprive themselves of them, but to shew their acknowledgment, that their overcoming came not from themselves, but from him that sat upon the throne, which they testified by this their falling down, and casting off their crowns] saying ;

11 Thou Lord art worthy to receive the glory, and the honour, and the power ; [i. e. that all the world should acknowledg thy Glory to exceed all other, and worship thee as God above all, and stand in awe of thy power, as almighty] for thou hast created all things, and through thy will, they are, and were created. [They are existent, subsisting still so as they were created, Rom. 11. 30.]

C H A P. V.

After the description of him that sat upon the throne, the Apostle rehearseth the conditions of the sealed Book, that was in his hand, 1. which seeing no Creature in heaven and earth was able to open it, 2. the Lion of the Tribe of Juda only is declared to be worthy of it, 3. who receives the book out of his hand, 7. whereupon the four beasts with the twenty four Elders do praise his worthiness, 8. which the multitude of Angels also do acknowledge by their Hymnes, 11. and all the creatures in heaven and earth, bear a part in it.

And I saw in [The Greek particle *epi* is otherwise also rendered at ; but by ver. 7. it appears, that here it is better rendered in] the right (hand) of him that sat upon the throne, a book written within and without, [or within and on the backside. Hence it appears that this book was made up of a roll, written on both sides, such as were much in use among the ancients. See examples Psalm 40. 8. and Zach. 5. 1.] sealed with seven seales. [Some do understand this of the Book of the Old and New Testament ; yet seeing here a Revelation is spoken of concerning things to come, which God gave unto Jesus Christ, to make it known afterwards unto John, as is shewed forth in this chapter, therefore we do more fitly understand it of the Book of Gods governing his Church, and of his Judgments against the enemies thereof ; which is also further manifest by the successive opening of the several seales, one after another, and the ensuing Revelation, of the same.]

2 And I saw a strong Angel proclaiming with a great voice, [That by his strong cry he might be heard the better by every one, all the world over. And this attribute of Strong, is given to all the Angels of God, Psal. 103. 20.] who is worthy to open the book, and to break open his seales ? [i. e. who hath most authority and right, most might and abilities to do the same.]

3 And none in heaven nor on earth, nor under the earth, was able to open the book, nor to look (in) it. [viz. for to impart the contents thereof unto John, and by him to the whole Church for their Comfort and warning, according to their former promise, chap. 1. 1.]

4 And I wept much, that none was found worthy to open and read that book, nor to look (in) the same [viz. because he feared, the promise formerly made to him, would by reason hereof not be performed this good while yet, which nevertheless he longed so much after.]

5 And one of the Elders said to me, [He namely, to whom he then stood nearest] weep not, behold the Lion that is of the Tribe of Juda, [so Christ is called by

Jacobs blessing upon Juda, *Gen. 49. 9.* and that by reason of his Royal and conquering power over the Devil, World, Sin and Death] *the root of David.* [As he is stiled likewise below chap. 22. 16. and thus Christ is termed as sprung forth out of the seed of David, and promised also by this Name, *Isa. 53. 2.*] *but overcome, for to open the book, and to break open the seals thereof.*

6 *And I saw, and behold, in the midst of the throne, and in the midst of the four beasts, and in the midst of the Elders a Lamb* [Thus Christ is represented here, because the Paschal-Lamb and others, which were daily offered for sin, *Exod. 29.38.* were shadows of Christ, as he is also expiably called, *Isa. 53.7.* See likewise, *John 1.29.*] *standing as slain,* [or having been slain. The particle *as*, some do take to imply the truth of the matter, as it is taken *John 1. 14.* and elsewhere. Others take it only for a similitude, so that Christ in this Vision, glorified on the Throne of his Father, should yet have born those marks of his wounds and sufferings, which he had born formerly for us here on earth, according as he did likewise, *Luke 24.40.* and *John 20. 27.*] *having seven horns, and seven eyes;* [hereby is figured out the holy Ghost, whom Christ received without measure, *John 3.34.* by whom also he executes his Providence in the Government of his Church] *which are the seven spirits of God,* [i. e. the fulness of the holy Ghost. See the reason of this manner of speaking, chap. 1.4.] *which are sent forth into all lands,* [Gr. *sent forth into all*, (or every) *land, or earth.* These words are taken out of *Zach. 3.9.* where *seven eyes* are engraven into the stone, whereon God built his Temple under Joshua, which (chap. 4. 10. of the same prophecye) are declared, to be the *eyes of God, going throughout the land, or earth,* that is to say, his providence and spirit, whereby he governs the world, and more especially his Church.]

7 *And it came* [viz. as a Mediator betwixt God and Man] *and took the book out of the right (hand) of him that sat upon the Throne.*

8 *And when it had taken that book,* [viz. for to open the seals thereof, and to revele the contents thereof, as chap. 6.1. and onward to the end of the whole Revelation] *then the four beasts, and the four and twenty Elders fell (down) before the Lamb,* [in like manner as they had done formerly, chap. 4.10. before him that sat upon the throne; whereby they manifested, that they acknowledge him also for the only true God, of the same Essence and glory with the Father; as the Angels likewise and the rest of the Creatures, do yeeld him the same honour, which they give to God the Father] *having each Harps and golden vials, being full of incense,* [viz. such as the Priests and Levites were wont to use in the Temple. Of the Harps, as Instruments of Musick, where-with they lifted up their hearts and praised God, we read frequently in the Psalms of David: of vials, pots, or vessels for incense, see *2 Chron. 4.22.* *Zach. 14.20.* by which incense are signified the prayers, which ascended up to God, and were acceptable to him in Christ, as is to be seen, *Psalms 141. 2.*] *where are the prayers of the Saints,* [i. e. which do signifie the prayers of the saints. And here regard is had to the practise in the old Testament: for as the Priests daily, and the High-Priest once a year, offered up incense before God, joynly with the blood of the sacrifices, *Lev. 16.13.* *Heb. 9.4.* &c. to shew thereby, that they as Leaders of the Church, and together with the Church of the old Testament, did address their prayers and thanksgivings unto God. So here is represented unto us, that the Leaders of both the Old and New Testament, together in the Triumphant Church in Heaven, do likewise joynly present their prayers and thanksgivings before God in Christ: as together with these four beasts and twenty four Elders,

there are likewise comprehended all the rest of the saints in heaven according to the contents of the Hymne, set down and recorded in the next verse, and more fully explained, ch. 6.10. and 7.9.10.15. and 8.3.]

9 *And they sung a new song,* [Made altogether after a new manner, and containing a new matter also, as *Psalm 33.3.* *Isa. 42.10.*] *saying thou art worthy to take that book, and to open the seals thereof; for thou was slain and hast bought us unto God with thy blood,* [Gr. *in thy blood, i. e. by, or with the same*] *out of every family, and tongue, and people, and nation.*

10 *And thou hast made us unto our God, Kings and Priests:* [See above chap. 1. 6.] *and we shall reign as Kings upon earth.* [Some do understand this of the Reign of the saints here on earth, during the thousand years spoken of below, chap. 20. See there what may serve against this opinion. Others would understand it of a certain lway and government, which the saints in heaven should be exercising there now over the people upon earth: but this is repugnant to other places of Scripture, 2 *Kin. 22.10.* See *Job 14.23.* *Isa. 63.16.* and here expiese mention is made, not of any present, but of a future Dominion, which should come to passe then, when the said saints shall come, to sit upon thrones with Christ at his last coming, for to judge the world then and the Angels themselves, *Mat. 19.28.* *Luke 22.30.* *1 Cor. 6.3.* and when the new heavens and the new earth shall be, wherein righteousness shall inhabit, 2 *Pet. 3. 13.* See also *Mat. 5.5.*]

11 *And I saw, and I heard a voice of many Angels round about the Throne, and the beasts, and the Elders; and their number was ten thousand times ten thousand, and thousand times thousands.* [This is taken out of Daniel chap. 7.10. whereby the glory and power of God and Christ is held forth, they being attended with innumerable Ministers.]

12 *Saying with a great voice, the Lamb that is slain, is worthy to receive the power,* [Not, as if he had it not already; for he was exalted above every Name in heaven and on earth, *Phil. 2.9.* but this must be understood, of the acknowledgment of all these Attributes, which all the Creatures should testify at last, as is further expressed hereafter] *and richness, and wisdom,* [for in him are hidden all the Treasures of wisdom and knowledge, *Col. 2.3.*] *and strength, and honour, and glory, and thanksgiving.* [Gr. *blessing*, as also in the next verse.]

13 *And every Creature, that is in heaven, and upon the earth, and under the earth, and those that are in the sea, and all that is in the same,* [Meaning and comprehending all creatures whatsoever, animate and inanimate, all and every one of them, containing and affording matter and cause of praying and glorifying Christ, *Psalms 148. 1.* &c. Others do understand by those which are under the earth, the dead ones in their graves, who in due time shall rise again out of them] *I say unto him that sitteth upon the Throne, and to the Lamb, be the thanksgiving, and the honour, and the glory, and the power into all eternity.* [Gr. *into the eternities of eternities.*]

14 *And the four beasts said, Amen.* [See chap. 1.7.] *and the four and twenty Elders fell down, and worshipped him that liveth into all Eternity.*

C H A P. VI.

The first Seal is opened, and there cometh forth a White horse, and one upon it that overcometh, 1. after that there cometh forth a Red horse, and one upon it that takes away peace from the earth, 2. Then the third Seal being opened, a black horse is seen after that, and thereupon one with a balance in his hand, 3. at the opening of the

fourth seal a pale horse issueth , and death upon it, 7. after that the first seal is opened , whereupon the souls under the altar do cry unto God, and are comforted, 9. At last the sixt seal is opened , whereupon there follow great signs in heaven and earth, 12. at which signes all sortis of men are terrified , and sue unto the rocks to cover them before the wrath of the Lamb.

A Nd I saw, when [Gr. hote, i. e. when, for which others read hori, i. e. that, both in a good sense] the Lamb had opened one of the seals, [i.e. the first seal, as presently after one of the beasts, i.c. the first, as appears by ver. 3, 5, 7. it being an Hebraisme. See Gen. 1. 5. Mat. 28.1] and I heard one of the four beasts say, like a voice of a thunderclap, come and see. [even as one of the 24. Elders, (above, chap. 5. v. 5) had comforted the Apostle when he wept , that there was none found, that was able to open this book with its seven seals, so there comes another now, one of the four beasts, and exhorts the Apostle to diligent attention of the things that were to ensue the opening of the seals, as likewise the three others did each in their turn, in the sequel of the story, to the end that all things in these apparitions here exhibited in the heavens, might passe the more orderly and usefully.]

2 And I saw [Some by the Visions that followed upon the opening of the first four seals, do understand the four Monarchs whereof Daniel prophesied : but this opinion cannot stand, in regard that ab. chap. 1. ver. 1. and chap. 4.ver.1. it is said , that in this book things are shewed, that were to come to passe after this, therefore not such as were past long before already. Now among those that interpret it of things to come , there are likewise two opinions , some by the apparitions exhibited upon the opening of these seals , doe understand the changes and troubles which besel the Roman Empire, from this time untill that of Constantine, who was the first Christian Emperor : namely , thus that the white horse, with its conquering rider, should betoken Christ, who as he had begun already by his Apostles, so he would likewise successively, by other faithful Teachers and Ministers, subdue the Heathenish Idolatrie and other vain superstitious worshipes , and quite new-model the Roman Empire in this behalf: the red horse should signify the effusions of blood and civil divisions, which would arise in this Empire, among the various Emperours of it. The black horse, that famine and those dearths which God in his judgements sent among them at sundry times ; the pale horse, the grievous pestilences and other burning diseases and mortalities , which should rage in that Empire ; and all that, because of those persecutions, which they raised against the Christians ten several times one after another. Whereupon after the opening of the first seal, the souls of the slain Christians should cry to God for vengeance, as after the opening of the sixt seal they were heard before God : after which Constantine was raised, who powerfully subdued the rest of those tyrannous Emperours and Persecutors of the Church , Maxentius , Maximianus , Licinius and others, whereby he took away all the repute of their Idols, and brought their worshippers into utter ruine and confusion. This opinion on this chapter doth ill agree with the properties of these Visions, and with the Histories of those times. Yet in regard that properly Christ is here spoken of, and brought in as a Lamb slain , that with his blood hath purchased his Church ; and only the four beasts, and the 24. Elders are mentioned as leaders of the Church of Christ, as was shewed in the former chap. it seems more probable, that in this and all the ensuing Visions, an eye is had to the several changes and troubles, as also comforts and deliverances , which should happen to the Church of Christ in all ages all the world over , as shall be noted in the sequel] and behold, a white horse, and he that sat thereon had a bow: and to him

a Crown is given, and he went forth conquering and to conquer. [hereby the pure preaching of the Gospel is understood, which Christ the King of Kings, that rules this horse, (as is declared hereafter chap. 19.11,&c.) hath made to spread abroad all the world over, being armed with the power of his Spirit, and with a bow, subduing all oppositions by his Ministers , so that notwithstanding the persecutions of the Heathenish and other Barbarous or Heretical Kings in the East and West, he prevailed, and kept the upper hand therein.]

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

4 And another horse went forth that was red: [Or rust. Gr. fieric red] and to him that sat thereon (power) was given to take peace from the earth, & that they should kill [Gr. slaughter] one another, [hereby Satan and his instruments may fitly be understood ; namely , the Heathen and Arrian Kings and Emperors , who filled the Chuich of Christ with persecutions and bloodshed : during which time many thousand Martyrs did seal the doctrine of Christ with their blood , whereof mention is made, ver.9.] and to him was given a great sword. [viz. therewith to slay or behead the true professors of Christ.]

5 And when it had opened the third seal, I heard the third beast say, come and see: and I saw, and behold, a black horse, [Hereby are not unfitly understood , the false doctrines and heresies, which Satan and his instruments from this very time sought to introduce against the pure doctrine of the holy Gospel, such as were the Corinthians, the Ebionites, the Marcionites, the Manichees, Samosatenians, Arians, Pelagians and the like , who nevertheless were all of them subdued and confounded at last by the faithful teachers, and sound Synods] and he that sat thereon, had a balance in his hand. [hereby many doe understand the holy Scriptures , which these Hereticks used indeed to hold forth, but perverted the same to their own destruction , and sought still to bend and ply the same according to their humane fence and imagination, 2 Pet. 3. 16.]

6 And I heard a voice in the midst of the four beasts, which said, a measure [The Greek word Choenix signifies such a measure as might suffice a man to live upon for one day, and thereby the meat was measured forth which was allowed to the bond-slaves] of wheat for a penny, and three measures of barley for a penny, [this was the ordinary wages for a day-labourer , as is to be seen, Math. 20. 2,9,10. so that here it is foretold there should come such a dearth of grains , that a man should be constrained to spend all his daily getting for to maintain his life. Now the speech being properly of spiritual sustenance here, it may fitly be applyed to the dearth of Gods pure word , which should happen in one of these times, through the falsehood and tyranny of some of these Hereticks, and through the remissnesse and timorousnes of many teachers. See the like figurative expressions, Amos 8. 11.] and the oyl and the wine hurt not. [Gr. wrong not. By the oyl and wine is fitly understood the fundamental doctrine of salvation, that revives and comforteth the hearts, and hereby it is intimated that God would neverthelesse alwaies stir up some faithful teachers ever amidst this dearth and scarcity of his word , who should maintain the fundamental doctrine of salvation, and thereby encourage and clear up the hearts of the Elect , according as the Ecclesiastical Histories also bear record to have hapned in these sad times throughout.]

7 And when it had opened the fourth seal, I heard a voice of the fourth beast , which said, come and see.

8 And I saw, and behold, a pale horse [Or, wan, pale-green, such as is the colour of fading or withered leaves ; Whereby may fitly be understood the humane

humane institutions and superstitions, disfiguring the faces of men, *Mat. 6. 16.* & by degrees bereaving the Church of Christ of sound doctrine, and misleading men from the merits of Christ to their own deserts, and to other mediators and means of salvation, that is to say, to their own destruction. See *Mat. 15. 8, 9.* and *23. 14. Gal. 5. 4. Col. 2. 8.* &c. Which superstitions and humane institutions broke into the Church of Christ after these heresies, and made way thus by little and little to Antichristianisme] and he that sat upon it, his name was death, and hell [oth. the grave] followed him, and power was given unto them to kill the fourth part of the earth, with the sword, and with famine, and with death, and by the wilde beasts of the earth. [these four plagues are the same which God threateneth to the Israelites, *Eze. 14. 21.* See also *Lev. 26. 22.* &c. whereby may be understood here the spiritual plagues which Satan puts upon the souls and consciences of men.]

9 And when it had opened the first seal, I saw under the altar [viz. that which stood in the holy place of the Temple in heaven before the throne of God, as is expressed below, chap. 8. 3. and 16. 17. which Altar is Christ, *Heb. 13. 10.* so called, because that our prayers are not acceptable to God, unless they be presented in his name, *Job. 16. 2, 3.* and offered up to God through him, *Heb. 13. 15.* Therefore the souls of the saints (whose bodies were martyred by the unbelieving Jews, Gentiles, and false Christians) present themselves in the presence of Christ, and under his shadow as it were, as David speaks of the Tabernacle, *Ps. 27. 5.* & John below, chap. 7. 16, 17. and that these holy souls have all their habitation and comfort in Christ, appearth plainly by *2 Cor. 5. 8. Phil. 1. 23.* and below by chap. 7. 15, 16, &c.] the souls of those that were put to death, [or, slaughtered, slain] for the word of God, and for the testimony which they had. [See below, chap. 19. 10.]

10 And they cried with a great voice, saying, how long O holy and true Lord, dost thou not judge and avenge our blood on them that dwell upon the earth? [Gr. until when, &c. This prayer doth not proceed out of any revengefulness, but out of an holy zeal, which those holy spirits had for the advancement of Gods honour, and desire that God would make his justice known among men, together with the good cause they professed, as David also spake to Saul, *1 Sa. 24. 13.* and Paul touching an enemy of the Church of Christ, *2 Tim. 4. 14.* and we, all of us, praying, deliver us from the evil one.]

11 And unto every one were given long white garments, [Gr. stola, whereof see *Mark. 12.* the note on v. 38. such namely as were washed and made white in the blood of the Lamb, as is testified, chap 7. 14. whereby is understood the perfect sanctification and overcoming of these souls through the blood of Christ, as also the glory intimated, which already they doe enjoy in heaven. See *2 Cor. 5. 2, 3.*] and it was told them, they shouldest rest for a small time yet, until their fellow-servants also, and their brethren shouldest be fulfilled, who were to be put to death as they were. [viz. by Antichrist and his Ministers, who should arise in the Church of Christ, soon after this, and by their spiritual tyranny oppresse the Church, and persecute and kill his faithful witnesses, in like manner as the Gentiles, the Jewes and other false Christians had done formerly.]

12 And I saw, when it had opened the sixth seal, and behold there was a great earthquake: and the sun became black as an hairy sack, and the Moon became as blood;

13 And the stars of heaven fell upon the earth as a figtree casts his unripe figs, being shaken by a great wind.

14 And the heavens departed as a book that is rolled

up: and all mountains and islands were moved out of their places. [Upon the opening of the sixt seal, there followed the rising, not only of the Mahumetans in the East, but especially of the Roman Antichrist in the West, who by a spiritual tyranny exalts himself above all that is called God, and vaunts himself out in the Temple of God as God; under whom did happen these great and terrible concussions in the Church of Christ; namely, that the whole state and structure of it is turned out of its place as it were; that Christ the Sun of righteousness is eclipsed or obscured by their lack of humane traditions; and the Church of Christ, which like the Moon receiveth all her light from him alone, is filled with bloody persecutions, and become red altogether: that the stars, that is, the Pastors and Teachers, (as is declared, chap. 1. ver. 20.) are fallen down from heaven, that is, from the care of heavenly and spiritual matters, to that of earthly and worldly tindings. That the heaven is ready to be rolled up, that is, that the holy scriptures & the heavenly doctrine of Christ is become as a book shut up, the members of Christ being forbidden to have and peruse it; That lastly all mountains and islands, that is, all Princes and Nations should be terrified by his dominion. Which application agrees well enough with the experience of things past: and that the like changes and revolutions in the Church and in the world, are frequently shadowed forth by such figurative resemblances in the Scriptures, appears by comparing sundry paslages in the Old Testament, whence this here in the Text seems to be borrowed. See *Isa. 13. 10.* and *34. 4. Jer. 4. 23. Ezeck. 32. 7. Joel 2. 10.* Others nevertheless keeping closer to the letter, joyn these three verses to the three following, which treat of the grievous punishments that shall light upon the persecutors and oppressors at the last day, and is oppoed to the comfortable condition which the holy Martyrs do enjoy already, of which punishments these tokens in heaven and earth, are likewise constituted forerunners as it were of Christs coming to judgement, *Mat. 24. 29. Mar. 13. 24. Luke 21. 25.* &c.]

15 And the Kings of the earth, and the great ones, and the rich, and the Captains over thousands, and the mighty ones, and all bondmen, and all free ones, did hide themselves in the Caves, and in the rocks of the mountains:

16 And said unto the mountains, and unto the rocks, fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb;

17 For the great day of his wrath [i.e. of the heavy punishment, which God in his righteous judgement shall bring upon them] is come, and who can subsist? [Gr. stand, as *Psal. 1. 5.* In these three last verses are described and comprehended all those that persecuted and oppressed the faithful. None of them all, what evor he be, great or small, bond or free, shall be able to escape these punishments; for as in the former 11. v. the Martyrs were comforted and promised, that their recompence should be compleated, as soon as the number of their fellow-brethren should be fulfilled (of which general comfort, more will be said in the next chapter,) so here on the contrary their oppressors are likewise generally forewarned of the grievous and heavy punishments which they must expect, unless they repent.

C H A P. VII.

¹ John seeth four Angels, to whom power was given to burst the Earth by the ceasing of the Windes, 2 and another Angel, having the Seal of God, who hindereth them from doing it, till all the servants of God are mocked, 4 whose number is an hundred and four and fourty

fourty thousand of all the tribes of Israel. 9 After that he seeth an innumerable multitude of all Nations standing before the throne and before the Lamb, 10 who sing praise unto God and to the Lamb, 24 whom all the Angels and the four Beasts and the four and twenty Elders do follow with a like song of praise, 17 John is informed by one of the four and twenty Elders, who those are that were arrayed in white robes, 15 and wherein their blessedness doth consist.

And after this I saw [Namely, when this former vision was past, I saw as it were a part of that which was yet to come to pass after the opening of the sixth seal. For that which followeth in this chapter, pertaineth also to the opening of the sixth seal, as appeareth by the beginning of the next chapter, where the seventh seal beginneth to be opened. From whence also may be fitly concluded, that the matters contained in this chapter have some dependance and connexion with those of the former chapter, and do expound one another.] *four Angels stand on the four corners of the earth, holding the four windes of the earth,* [Some take the four Angels here spoken of to be good Angels, who are also sometimes made use of for the executing of Gods judgements in the world; and they understand by those four Angels, which had power to hurt the earth and the sea with stormy windes and tempests, or to make them cease, such instruments, as God in his just judgement hath made use of in all parts of the world to stir up the Arabians, Hagarenes, Ethiopians, Saracins, and other fierce and cruel Nations in the East and in the South, and the Gothes, Vandals, Longobards, Hunnes, and others like unto them in the West and in the North, to over-run and destroy the whole Romane Empire: as such kinde of troubles are oftentimes understood under the comparison of windes and tempests. See *Jerem. 49.36.* and *51.1.* *Dan. 7.2.* which destruction of the Romane Empire came to pass before the rising of Antichrist, as is testified by Paul that it should be so, *2 Thes. 2.7.* whereupon followed, that God, to keep and preserve his Christian church in being in the midst of this desolation, caused this marking of the sealed ones of all Nations (as followeth) to be made by this other Angel, as the like marking was made by the Angel at the time of the desolation of the land of Israel by the Babylonians & Assyrians by Gods command, *Ezek. 9.4.* whereunto this prophecy doth apparently relate. Others understand by these four Angels so many evil spirits, which as Instruments of Satan in the setting up of Antichristianism, have especially laboured in all parts of the world for that end and purpose, that the working of Gods Spirit, which is also resembled to the wind, *John 3.8.* *Acts 2.2.* might be resisted and hindered, and the Faithful and Orthodox Teachers, might every where be put down and silenced, to the decaying and destruction of the true Orthodox Religion, there being a power of error sent among them by lying signs, as Paul witnesseth, *2 Thes. 2.9.* *&c.* whereupon God notwithstanding would thus mark out his elect out of all families (as followeth), that he might still at all times preserve his church even in the midst of all this, as he did in Israel, when he preserved those seven thousand, which had not bowed their knees unto Baal: of whom see *1 Kings 19.18.* *Rom. 11.4,5.*] *that no wind should blow on the earth, neither on the sea, neither against any tree.* [These three sorts are mentioned here, because the windes are commonly either prejudicial or beneficial to these three things; the earth, that is, men on earth; the sea, that is, men in Islands and in ships; and the trees, which with their boughs spread themselves forth in the air. And thereby are understood such men as are somewhat eminent above others, as appeareth chapt. 9.4. where the locusts are commanded not to hurt any tree, but only such men

as have not the mark of God upon their foreheads.] *2 And I saw another Angel come up from the rising of the Sun, having the seal of the Living God:* [Hereby is meant Christ, who is the rising from on high, and who alone hath the seal of the living God, to seal those that belong unto him therewith, and who hath the supreme command over all the Angels] *And he cried with a great voice to the four Angels, to whom (power) was given to hurt the earth and the sea,*

3 Saying; hurt [Gr. wrong] not the earth, neither the sea, neither the trees, till we have sealed the servants of our God, [that is, those that are true believers and Gods elect, to the end that they might not be seduced together with others. See *Mat. 24.24.* That is, till we have marked them with a seal, as with a mark or token, that they being thereby distinguished from others, might not be hurt with them. This marking is the working and strengthening of the Holy Ghost, whereby they being made the children of God, are secured and preserved against all seducement. See *Rom. 8.15.* *&c.* *2 Cor. 1.v.21,22.* *Eph. 4.30.* *2 Tim. 2.19.*] *on their foreheads.* [here respect is especially had to that which is related, *Ezek 9.4.* and this is likewise spoken by way of similitude, because slaves and bond-men afore-time were marked in their foreheads with the names of their masters, and soldiers in their hands with the names of their Captain General: And this marking is made on the forehead, because though it be especially internal, yet it doth manifest and discover it self in the sight of every one by the profession and fruits thereof. See hereafter chap. 14.1.]

4 And I heard the number of them which were sealed: (there) were sealed an hundred and four and forty thousand out of all the tribes of the children of Israel: [Some take this properly for the elect among the Jews, in whole naming or mentioning there is now no order kept, as there was formerly in the Old Testament, because God in the New Testament hath put all those that love him in one degree, and in Christ neither Jew nor Greek, neither bond nor free is regarded one more than other, *Gal. 3.28.* Others take it for the Israel of God of Jews and Gentiles joyned together, who are gathered by the Lord during the dominion of Antichrist. A number which is great, and yet numerable before men. But the number which shall hereafter be seen in Heaven, consisting of all the elect of all times, is also indeed known before God, but it is innumerable before men. See *Gen. 15.5.* *Isa. 49.20.* and *60.4,5.* *&c.*]

5 Of the Tribe of Juda were sealed twelve thousand: Of the Tribe of Reuben were sealed twelve thousand: Of the Tribe of Gad were sealed twelve thousand:

6 Of the Tribe of Asir were sealed twelve thousand: Of the Tribe of Nepthali were sealed twelve thousand: Of the Tribe of Manassib were sealed twelve thousand:

7 Of the Tribe of Simeon were sealed twelve thousand: Of the Tribe of Levi were sealed twelve thousand: [Here the Tribe of Levi is numbered among the Tribes of Israel, who notwithstanding had no certain inheritance in the land of Canaan, and the Tribe of Dan is left out. The reason is, because we are now all Priests and Levites before God. But as concerning the Danites, their Tribe is here passed by, because they were the first that gave themselves up to commit idolatry, *Judg. chap. 18.* and entertained the Calves of Je-roboam at Dan, *1 Kings chap. 12.* Wherefore they were also among the first, that were carried away by the Heathen, *2 Kings chap. 16.* and remained ever since scattered among them. Wherefore also the Tribe of Dan in the return of the Israelites, after the captivity of Babel, is no more numbered among the Tribes of Israel in the first book of the Chronicles] *Of the Tribe of Isachar were sealed twelve thousand:*

8 Of the Tribe of Zabulon were sealed twelve thousand : Of the Tribe of Joseph [That is, of the Tribe of Ephraim, whose name is also concealed, because the Idolatry at Dan and Bethel had also its original from them. For Jerobeam was an Ephraimite, 1 Kings 11. 26. therefore Joseph, the Father of Ephraim, is here put in his stead. Others conceive that the Tribe of Ephraim is therefore called the Tribe of Joseph, because the Tribe of Ephraim is exalted above the Tribe of Manasses in Jacobs blessing, Gen. 48. v. 14,19. Psal. 78.67.] were sealed twelve thousand : Of the Tribe of Benjamin were sealed twelve thousand :

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and languages, [Gr. tongues] standing before the Throne, and before the Lamb ; being clothed with long white garments : [as the former marking of the hundred and four and forty thousand was done on earth, in the time of Antichrist, when the Church of Christ lay yet hid, and was persecuted under him : So this innumerable number of all nations and people was seen in heaven, before the Throne of God, where they were gathered from all parts of the world, and from all times. Others take this innumerable number to be those which after the beginning of the fall of Anti-christ are gathered into publick Congregations throughout all countreys, and are still daily gathered. For this marking is wont to be made in the oppressed and hidden churches; not in the publick and free assemblies, as that place Ezek.9.4. also importeth. See likewise hereafter chap.14.1.] and palm-branches were in their hands. [namely, in token of victory.]

10 And they cried with a great voice, saying ; salvation be to our God, which sitteth upon the Throne, and unto the Lamb. [Namely, salvation be alone ascribed unto him. That is, we have obtained it not by our own strength, works, or worthiness, but by the meer grace of God, and the merits of Jesus Christ our Saviour. See Eph.2. v.8,9,10. Rev.19.1.]

11 And all the Angels stood round about the Throne, and (about) the Elders, and the four Beasts : and fell (down) before the Throne on their face, [That is, with a submissive heart, and with reverence before his Majesty, for the Angels and Spirits have neither faces, neither flesh nor bones, as Christ speaketh, Luke 24. ver. 39.] and worshipped God,

12 Saying, Amen. Praise, [Gr. blessing] and glory, and wisdom, and thanksgiving, and honour, and power, and strength be to our God [that is, the praise concerning all these attributes be spread abroad by all, and ascribed unto God] in all eternity. [Gr. in eternitie of eternities] Amen.

13 And one of the Elders answered, saying unto me, these which are clothed with long white robes, who are they, and whence come they? [Here the Elder seemeth to point at a part of this whole multitude, which had some peculiar fashion of apparel.]

14 And I said unto him, Lord, [Thus John calleth this Elder by way of reverence] thou knowest it. And he said unto me, these are they which come out of great tribulation : [namely, under Antichrist. For of the other Martyrs is spoken in the former chapter] and they have washed their long robes, and have made their long robes white in the blood of the Lamb. [that is, have purified them, &c. For the blood of Jesus Christ cleanseth us from all our sins, 1 John 1.7.]

15 Therefore are they before the Throne of God, [That is, in the presence of the face of God] and serve him day and night [by rendering praise and thanks unto him] in his Temple : [namely, in the innermost part of heaven. For the heavenly Jerusalem hath no other Temple, but God and the Lamb, below ch.21.22.] and he that sitteth on the Throne will over-shadow them. [or,

dwell among them. Gr. be, or, make a Tent, or, Tabernacle over them.]

16 They shall hunger no more, neither shall (they) thirst any more, neither shall the Sun light upon them, neither any heat. [That is, no harm or want shall befall them any more. See the like, Isa.49.10.]

17 For the Lamb, which is in the midst of the Throne, shall feed them, and shall be their leader to the living Fountains of waters : [that is, the fulness of the gifts of the Holy Ghost. See John 4. 14. and 7. 38. and hereafter chap.22.1.] and God shall wipe away all tears from their eyes. [a comparison taken from a nurse or mother, which comforteth her childe that weepeth : And here such a wiping away is meant, as that no other tears shall follow after it. See Isa. 25. 8. and hereafter Revol. 21.4.]

S H A P. VIII.

1 The seventh seal is opened, whereupon there followeth silence in heaven. 2 After which silence seven Angels are seen with seven Trumpets. 3 But there appeareth first another Angel, which layeth incense upon the golden altar together with the prayers of the Saints. 5 Then he filleth his censer with fire from the altar, and casteth it upon the Earth. 7 That being done the first Angel bloweth the Trumpet, 8 and also the second : whence terrible things follow. 10 Then the third Angel bloweth the Trumpet, and a star called Wormwood falleth from heaven into the waters. 12 Finally the fourth Angel bloweth the Trumpet, and the third part of the Sun, Moon, and Stars, is smitten with darkness, 13. After which another Angel crieth woe because of the plagues of the three following Trumpets.

And when it had opened the seventh seal, [Namely, the last of the book with seven seals, which the Lamb took out of the hand of him that sat upon the Throne, chap.5.7.] there was silence in heaven, about the space of half an hour. [that is, there was a calm or a cessation from speaking and from the sound of other voices, that were heard before : by which calm or silence some understand a cessation from presenting the Church on Earth, which continued for a short time after the subduing of the Heathenish Tyrants by Constantine. Others take this calm or quietnes to be an earnest expectation of all the spirits in heaven upon that which should follow after the opening of this seventh seal. And it's also taken by some from the manner and practise, that was wont to be used in the Temple at the hour of prayer, when the Priests went into the Holy Place to offer incense, as the Angel will do here immediately, and all the Congregation that was quiet and still without, waited for the Priests coming forth, as appeareth, Luke 1.10.]

2 And I saw the seven Angels, which stood before God : and to them were given seven Trumpets. [By these seven Angels some understand the whole multitude of the holy Angels, that stand continually round about the Throne of God : Because the number of seven is a perfect number. But this may here also be understood of seven special Angels, which were chosen out of all the multitude, to receive this special charge from God. And the Angels are said to stand before God, here and Luke 1.19. and alwaies to behold the face of the Father in heaven, Mat. 18.10. because they have alwaies access unto the Throne of God, and are alwaies ready to receive and execute the commands of God. Hebr. 1.14.]

3 And there came another Angel, [Namely, of another nature, which here stept in between both before

the other seven did sound their trumpets : and by this angel is here necessarily to be understood Christ our Mediator, the Angel of the covenant and of Gods face, *Mal. 3.1.* and *1 Jn. 6.3.* ver. 9. who alone is the Priest of heaven, and (as followeth) offereth and presenteth our prayers with the incense of his merits upon the golden altar, that is, upon himself, unto God for a sweet smelling savour, as is testified, *Rom. 8. 34.* *Ephes. 5. 2.* *Heb. 4. ver. 14.* and *9. 14.* and *13. ver. 10. 15.* [*Joh. 2. 1.*] and stood at the altar, having a golden censer : and much incense was given unto him, [namely, of God his Father, forasmuch as he ordained him to be a Mediator] that he should lay it (with) the prayers of all saints, [Gr. should give it to the prayers, &c.] Some understand this of the prayers of all believers on earth, who continually cry and sigh unto God, that his Kingdom might come, and that he would deliver them from the evil one. Others understand this of the prayers of the Martyrs in particular, whereof is spoken before, ch. 6. 10. but may be indeed understood of all the prayers of Gods children in general] upon the golden altar which is before the throne.

4 And the smoke of the incense (with) the prayers of the saints, [Or laid by the prayers, &c.] went up before God [namely, to be heard of the Father : after which the following judgements of God, as a fruit of that hearing, should follow. See *Acts 10. ver. 4.*] out of the Angels hand.

5 And the Angel took the censer, [The Greek word signifieth properly incense, but it appeareth plainly by that which followeth, that it must here be taken for the censer, as also v. 3.] and filled it with the fire of the altar, [hereby is fitly understood Christs fervent desire whereby he desirereth that our prayers joynd with his merits, should be accepted of God, and heard of him, *Joh. 17. 24.*] and cast it upon the earth : [namely, the fire of the altar, whereby as he alwaies desirereth that which maketh for the good and salvation of believers, so doth he likewise desire that the justice of God his Father should be executed against the impenitent oppresours of his Church. See *Psal. 2. 12.* as this also will appear by the fruits of the sounding of the seven Angels] and there were voices, and thundrings, and lightnings and earthquake, [namely, to signifie that the intercession of this angel was heard, as it is alwaies heard. See *Joh. 11. ver. 41. 42.* and *12. 28. 29.*]

6 And the seven angels which had the seven trumpets, prepared themselves to sound. [As it is noted on the second verse of the foregoing sixth chapter, that some Expositours interpret the Visions of the six first seals of the political changes and troubles that have befallen the world, and especially the Roman Empire, in regard of the oppressions of the Church of Christ, unto the times of Constantine : so there be also some that understand these Trumpets of the following changes and troubles, which the Roman Empire by reason of divers barbarous nations from all parts of the world, at sundry times hath endured : whereby the same Empire in the West hath been quite subdued, and hath been divided into many Kingdoms and Principalities, which afterward by the spiritual dominion of the Bishop of Rome, were in some sort after another manner knitted and fastened to the other. Which opinion with the phrases that are here used, and with comparing of such like phrases seemeth to be also confirmed from the Old Testament : whereof see *Isa. 28. 2.* and *30. 30.* *Jerem. 15. 9.* *Ezek. 32. 7.* But seeing it was said before, that Christ is here every where brought in, not as a Ruler of worldly kingdoms, but as a Spiritual Governour of his Church, and that by the mediation and intercession of Christ here, and by his marking out in the former chapter : and in the next chapter in the fourth verse, true be-

lievers are kept free from these following judgements and troubles, as Christ also prayeth for Peter, *Luke 22. 32.* and assureth all believers, that they shall not be seduced by the false Prophets, *Math. 24. 25.* whereas they are not free from corporal troubles, therefore it's more meet that this be understood of the Spiritual estate of the Church, and of the temporal estate only so far forth as it concerneth the Spiritual.]

7 And the first Angel sounded, and there was hail and fire mingled with blood, and they were cast upon the earth: and the third (part) of the trees was burnt, and all the green grass was burnt. [Hereby is fitly understood the first arch-heresie, which after a little rest of the Church in Constantines time, corrupted the sound and wholesome doctrine, namely, the heresie of the *Arrians*, who denied the eternal God-head of Christ, whereunto was joynd the Heresie of the *Macedonians*, who with the Arrians divided the God-head of the Holy Ghost, and which corrupted a great part of the Church. As found doctrine is compared unto rain, *Isa. 55. ver. 10.* 11. so this destructive doctrine is fitly compared to hail and fire, which causeth the earth to wither. And here blood is also adjoynd, because it was followed with great persecution under the Emperour Constantius and others, throughout a great part of the world, whereby a third part of it, that is, of Teachers, and other eminent members of the Church were seduced, and the green grass was burnt, that is, the vulgar sort or common members, who indeed seemed to flourish in the church, but having no true root, withered, as Christ speaketh of such as fall away, *Math. 13. verse 20.* 21.]

8 And the second Angel sounded, and there was (something) as a great mountain burning with fire cast into the sea: and the third part of the sea became blood.

9 And the third (part) of the creatures in the sea, that had life died, and the third (part) of the ships perished. [By the great mountain burning with fire, &c. is understood the second arch-heresie, namely, that of the *Pelagians*, which rose up about the year four hundred, and assaulted the church of Christ for some considerable time : which is therefore compared to a mountain of fire, because it exalted the free will of man against the grace of Christ, and caused man so to be puffed up by his own seeming holiness and self-conceitedness of his perfection and natural strength in heavenly and spiritual matters, as the Scripture also elsewhere compareth such kind of pride unto mountains, *1 Jn. 2. ver. 14, 15.* *Zach. 4. 7.* this mountain is said to be cast into the sea, because this Heresie, besides other places, did afterwards posse many islands, as Rhodes, Sicilie, Britannie and others more as Histories testifie. Otherwise Nations are also sometimes in this Book called waters, as is shewed below, chap. 17. 15. and by the ships that are therein, are oftentimes understood particular churches which were corrupted by this doctrine : yet so as that Christ still preserveth two parts thereof (by the diligence of faithful Teachers) in the sound and Orthodox doctrine.]

10 And the third Angel sounded, and there fell a great star from heaven burning like a torch, and (it) fell upon a third (part) of the rivers, and upon the fountains of waters. [Hereby is fitly understood the third Arch-heresie, which began about the year four hundred twenty and five, and was broached by one Nestorius Bishop of Constantinople, an eloquent and eminent Bishop, who divided the two natures in Christ, and made of Christ two persons, natnely one that was man, and one that was God : for which respect he is called a great star burning like a torch. And though his doctrine seemed to gainsay the Arrians, yet he was

was bitter like wormwood, as followeth: whereunto also seducing doctrine is compared, *Heb. 12. 15.* and it spread it self through many Nations, as Fountains and Rivers are wont to do, untill it was condemned by all the churches in the Synod of Ephesus.]

11 And the name of the star is called wormwood: [That is, was indeed like wormwood, that is, bitter; for it maketh the doctrine bitter like wormwood, and unfit for good and wholesome nourishment, though in the first it appeareth otherwise] the third (part) of the waters became wormwood: and many men died of the waters, for they were made bitter.

12 And the fourth Angel sounded, and the third (part) of the sun was smitten, and the third part of the Moon, and the third part of the stars: that the third part of them should be darkned, and that the third (part) of the day should not shine, and of the night likewise. [Hereby is fitly understood the fourth Arch-heresie, namely of the Eutichians, which sprung up about the year four hundred and fifty, quite contrary to the Nestorian Heresie, which taught that the two natures in Christ were mingled and confounded, and the one turned into the other, whereby Christ the Sun of righteousness was robbed of a great part of his honour, the Moon, that is, the church of Christ, and the stars, that is their Teachers, in a great measure darkned, and the light of doctrine it self deprived of its true splendor and brightness, till in the Synod of Chalcedon the same doctrine was condemned as destructive and evil. After which Arch-heresie did follow many divisions in Christendom, and especially among the Bishops and Teachers, and many other troubles and contentions about precedence did arise, which at length rent the churches of the East and West, and brought them into many troubles, whence also in the next chapter greater troubles should arise, as the Angel here declareth.]

13 And I looked, and I heard an Angel flying in the midst of heaven, saying with a great voice, wo, wo, wo, to them that dwell on the earth, by reason of the remaining voices of the trumpet of the three Angels which shall (yet) sound.

C H A P. IX.

1 The fifth Angel sounded, and there fallerth a star from heaven, which hath the key of the bottomless pit.
2 Where issued smoak, as the smoak of a furnace.
3 And out of the smoak come locusts, which sting the men that have not the seal of God. **7** The form and arming of these locusts is described, **11** and the name of their king Abaddon. **13** After this the sixt Angel soundeth: whereupon the four Angels by the river Euphrates are loosed, and there appears a great multitude of horsemen which slay the third part of men, **20** After all which men do not yet repent of their idoly and other sins.

AND the fifth Angel sounded, and I saw a star fallen from heaven upon the earth, [Some understand by this star Mahomet with his followers, who about the year six hundred and twenty, did take together his ungodly doctrine out of Judaism, Gentilisme, and Christianisme, and brought the same to light out of the bottomles pit, (as followeth) and afterward by his Arabians and Saracens, as armed locusts, did propagate the same through a great part of the world partly by deceit, and partly by violence, as such armies are compared to locusts or grasshoppers, *Judg. 7. 12. Isa. 33. 4. Joel 1. 4. and 2. 4. &c.* from which places this description is for the most part taken. But since in this book by stars are every where meant the Overseers and Teachers of the church, as is shewed chap. 1. 20. therefore here far

more aptly the Bishop of Rome with his adherents is to be understood, who set up himself as an universal Bishop among the Christians about the very same time; who after the ruine of the Roman Empire, instead of minding only the spiritual care, hath rather given himself to earthly and temporal care, and hath set up a new dominion, and is therefore said to be fallen from heaven upon the earth] and to it was given the key of the abyse. [that is, power to open the pit, or the deepest part of the abyse, (that is, of hell, *Luke 8. 31.*) whence arose this thick smoak, whereof in the sequel: which power in Gods just judgement for mens unthankfulness was given to it, as is also said hereafter, ver. 4. 5. and as Paul speaketh, *2 Thes. 1. ver. 9. 10. 11.*]]

2 And it opened the pit of the deep: and there arose smoak out of the pit, as the smoak of a great furnace: [By smoak here is meant false and Idolatrous doctrine, which Paul, *1 Tim. 4. 1.* calleth doctrines of Devils, consisting in the forbidding of mariage, and of the use of meats, which God created to be used with thanksgiving, as also of idolatry, image-worship, their own merits and satisfactions, and other superstitions; as is expressed hereafter, ver. 20.] and the sun and the air [that is, Christ and his doctrine, as ab. chap. 8. 12. and elsewhere] were darkned by the smoak of the pit.

3 And (there) came out of the smoak locusts upon the earth, and unto them was given power as the scorpions of the earth have power. [That is, out of this idolatrous and superstitious doctrine these locusts had their original. For by the forbidding of mariage and of certain meats, by the inventing of purgatory, by the doctrine of their own merits and satisfactions, and the like, the multitude of Monks and others (called Religious Orders) were so exceedingly increased through all Christendom, as is well known.]

4 And to them it was said, that they should not hurt the grasse of the earth, neither any green thing, neither any tree: [That is, true believers, which grow and flourish in the Lords field, *Psal. 1. 3. and 92. 13.* This is said to shew that here is not spoken of grasshoppers properly so cōuled; but of hypocritical and hurtful men, as their following description also sheweth] but only the men which have not the seal of God in their foreheads. [See of this seal of God above chap. 7. 3, 4.]

5 And (power) was given unto them, not that they should kill them, but that they should be tormented (by them) [Namely, in their consciences through the uncertainty of their salvation, through uncertainty of the sufficiency of their merits, through fear of purgatory, and the like, whereas those that are marked with the Seal of Gods Spirit, are free from these, as Paul testifieth, *Rom. 5. ve. 1, 2. & 8. 1.*] five moneths: [that is, the time that the locusts are wont to be in the field in their vigour and strength, from the beginning of the spring till after harvest, or the time of the whole summer. Whereby is signified that these locusts shall not be straightway removed, or be hindered from vexing men, as the grasshoppers in the plague of Egypt were, *Exod. 10. 9.* but that they shall retain such property all the time that they are in their strength and vigour, and the whole time that God hath appointed] and their torment was as the torment of a scorpion when it hath stung a man. [Namely, whose stinging the longer it lasteth the worse it groweth, if it be not cured in the beginning.]

6 And in those daies shall men seek death [Namely, through anguish of heart] and shall not finde it: and they shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses, which are prepared unto war: and upon their heads were as it were crowns like gold, and their faces (were) as the faces of men. [This description sheweth, that here is only spoken of hurtful men that are always ready for

to persecute those that are true Christians, and to make spiritual war against them, like horses that stand ready prepared for battel, with their shaven crowns like crowns on their heads, do witness and declare before all their dominion, which they have under their Superior with his triple crown. Which with a fair countenance like men, possest the hearts of many: and by their long hair like woman's hair, do indeed feign mildness or meekness, but they have teeth like lions teeth, to hurt Christians by their Inquisitions and other sharp and cruel proceedings: which oppose their privileges and immunities, granted them by their King, (of whom ver. 11.) like iron breast-plates: and by the noise of their wings do exalt themselves above others, and make all the world afraid: lastly, which with their taile, that is, their superstitious doctrines, do exceedingly vex and torment those men, that have not the seal of God, as was shewed ed verse 5.]

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

9 And they had breast-plates like iron breast-plates: and the noise of their wings was as the noise of charers, when many horses run to the battel.

10 And they had tailes like unto scorpions, and there were stings in their tailes: and their power was to hurt men five monchs.

11 And they had over them for a king, the Angel of the bottomlesse pit: his name was in Hebrew Abaddon, and in the Greek (language) he had the name Apollyon. [Abaddon in the Hebrew, and Apollyon in Greek, signifieth perdition, and destroyer, and agreeeth with the name which the Apostle Paul giveth unto Antichrist, 2 Thes. 2. verse 3, 4, 9. when he calleth him the man of sin, and the son of perdition, the adversary, and he that exalteth himself above all that is called God; whose cunning is after the working of Satan, whereof see the exposition there.]

12 One wo is past, [Namely, in respect of the vision, which was shewed to the Apostle: for the thing it self came to passe a long while after, and shall not be utterly abolished untill the appearance of the coming of Jesus Christ: as Paul testifieth, 2 Thes. 2. 8.] behold, there were yet two woes after this.

13 And the sixt Angel sounded, and I heard a voice out of the four horns of the altar, which was before God. [This hath respect to the Altar of incense, which had four horns, and stood in the holy place before the holy of Holies, on which altar the Priests did daily offer incense; but on these four horns the High Priest offered only once a year, Exod. 30. 10. By which horns Christ's power is understood, who here in this chapter pronounceth sentence for the punishment of those that as yet persecuted his Church. See above chap. 6. 9.]

14 Saying to the sixt angel, which had the trumpet, loose the four angels which are bound by the great river Euphrates. [By these four Angels is for the most part by all Expositors understood that sort of the Mahometans, which chiefly consisteth in four Nations, which subdued all others under them: namely, the Arabians, Saracines, Tartars, and Turks, whereof the Arabians and Saracines from the year six hundred and twenty used much violence against the Christians, and especially against the Roman Empire in the East and West, but were afterwards by the Christians driven again beyond the Euphrates, till about the year thirteen hundred when Antichrist was at the highest, and the Orthodox Christians were most opprested, the Tartars and Turks had broken thorowout of both Armenia's, lying against the Euphrates, and over-run and subdued all Asia and Africa, and abolished the Grecian or Eastern Empire, whereof Constantinople was the Metropolis. In which wars much blood was shed: and it seemeth that by these wars those Kings, that had given

their power unto the beast, were so full of employment, that the Orthodox Teachers in divers countries in the mean while erected new Churches, so that they could not be rooted out by all the persecutions of Antichrist, as came to passe in France, England, Bohemia, Switzerland and other parts of the world, by Waldus, Wiclef, John Hus, Jerome of Prague, and others besides, whereof more at large will be prophesied in the chapters following: (who are bound &c.) namely, by Gods providence, till the measure of the sins of Christendom was filled up, as shall be testified ver. 20. and that in Gods just judgment the reins shall be given to these Nations, to execute their ambition and greedy desire after prey, as Isa. 10. 5. Jer. 25. 9.]

15 And the four Angels were loosed, which were prepared against the hour, and day, and moneth, and year, to slay the third (part) of men. [For by these armes many hundred thousand Christians were slain, and many other brought to apostasie and thereby to spiritual death, as the histories of those times and experience testify.]

16 And the number of the armes of the horf-men [This is exprest, because their armes did most consist in horse, which were exceeding great, and did far surpass the armes of the Christians, whereby they also got their greatest victories, as is expressed in the following verl.] was twice ten thousands of ten thousands: [that is, an exceeding great multitude: as by this phrase is also elsewhere understood. See Psalm 68. 18. Dan. 7. 10. and that these Turks and Tartars with some hundred thousands are wont to march into the field, is sufficiently known by the histories] and I heard the number of them. [To wit, named in this vision.]

17 And thus I saw the horses in this vision, and them that sat on them, having fiery, and skin-colour, and brimstone-colour breast-plates: [Forasmuch as these nations use to wear very few iron weapons, therefore some do understand hereby, their divers liveries, which they used to wear of such like colours. Others understand thereby their cruel hearts, which they bear towards Christians, and their horrid blasphemies, which they are wont to belch out against them] and the heads of the horses were as the heads of Lions, [that is, which are strong, swift, and cruel, and are wont to rage, not only by smiting, but also by biting and renting in pieces] and out of their mouths went forth fire, and smoke, and brimstone. [Some apply this to the great guns which they carried, in the discharge whereof there seemeth to issue fire, smoke, and brimstone out of their mouthes. Others understand hereby all manner of cructie, which they should commit by their weapons.]

18 By these three was the third (part) of men killed, (namely,) by the fire, and by the smoke, and by the brimstone, which came forth out of their mouths.

19 For their power is in their mouth, and in their tailes: [Some apply this thereunto, that they knew how to shoot and hurt, not only forward in pursuing, but also backward in fleeing, in former times with their bowes, and now with their guns] for their tailes are like unto serpents, [whose poison lieth in their heads, and in their tailes, which also use to hurt most with these two, as there are also such serpents found, that have heads in their tailes, and are called Amphibiana] and have heads, and with them (they) do hurt.

20 And the rest of the men, which were not killed by these plagues, [Namely, which God had sent among them for their Idolatry, and other sins committed by them, which the following words do plainly shew: whence it appeareth, that this idolatry, which the Christians had set up in Grecia and in all the East-country, and had confirmed by their second Synod of Nice, and other Synods more, was the cause why God in his just judgment, sent these plagues and punishments upon them:]

them : by whose example notwithstanding the Western churches took no warning, but still continued in the same idolatry, as the words following do shew] *repented not of the works of their hands,* [that is, image-worship: For not Devils, but images are the works of mens hands] *that they should not worship Devils,* [here no mention is made of the idolatry of the heathen : For the Mahometans properly did not make war against the heathen, which long before were most destroyed by the Christian Emperours in the East and West, neither of the wars of the Mahometans among themselves, for they neither have nor worship images ; but they make war against the Christians. Also those that were not killed by them, but were left alive, were not heathen, but Christians by profession. So that here by the worshipping of Devils, respect is not had to that which this remnant did do in outward profession, but to that which they did in deed and in truth : Because those that depart from the true worship of God, and set up a false worship forbidden by God, do not serve God by it, but the Devil, what boasting soever they make : as appeareth, 2 Chron. xi. 15. Amos 5. v. 25, 26. 1 Cor. 10. v. 20. and as the Apostle 1 Tim. 4. 1. calleth them doctrines of Devils, which they indeed esteem to be divine doctrines, but because they oppose Gods institution, are to be held to be no better than doctrines and services of the Devil] *and golden, and silver, and copper, and stone, and wooden idols,* [or, images] *which neither can see, nor hear, nor walk.* [this is taken out of the 115 Psalm, which the Apostle applyeth to the Antichristian images, which have no more power, then the images of Gentiles or Jews have in this case.]

21 *And (they) repented not (also) of their murders,* [Hereof, besides others, the Martyrs, of whom they have slain so many thousands in many ages by fire, the sword, and the halter, and otherwise, are sufficient witnesses] *nor of their poisonings,* [or, sorceries, as this word signifieth both, and as both are too too rite in the kingdome of Antichrist] *nor of their fornication,* [whereof the publick stews, which in great multitudes are tolerated by them, and whereof they gather tribute, and the concubinate of Priests, among the rest, are a sufficient proof] *nor of their thefts.* [among which may justly be counted the withholding of inheritances from the right heirs, and bringing the same to their own Cloisters, and the diverting of goods dedicated to the worship of God, toward the maintaining of idle belies, and toward worldly pride among many.]

C H A P. X.

1 After the Relation of the plagues, which under the sixth trumpet should come upon Christendome from the East and West, there is related in this chapter that which should yet follow for the Churches comfort under the same Trumpet. And first an Angel is seen descending from heaven in great glory, with a little book open in his hand, 3 which cryeth with a loud voice, whereupon seven thunder-claps follow, 5 and he swearith by him that liveth for ever, that time should be no more after that the seventh Trumpet should have sounded. 8 After that he delivereth the book that was open to the Apostle, to eat it up. 10 Which was sweet in the mouth, but bitter in the belly. 11 After that he telleth the Apostle, that he must prophesie again.

A Nd I saw another mighty Angel coming down from heaven, [Some conceive that this was the Angel Gabriel, because his name signifieth the might of God : but most other expositors understand by this Angel the Lord Christ himself, who appeareth here in a vision as descending from heaven, for the comfort of his church,

not in his own humane nature, whom the heaven must contain until the restitution of all things, Acts 3. 21. but in respect of his workings, which are fitly expressed in this vision, as is partly shewed chap. i. 13, 15. and as he speaketh of his continual presence in his church, Mat. 18. 20. and 28. 20. For before he appeared unto the Apostle in the shape of a Lamb, and of a Priest of heaven, because he is considered in the former divisions as an Advocate & Intercessour with the Father: But henceforth he is sometimes manifested in his glory as an Angel, or Ambassador of his Father : Sometimes as a King of Kings, and a Conquerour of all : Sometimes as the Bridegroom of his church, because in the sequel he is brought in as an executioner of Gods decrees upon his church, or upon the entries thereof] *which was clothed with a cloud:* [namely, as a token of his Majesty, as he went before the host of the Israelites in the cloudy pillar, Exod. 13. 21, &c. and appeared in the Temple, 2 Chr. 5. 13. and 7. 1. and will also come at the last day with clouds as the Judge of all, as is testified before in this book, chap. i. 7.] *and a rain-bow was upon (his) head:* [of this and the following properties, see above cha. i. 15, 16. and 4. 3.] *and his face was as the Sun, and his feet were as pillars of fire.*

2 And he had in his hand a little book which was opened : [Some understand hereby the same book of Gods providence, which was before sealed with seals, which is now open in the hand of Christ, because none in heaven and earth was able to open it, but the Lamb which was slain, as is testified cha. 5. 3. which is therefore called here a little book, because a great part thereof was revealed before, and because there remained now yet but a part to be revealed. Others take it to be meant of the book of the Gospel, which in thole times when Antichrist was at the highest, was as a closed book unto the church, but from this very time that the Turks did break in against Christendom, as was noted in the former chapter, it was again more and more revealed, and more nakedly propounded unto the church by some special men of God] *and he set his right foot upon the sea, and his (left) on the earth.* [namely, to signify that from henceforth he took publick possession of the earth and the sea, of the continent and Isles, to propagate again his truth and doctrine in both.]

3 And he [Namely, whom none was able to hinder from being heard] cryed with a great voice, as a Lion roareth : *And when he had cryed, the seven thunder-claps uttered their voices.* [namely, certain mysteries or prophecies of things to come. For these thunder-claps gave not only a sound, but were also joined with a speaking voice, as appeareth by the following vers. See the like, ch. i. 10, 11.]

4 And when the seven thunder-claps had uttered their voices, I should have written them : And I heard a voice from heaven, which said unto me, seal up that which the seven thunder-claps uttered, [The like prohibition may be read, Dan. 8. 26. and 12. 4. whereby the weight and concernment of the things which the thunder-claps had uttered, is set forth, which ought rather to be known by the event thereof, then by the predictions in the church] and write it not. [some books have, and thou shalt write it afterward : And therefore some are of opinion that that which is sealed up here, was first set down in writing in the fourteenth chapter : And the rather, because chap. i. 1. it is said, that this Revelation was given to Jesus Christ, to make the same known to his Ministers, not to conceal it. See also hereafter ch. 22. 10.]

5 And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, [Namely, according to the common course used by the Ancients in swearing. See Genef. 14. 22. Dan. 12. 7. yea God himself speaketh thus of himself, Exod. 6. 7.]

6 And he sware by him that liveth for evermore, which created the heaven and that which therein is, and the earth and that which therein is, and the sea and that which therein is, that there shall be time no more. [Namely, after the sounding of the seventh Angel, as the next verse sheweth : which some understand of the time which by the course of heaven is measured out in daies, moneths, and years : which time will end with the end of the world. Others understand it of the time of repentance, which after this time shall no more be given unto men : which is therefore confirmed here by the Angel with such an oath, that men might at present earnestly heed it. Some understand it likewise not unsittly of the time of persecution and oppression of the church of God by Antichrist and the world : and that the Angel therefore so confirmeth it with an oath, namely, to assure the church thereof, and to comfort her thereby, as Christ also doth, Luke 21.28.]

7 But in the daies of the voice of the seventh Angel, when he shall sound, [This, according to the opinion of many, shall be the voice of the Arch-angel at the last day, after which shall follow the resurrection of the dead and the last judgement, with the full deliverance and glorification of the church of Christ, 1 Cor. 15.52. 1 Thes. 4.16.] the mystery of God shall be fulfilled, as he hath declared to his servants the Prophets. [many understand this (as was shewed before) of all that should befall the church of Christ in this world, and of all that was foretold by the Prophets, which shall end with this Trumpet. Others are of opinion, that being it is foretold by the Prophets, that the house of Jacob shall be converted to the Lord, that the whole church of Christ consisting of Jews and Gentiles shall yet triumph over all her enemies, even in this world, and understand these words so, that the same shall yet be in the beginning of this trumpet, and that Christ shall not appear till after that to pronounce judgement upon all flesh. But this opinion agreeeth not with that which is said continually in Scripture concerning the state of the church of Christ in this world, because there is no where any settled rest promised unto the church of Christ in this world, but a continual warfare against her enemies, yea even then when the Jews shall be converted unto Christ, which conversion some do place under the sixt Trumpet. But hereof shall be spoken more at large, ch.20.]

8 And the voice which I had heard from Heaven, spake with me again, and said, go thy way, take the little book, [Namely, whereof was spoken before ver.2. of this chapter : whereof see also there the exposition] which is opened (and is) in the hand of the Angel which standeth upon the sea and upon the earth.

9 And I went my way unto the Angel, saying unto him, give me that little book. And he said unto me, take it, and eat it up : [These words are taken out of Ezek. 3. v.1. where the like command is given the Prophet. And thereby is meant that he was diligently to peruse, ponder, understand, and ruminante upon that book] and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the Angels hand, and I ate it up : And it was in my mouth sweet as honey, and when I had eaten it, my belly was bitter. [Hereby is signified, that the knowledge of the mysteries of God is indeed pleasant and delightful, but that afterward the operations that follow thereupon, are often-times grievous and bitter unto the children of God ; as for example the denying of our selves, and the afflictions and persecutions that thence do befall them. Likewise the punishments themselves which are threatened to the persecutors, are also bitter and grievous to hear of unto the children of God, as Ezek. chap. 3.15. is troubled in his minde, when he complaineth of the

Jews obstinacy against his sermons, and Paul of the obstinacy of the Jews of his time, Rom. 9.2.]

11 And he said unto me, thou must prophesy again before many people, and nations, and languages, and Kings. [Some understand this of John, who should be again released from his banishment, that he might everywhere preach the Gospel freely and without controul. But sith here is spoken of prophesying under the sixt Trumpet, others take it more fitly for a prediction, which under the person of John is made unto all sorts of Teachers, which in the time of the sixt Trumpet should again appear and come to light, and should again by little and little bring the Gospel to light out of the persecution and thick darknes of Antichristianism, as shall be shewed in the next chapter, whereunto this chapter is a kinde of introduction.]

C H A P. XI.

1 A reed is given to the Angel to measure the Temple, 2 but not the Court. 3 Christ giveth unto his two witnesses power to prophesie, and to inflict plagues upon their Enemies. 7 The beast cometh out of the bottomless pit, and killeth the witnesses. 9 Whereat the nations rejoice. 11 But after three daies and an half they revive, 12 and are taken up into heaven. 13 After which followeth an Earthquake and hurt upon the great City. 15 The seventh Angel soundeth, and the kingdome becomes Gods and Christs ; 16 whereupon the four and twenty Elders praise God. 18 And the wrath of God cometh upon the nations, but the prepared reward is given to the Saints, 19 and the Temple of God in heaven is opened.

And (there) was given me a reed like unto a (measuring-)reed : And the Angel stood, and said, arise, and measure the Temple of God, [That is, limit the true church, wherein God is worshipped aright, and separate it from others, that are the greatest multitude, and which though they bear the title of it, yet are not so in deed and in truth. In this vision (represented in this chapter) is, by the reparation of the Temple, set forth the restauration of the decayed worship of God in the church of Christ, though in streighter limits, after that the same was subverted by the tyranny of Antichrist, (in part foretold already in the foregoing ninth chapter) and this vision is taken out of Ezek. 40. 3 &c. where by the like measuring, and that in greater breadth than the Temple was formerly, is signified the restauration of the church, which before was fallen to decay, and which by Christ should be restored again in a larger compass throughout the world] and the altar, and them that worship therein. [this altar was twofold in the temple, namely, the altar of incense, which stood in the holy place, and whereupon the incense with the prayers of the Saints was offered up : and the altar of burnt offering, which stood before the Temple in the Priests court, where the offerings of atonement and thankfulness were performed with the worshippers are also measured here to be set up again, because these two fundamental points of Christian faith were under the Kingdome of Antichrist, most darkened and subverted ; to wit, first the caule of the reconciliation of our sins before God, which the scripture placeth only in Christ and his sacrifice, whereas the same under the Kingdome of Antichrist is sought in private merits, pardons, purgatory, going on pilgrimage to Saints, and such like superstitions. Secondly, the true invocation of the one only God by the only Mediator Christ, whereas the same invocation in Antichrists kingdome is divided among many patrones, and patronesses, as is well known. These are then here alone the

the true worshippers before God; which keep alone close to God and Christ in their sanctuary. And these are likewise alone the true Priests of the New Testament, though they are fewer in number, and somewhat more removed from the sight of the world, and not those that in open courts exercise their superstitious services or worships in greater Assemblies.]

2 *And the court which is without the Temple, [Some copies have it, which is within the Temple, namely, in respect of the outermost wall of the Temple] leave out, [Gr. cast out without] and measure it not, for it is given unto the Gentiles : [so are all those called, that used heathenish practices, by committing idolatry in their worships performed unto God : although the Greek signifieth also Nations in general] and the holy city shall they tread under foot [that is, the visible Church, which was typified by Jerusalem, which is now taken and trodden under foot by Idolaters, because they should come with the title of that Temple, and of the holy Church, and persecute the true Church. So that by the outer court are meant those which have most devotion and respect under the reign of Antichrist, or their Clergy as they speak : and by the holy city is meant the whole multitude that belong thereunto, and also boast of this title, no otherwise then those of Jerusalem used formerly to doe, even when they persecuted Christ and his true members] two and fourty moneths. [hereby is meant the whole time of Antichrists dominion. But the account of the beginning and end of this time is diversly taken, as shall be noted on the next verse. But the safest is, that we doe expect the accomplishment thereof with patience.]*

3 *And I will give (power) unto my two witnesses, and they shall prophesie a thousand two hundred and three-score dayes, clothed with sackes. [Some are of opinion that by these two witnesses are meant Enoch and Elias, which for the space of two and fourty moneths, or of a thousand two hundred and threescore dayes, that is, about three years and an half before the end of the world, should prophesie against Antichrist, and after that be killed by him, and to whom, according to the letter, should happen all that is here related in the text and in the verses following. And this opinion is urged by many in these daies, to darken Antichrist and his kingdom, which now for a long time hath been known in the world. But besides that it is absurd, that the Holy Ghost in this Revelation should passe by those things that consequently should come to passe hereafter, wherein the Church of Christ suffered so many changes, and straightway come to the four last years of the world, it is also impossible that Antichrists kingdom within the compass of three years and an half, should be so set up, and perform all things throughout the whole world, that in the word of God are foretold of him and his kingdom. It is also repugnant to the word of God, that the saints should descend from heaven with their heavenly bodies, to be killed here, or that they should come and preach again in this world, as Abraham testifieth, Luke 16. 29. or also that they should in the space of three years and an half prophesie among all nations, or that their bodies within the space of three dayes, properly so called, and an half, should be thus seen by the Nations, Kindred and Languages, and that they that dwell upon the earth should rejoice therat, and send presents to one another, as here is said in the Text. Therefore both the thing it self and the time must necessarily be here prophetically and figuratively understood, namely of such dayes as signify whole years, as Ezek. 4. 5. and Dan. 9. 24. which years by some are begun from the year six hundred and six, when the Bishop of Rome did assume the title of Bishop of the universal christian church, (which belongeth only to Christ) and Idolatry did most begin to break in among Christians. of Moses and Aaron, which punished the Egyptians that*

Though others begin these years somewhat earlier, namely from the destruction of old Rome, and from his dominion under the Gothes, about the year four hundred and twelve. But this opinion being left entire, as was said on the second verse, the raising of these two witnesses is fitly understood of some eminent Teachers whom God within that space of time out of the kingdom of Antichrist, did here and there at divers times raise up in his Church, to discover and oppose this dominion and idolatry : who are therefore as it were said to be clothed with sackes, because in mean garments, and in a sad and mournful countenance, they opposed the pride and arrogancy of Antichrists kingdom. And therefore are called two, because there should be but few, but yet enough to testify the truth unto men, sith all truth consisteth in two or three witnesses, Deut. 19. 15. and because God commonly was wont to use two such excellent witnesses for the restauration of the decayed doctrine, as here in the words following, first respect is had to Joshua and Scrubabel, who set up the worship of God after the captivity of Babel, in the 4. verse, and to Moses and Aaron, which did the same in the wilderness, and to Elias and Eliseus, which did the same under Achab and other worshippers of Baal, whereunto respect is had here in ver. 5. and six, who may also therefore be called two, because they only produced the doctrine of the Old and New Testament for confutation of Popery, as witnesses of this truth, and thereby effectually convinced others. Such were Waldus, and Peter Brus in France, Wicklif and Pourness in England, John Hus and Jerome of Prague in Bohemia and Germany, who also were put to death for it in the Council of Constance, and with joy of all that company, gathered out of divers Nations and tongues, burnt i. till it pleased God afterwards to raise up Luther and Melancthon in Germany, Zwinglius and Oecolampadius in Switzerland, Farelus and Calvin in France, with more others in their steads, who with more efficacy have performed the testimony, and have caused a great part of that great Babel to fall, of whose total ruine and destruction shall be prophesied hereafter.]

4 *These are the two Olive-tree, and the two candlesticks, which stand before the God of the earth. [This example is taken out of Zacharias Vision, chap. 4. 2, 3, 4. where Joshua the High Priest and Scrubabel the Prince are thus typified, because they were instruments whereby the oyl of the gifts of the Holy Ghost, and the light of his word were effectual for the restauration of the ruined Temple and worship of God in Israel after the captivity of Babel.]*

5 *And if any man will hurt them, a fire shall proceed out of their mouth, and shall devour their enemies : [This hath respect to the example of Moses in the rebellion of Corah with his complices, Num. 16. 35. and to the example of Elias against the soldiers that came to apprehend him, 2 Kin. 1. 10. whereby all manner of plagues are understood, which God sent upon the enemies of his Prophets. It may also be understood of the fire of Gods threatenings against obstinate sinners, as appeareth, Jer. 5. 14.] and if any man will hurt them, thus must he be killed.*

6 *These have power to shut heaven, that no rain might rain in the dayes of their prophesying : [This likewise hath respect to the example of Elias, 1 Kin. chap. 17. whereby either the outward plagues of droughts and famines may be understood ; or also the with-holding of the workings of Gods Spirit, for the ingratitudes of men, as Paul testifieth, 2 Thes. 2. 11. that God shall send them a power of error that they should believe a lye, because they received not the love of the truth, that they might be saved] and they have power over the waters to turn them into blood, [this hath also respect to the example of Moses and Aaron, which punished the Egyptians that oppose i.*

opposed them and their expectations with this and other plagues , as God also sent divers mischiefs for such causes upon the obstinate christians] and to smite the earth with all manner of plagues, as often as they will.

7 And when they shall have finished their testimony, [Namely, every one his in his appointed time , while this dominion of Antichrist lasted] the beast that cometh up out of the bottomlesse pit, [that is, Antichrist with his spiritual dominion, who, chap.9.11. is called Abaddon, or destroyer : of whom a further description will follow in chap.13.] shall make war against them , and it shall overcome them, and shall kill them.

8 And their dead bodies (shall lie) in the street [Or in the wilde open place. This is also the property of this Romish Hierarchy, or spiritual dominion, that such as they account Hereticks, they hang them upon gallowses, and break them upon wheeles , and throughout their whole dominion deny them burial , especially in their consecrated places, and offer all manner of infamy and reproach unto their names after their decease] of the great city, which spiritually is called Sodom and Egypt , where also our Lord were crucified. [hereby is meant the city of Rome with her dominion, as the Angel himself sufficiently declareth, below chap.17,ver. 9,18. which is called spiritual Sodom, because of the uncleanness that reigneth there : and Egypt by reason of the oppression of Gods people , and where also our Lord is said to have been spiritually crucified, because as Christ himself was crucified by the Romane Deputy, so is he also crucified yet daily in his members by the Roman tyranny.]

9 And (the men) of the people , and kinredes, and languages, and nations shall see their dead bodies three dayes and an half , and shall not suffer their dead bodics to be laid in graves.

10 And they that dwell upon the earth [That is, earthly men that apply themselves to earth] they shall rejoice over them, and shall make merry , and shall send gifts one to another: [namely in token of joy, as Esth.9.ver.19,22.] because these two Prophets had tormented them that dwell upon the earth. [that is, had touched and vexed their consciences with their Sermons, writings and exhortations, that they could not go on so quietly in their superstitions and sins, from which they seemed to be freed by death.]

11 And after these three dayes and an half, a Spirit of life from God entred into them , and they stood upon their feet : [That is, after a short time, that these witnesses were killed by the violence and publique judgement of Antichrist, and his compliers seemed to have lost their respect among men , God again raised up others in their stead, which were moved by the same Spirit , as John the Baptist is said to have come in the spirit and power of Elias, Luke 1. ver. 17.] and great fear fell upon them which saw them.

12 And they heard a great voice from heaven , which said unto them, come up hither. And they ascended up to heaven in the cloud, and their enemies beheld them. [Some understand this of the salvation of the Prophets , or witnesses of Christ, who as Christ their head ascended into heaven in a cloud, & as Lazarus his soul was carried by the Angels into Abrahams bosome , so they likewise from much infamy and affliction by death, went up to heaven, to be there comforted and glorified, till at the last day in the view of their persecutors, they shall be taken up both in body and soul in the clouds to heaven, to meet Christ, 1 Thes.4.17. Others understand it of the greater power and glorification of those witnesses, by those that should succeed in their places, as such kinde of Phrase is taken, Isa.14. ver. 13,19. and eliwhere also, which hath also been done and performed , and is still performed by others that followed them, and who have likewise been strengthened by the civil power in Germany , France , England , Scotland , Switzerland the

low Countries, and other parts of the world, notwithstanding all the power of Antichrist.]

13 And in that same hour was (there) a great earthquake, [That is, great troubles and commotion of men in the world, as well of Antichrist and those that opposed the witnesses , as of others that received and maintained their testimonies : as experience testified in former ages , and yet testifieth in this age] and the tenth (part) of the city fell, [that is, a great part of the Romish and Antichristian Hierarchy fell off from Antichrist] and in the earth-quake there were slain seven thousand names of men. [Some understand this to be meant of men of name and respect , such as are Kings, Princes, Prelates, Teachers, and the like, which perished in sundry wars which they waged by Antichrist] and the residue were sore afraid , and gave glory to the God of heaven. [that is, a great part of the Nations that were under his dominion, fell off from him , and were daily more converted to the purity of the Gospel, by their example, till the final ruine of this great city with seven mountains and her false Prophet shall follow, whereof shall be prophesied in the following chapters.]

14 The second wo is past, behold the third wo cometh quickly.

15 And the seventh angel sounded, [That which followed upon this trumpet, is most fitly understood of setting up of the kingdom of God and of his Christ in heaven , after the end of the world, which doth well agree with the last words of the 15. ver. and with the 18, and 19. veres, and with the order that is kept in these Visions , that every particular Vision meeteth with the end of the world in its prediction, as was also testified before chap.10.7.] and there were great voices in heaven, [namely of joy, which was among the Holy Spirits in heaven, as followeth] saying, the kingdoms of the world are become our Lords, and his Christs, [that is, are now only under his government, after that they were all subdued and brought under foot that opposed them. See 1 Cor.15.24.] and he shall reign as king for evermore.

16 And the four and twenty Elders which sit before God on their thrones, fell (down) on their faces , and worshipped God :

17 Saying, we thank thee, Lord God Almighty, which is, and which was, and which shall come, for that thou hast received thy great power , and hast reigned as king.

18 And the nations were angry , and thy wrath is come [The nations were angry, namely heretofore against Christ and his kingdom : but now the time is come, that thou shalt execute thy punishment , in thy just wrath against such] and the time of the dead to be judged , and to give reward unto thy servants the Prophets [among whom also the Apostles and Evangelists of the New Testament are also comprehended] and to the saints , [among whom also all true Teachers and Martyrs are comprehended] and to them that fear thy Name, [hereby are meant all other believers] to the small, and to the great , and to destroy them which destroyed the earth. [namely , by force of persecution, by false doctrines and evil examples. See chap. 19.2.]

19 And the Temple of God was opened in heaven, and the Ark of his covenant was seen in his Temple, and there were lightnings , and voices and thunderclaps, and earth-quake, and great hail. [By the opening of the Temple in heaven, is most conveniently understood the glorification of the Church it self in heaven : and by the ark of his covenant, the glorious beholding of Christ our Mediator in it , whereof the Ark was a type : and by the thunder and lightnings, &c. the tokens of his wrath against unbelievers.]

C H A P. XII.

x Unto the Apostle is shewed the Vision of a woman that is in travail. 3 And of red dragon that stood before her to devour her childe. 5 But the childe is taken up before the throne of God, and the woman fleeth into the wilderness, where a place is prepared for her for 1260. dayer. 7 War ariseth in heaven between Michael and the dragon. 9 But th. dragon is overcome and cast upon the earth, 10 whereupon there followeth a song of praise in heaven. 13 The Dragon persecuteth the woman, who receiveth eagles wings to fly into the wilderness. 15 After whom the dragon casteth forth floods of waters, which the earth drinketh in. 17 And the dragon maketh war against the remnant of her seed. 18 And John standeth on the sea shore.

AND there was seen a great token in heaven, [That is, a Vision, which signified great things, which is therefore said to have been seen in heaven, because it was shewn in heaven that was opened, though the things themselves were for the most part done upon the earth] (namely) a woman clothed with the Sun, and the Moon was under her feet, [here beginneth the fourth vision, and many are of opinion that here likewise beginneth the second part of this Revelation, wherein the estate of Christ's church from the Apostles times unto the end of the world, and the rising and reign of Anti-christ, with his final ruine, is somewhat more fully and more largely described, because it was briefly done in the former vision. By this woman some understand the Virgin Mary, that bare Christ, and fled with Christ into Egypt: which Christ Satan persecuted unto death, (as seemeth to be implied in the words following) who was afterward taken up into heaven, and sitteth there at the right hand of God his Father, and ruleth the Nations with an iron rod. But forasmuch as this was already come, before this revelation was made unto John, and here properly is prophesied of things that were yet to come, as is testified, chap. 1.1. and 4.1. and is related hereafter, chap. 22.6. and many things here cannot well be applied to the Virgin Mary, therefore the greater part of Interpreters understand by this woman the Church of Christ, to whom, according to the example Christ her head and bridegrom, these things have befallen, that are here understood under this similitude, as will appear in the sequel. By the Sun here is signified true faith in Christ the Sun of righteousness: where-with the Church of Christ is clothed, adorned, and enlightened. See Gal. 3. 27. Eph 3. 17. and 5. 14. By the Moon some understand the Ceremonies of the old Testament, which were very often ordered and framed according to the changes of the Moon, and which with the coming of Christ were grown weak and were abolished, Colos. 2. ver. 14. But hereby are fitly understood all mutable and worldly things which often change like the Moon, and which the true Church of Christ hath under her feet, and counteth them vyle and base, in respect of the eternal, immutable, and heavenly things, 1 Cor. 7. ver. 30 31. and 2 Cor. 4.18.] and upon her head (was) a crown of twelve stars. [that is, the doctrine of the twelve Apostles, whereof she alone glorieth, and which she holdeth to be her crown and ornament, as hereafter chap. 21. the foundations of this heavenly Jerusalem are compared to twelve precious stones, upon which were graven the names of the twelve Apostles.]

2 And she was with child, and cryed travelling in birth, [Namely, to bear Christ by the Gospel, and to give him a form in the hearts of Gods elect, throughout the whole world, as the Apostle speaketh, Gal. 4. 19.

which though it be alwaies true of the universal Church, yet this was effectually fulfilled in the times of the old, and for some hundred yeais after the times of the Apostles, wherein the Apostolical and Primitive Church, notwithstanding the opposition of Satan and all his instruments, hath propagated the doctrine of Christ throughout the world, and hath brought many particular Churches as her own children, as the Apostle speaketh thereof, Gal. 4. ver. 26, 27, out of Isa. 54. 1.] and being in pain to be delivered. [this is here added, because of the great care, sorrow, and anguish, which the church of Christ, the faithful Ministers in it oftentimes have, to beget children unto God, and to gather them out of the world. Whereof see an example in Paul, 1 Cor. 4. 11, &c.]

3 And there was seen another token in heaven: and behold, there was a great red dragon, having seven heads, and ten horns, and seven royal bays [Gr. diademata, of which, see chap. 13. 1.] upon his heads. [that this dragon is the Devil, or Satan, is shewed hereafter, ver. 9. And he is said to be great and red by reason of his blood-thirstiness, and cruelty: to whom here seven heads are ascribed, by reason of his great subtily, and ten horns, and ten crowns, by reason of his great power and dominion in the world, as the Scripture speaketh of him, Job. 8. 44. 2 Cor. 11. ver. 13, 14. Eph. 6. 12. Though some also understand by these seven heads, seven mountains, and seven kings of the great City, where Satan had then chiefly his dominion: and by the ten horns, and the ten crowns, the ten chiefest kingdoms that were under their dominion, whereof shall be spoken hereafter chap. 17. 9, 10.]

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: [As it was chap. 20. the seven stars are seven Angels of the Churches, so may here also be fitly understood the third part of the Teachers or Leaders of the Church, which by the tail, that is, by the power and poysonous nature of this Dragon in the times of persecutions and heresies, whereof was prophesied before, chap. 6. 3. should fall away from the true doctrine, and the true spiritual care of the Church, to worldly care, as was shewed before, chap. 9. 1. and as Ecclesiastical histories testifie, that in such times this hath sometimes come to passe] and the dragon stood before the woman which should bear, that he might devour her childe when she should have brought it forth.

5 And she brought forth a man childe, [Gr. she brought forth a son, a man, or male] which should preserve [Greek feed] all the heathen [or nations] with an iron rod, and her child was taken up unto God and his throne. [Some understand by this male, as also by the following battel of Michael against the Dragon, Constantine the first Christian Emperour, which appeared in the christian Church after three hundred years persecution, and after many wars and victories over the worshippers of Idols, and of the dragon, did at last subdue the Roman Empire, and brought it under the power and dominion of the Christians, and advanced the Christian Church above all others, and lifted it up unto heaven. Which exposition is very ancient, sith Constantine himself did therefore bear this vision in his aims, after that he had conquered Maximinus Maxentius, Licinius, and other enemies and persecutors of the Christians with their armies, and had removed Idolatry out of the Roman Empire. But since many things are here said of this male-childe, and hereafter of Michael and the dragon, which can very hardly be applyed unto Constantine and his adherents, therefore it's very meet, that this likewise should be taken of Christ himself, and of his spiritual nativity throughout the whole world, in the hearts, and in the profession of believers, by the Ministry of the Church, as was before, ver. 2. against which Christ, and his spiritual nativity, Satan hath set

himself with all his might and subtilty, as well by the persecutions of Jews and Gentiles, as by divers blasphemous heresies, which he hath raised against the person and satisfaction of Christ. Though Christ now sitting at the right hand of God, as the head of the elect, hath alwayes prevailed, and hath alwayes continued in his throne.]

6 *And the woman fled into the wilderness.* [Some understand this flight of Christs Church, of the duty of all believers, when they have already received Christ in their hearts, and do sit with him in heaven, as Paul speaketh of them, *Ephes.* 2.6. namely that they must flee from the world, and seek the things that are above, and not the things that are beneath, *Col.* 3.1. 2. But forasmuch as this duty of Christs Church continueth alwayes, and here only mention is made of a certain time, therefore its fitly taken by others for a preparation to the same flight of this woman, whereof will be further spoken hereafter verse 13. which preparation, both in Constantines time by the Arrian and other heresies, and by the pride and ambition of many Bishops; and other worldly wise men, from that time begun among them in the Church, which by little and little bred Antichrist, till at last about the year six hundred and six it was brought to light, as is also elsewhere hinted. And they conceive, that this is only hinted here to relate in the interim the occasion of this flight, and to speak further of it hereafter: which is also proved by the agreement of the time in this verse with the next, to wit, the 14. verse] *where she had a place prepared (for her) of God,* [namely, of God by the measuring of the Temple, and excluding of the courts, whereof was spokēn before chap. 11.1. as the agreement of the 1260. dayes here, and of the 42. moneths there verse 3. likewise importeth] *that they should feed her there a thousand two hundred and threescore dayes.* [Others, that she should be fed there, &c. namely, by the two witnesses, which were sent out by God for that very purpose, to maintain the Church of God all this while in the wilderness; which hath also relation to that which was prophesied in the former chapter. For that some would have this to be meant of the flight of the Christians out of Jerusalem, and out of the land of Juda to Pella beyond the Jordan, at the time of the seige of Jerusalem, and the destruction of the holy-land, which lasted about three years and an half, sutteth not with this revelation, because that desolation had already come to passe in the time of this revelation, and that here is spoken of a longer time, as was shewed before, and shall be yet shewed hereafter.]

7 *And there was war in heaven:* [That here, as some are of opinion, is not spokēn of the first fall of Satan, and of his rebellion against the Son of God, whereof Christ speaketh, *1 John* 8.44. and *Jude* verse 6. appeareth by the laying often related, that here things to come are treated of. As neither of the conflict which Christ the true Michael, that is, being equal unto God, *Phil.* 2.6. had against Satan, when he took upon him the form of a servant, and entered into the strong mans house, to binde him, and to spoil him of his vessels, *Matth.* 12.29. and when he destroyed him by his death, and triumphed over him upon the croſſe, *Col.* 2. 15. *Heb.* 2.14. For though this be an everlasting foundation of all victory over Satan and his instruments, as the inhabitants of heaven sing hereafter, vers. 10. and 11. yet this foundation was strongly laid already, before this revelation came to John. Therefore this war and victory here must be understood of a particular application of this first victory of Christ, which yet should follow over Satan in the members of Christ, whereof Christ also speaketh, *Matth.* 16.18. and Paul, *Rom.* 16.20. namely, in the times of persecutions and seductions, under heathen and Arrian Emperours, and

other heretical Kings; when Christ was exceedingly opposed in his members, and also especially when the Antichrist prevailed in the West, and the Mahometans in the East, and the Church of Christ was afflicted and persecuted throughout the whole world: which is clearly proved by the time of a thousand two hundred and threescore dayes, which after this battel is ascribed to the womans flight in the wilderness, and by the triumphant song of the inhabitants of heaven, verse 10, and 11. which here apparently speaketh of such a victory, and consequently also of such a combate] *Michael and his Angels, warred against the Dragon, and the Dragon (also) fought and his Angels:* [as by this Michael, that is, who is like unto God, Christ himself by most of the interpreters is understood, so some understand by his Angels, the faithful, which by Christ, and with Christ, have overcome the Dragon and his Angels, as is testified hereafter verse 11. yet notwithstanding this name Angels may be also understood of Angels properly so called, because they are also often sent by Christ, for the comfort and help of believers in this warfare: as appeareth, *Heb.* 1.14. and the examples of Elias and Eliseus, of Daniel and his companions, of Peter and Paul in their imprisonments, prove in scripture: and as Ecclesiastical histories testify, that the holy Martyrs, under the heathen Emperours, and under Antichrist, were either by Angels delivered out of their hands, or eased, or comforted and strengthened in their torments. Their persecutors were also often by them punished and taken off by divers plagues, as Herod was smitten by the Angel of the Lord, for the ease and comfort of the Church, *Act.* 12.23.]

8 *And they prevailed not, neither was their place found any more in heaven.* [The like phrase Christ also useth of his victory over Satan, *Luke* 10.18. and here plainly respect is had to some visions of the old testament, where is seen the like conflict and accusation of Satan before the throne of God, against the faithful, with a final victory over Satan, *Job* 1. 11. and 2. 5. and especially *Zach.* 3.1. which hath many things common with this vision, both in respect of the persons, and in respect of the issue or event. Now whether this was really and actually done, or whether it be only figuratively spoken, it matters not much. This is sufficient and certain, that after Christ had finished the propitiation for our sins, and now sitteth at the right hand of his Father, and there appeareth as our Advocate, all matter of accusation against believers, before the throne of God, is quite taken away from Satan and his Angels, as Paul truly glorieth, *Rom.* 8.33. &c. and as the heavenly hosts hereafter sing, viz. verse 10, and 11. and that he will from thence continually subdue Satan with all our and his enemies under his feet, as Paul testifieth, *1 Cor.* 15.25.]

9 *And the great Dragon was cast (out,) (namely,) the old serpent,* [Satan is so called, because he by the serpent seduced our first parents in paradise. See *2 Cor.* 11.3.] *which is called the Devil and Satan, which seduceth the whole world,* [that is, the children of disobedience in the whole world, *Ephes.* 2.2.] *be (I say) was cast upon the earth, and his Angels were cast with him.*

* 10 *And I heard a great voice saying in heaven, now is the salvation, and the power, and the kingdom become our Gods, and the power his Christs: for the accuser of our brethren, which accused them before our God day and night, is cast down.* [See before the annotations on verse 8.]

11 *And they overcame him by the blood of the Lamb,* [See hereof the annot. on verse 7.] *and by the word of their testimony:* [that is, the Gospel, received from them by faith, and steadfastly professed. For this is the spiritual sword and instrument whereby Satan is also overcome.

overcome. See Ephes. 6.17.] and they loved not their lives unto the death. [That is, did here set little by their lives in respect of Christ and his truth. See Luke 14.26. Acts 20.24.]

12 Therefore rejoice ye heavens, and ye that dwell in them; Wo unto them that inhabit the earth and the sea: [That is, wo unto earthly and worldly men, whether they be those that inhabit the continent, or such that inhabit the isles in the sea, as before chap. 3.10. and elsewhere besides] for the Devil is come down unto you, and hath great wrath, [that is, he is very wroth, because he cannot prevail against the children of God before the throne of God, as is said verse 8.] knowing that he hath a little time. [Namely, as the time between Christ's first and last coming is called the last hour, 1 John 2.18. so is also the time of the residue of Satan's dominion called a little time, because in the end of the world he shall be cast into the lake of fire: and he seeth now daily by the tokens, which Christ and his Apostles have foretold, that the same time draweth still nearer and nearer. See hereafter chap. 20.10 and Matth. 25.41.]

13 And when the Dragon saw that he was cast upon the earth, he then persecuted the woman which had brought forth the man child. [That is, when Satan saw, that he could no more hurt Christ in his members, nor the salvation of his members, by his accusations in heaven, then he set himself again against the same Church of Christ, to hurt them at least in this world, by spoiling them of their goods, by imprisonment, by reproaching their persons, by banishment, persecutions, and such like troubles.]

14 And to the woman were given two wings of a great Eagle, [Namely, of God : which two Eagles wings some conceive to be faith, whereby she in all these continueth firmly grounded upon Christ her head, 1 John 5.4. and hope of salvation, whereby she overcometh all afflictions and persecutions, knowing that the sufferings of this present time are not to be compared with the glory which shall be revealed in us. Though also all manner of actual preservation of God is understood by Eagles wings, as appeareth by Deut. 32. 11.] that she might flee into the wilderness, into her place, [namely, whereof was treated verse 6.] where she is nourished [Oth. that she might be nourished there, namely, as well by God alone by his spirit and word, as is said of the seven thousand, whom God in Elias his time had referred to himself, 1 King. 19.18. Rom 11.4. and afterward also by the two witnesses, whom God a long while raised up unto her in this wilderness of hers, as was noted on c.11.3.] for a time, & times, and half a time, [some take here by a time to be meant a year, by times two years, and half a time half a year, as this phrase seemeth to be taken of Dan c. 7. 25. and 12. 7. and are of opinion that the time of Antichrist's reign, shall not last longer than three years and a half before the end of the world, as the tyranny of Antiochus who was a type of Antichrist, among the Jewes in the time of the Machabees lasted no longer. But this opinion is repugnant to Dan. 11.3. and is besides effectually confuted, because if that were true, the day of judgment, in Antichrist's time would be already known, contrary to the testimony of Christ, Matth. 13.32. As it's also impossible that Antichrist in so short a time should arise out of the Tribe of Dan. (as they pretend) which hath no power or command in the world, and should make all the Jewes throughout the whole world to adhere unto him, take the city of Jerusalem with all the land of Juda, build up the Temple, and after that should cause himself to be worshipped throughout the whole world, subdue Christendome under his dominion, destroy the city of Rome, and the like: Whereas the Scripture testifieth, that this mystery of iniquity began to work even

in Pauls time, 2 Thes. 2.7. and that the Jewes themselves shall be converted before the end of the world, and be gathered to the true church of Christ, Rom. 11.25. 2 Cor. 3.14. &c. Therefore this time, times, and half a time, must be meant of a time that is well known unto God, and shall not be known unto us before the event. Or, for three years and an half, which make together two and forty weeks, or a thousand two hundred and threescore daies, every day being taken for a year: whereof before chap. 11.3. and v.6. of this chapter, and of which more shall also be spoken hereafter, chap. 13.5. for even that very time shall the church of Christ be nourished in the wilderness, wherein the Court of the Temple shall be left unmeasured, and the holy city shall be trodden down by the Gentiles, and the two witnesses shall prophesie, and the beast shall make war against the Saints: whereof will be prophesied in the sequel] without the face [Gr. from the face] of the Serpent.

15 And the Serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the River, which the Dragon had cast out of his mouth. [Though some do also understand by these waters false doctrines, yet it's well known that in the word of God, by waters, or rivers are meant persecutions, or afflictions, as appeareth, Psl.42.8. and 124.5. Mat.7.25. That here also is spoken of new persecutions and troubles, which Satan should cause and procure unto the church, after she was fled into the wilderness, appeareth here from the Text. But to what persecutions respect is had here thereof are sundry opinions. Some conceive that they are the persecutions, which Antichrist raised against the Greek churches, because they would not embrace the worshipping of images, nor the invocation of Saints, nor the honouring of their reliques, nor his dominion: which things were a long time opposed by some of the Greek Emperours. Others are of opinion, that hereby is meant the persecutions that were raised against the Hussites in Bohemia, and other places, which the Lord for a long time stopped by one Ziska in wonderful deliverances, as if they were risen out of the Earth. As also of the combination of Emperours and Kings with Antichrist, at such times when the church after Luther's time began to lift up the head, whereof some do yet still continue. Lastly, others understand this of the last violence, which Antichrist, with all his adherents yet should perform before his fall. But this followed thereupon for the comfort of the church, that God will yet at length wonderfully deliver his church, as Moses and Aaron were delivered from the violence and conspiracy of Core, Dathan, and Abiram, when the earth opened her mouth, and devoured their enemies, Numb.16. v.31-32. the like wonderful and unexpected deliverances we also in our times, in all parts of Christendome have frequently seen.]

17 And the Dragon was wroth with the woman, [Namely, because she had now hid her self from his sight in some places and times, as is said v.14. and because she had also afterward gotten help of Kings and Princes, which protected her against the violence and assaults of Antichrist and his adherents] and went his way to wage war against the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. [namely, which were yet scattered and hid in such places, where no publick churches were, and where Antichrist, and the Kings which lent their power unto him, yet had their dominion: Of which scattered Christians here two marks or tokens are set down, namely, that they served God according to his commandments, and not according to humane traditi-

ons, and that they kept the testimony of Jesus, that is, sought their salvation only in the merits of the only and perfect Saviour Jesus, and not in their own merits, or the merits of any creatures, according to the doctrine and testimony of the holy Gospel; wherein consisteth the true difference between a worshipper of Antichrist, and an Evangelical or Reformed Christian.]

18 And I stood upon the sand of the sea. [Namely, in a vision, or also in deed and truth, in the isle of Patmos, as the like is said of Daniel chap. 10.4. namely, to see what should further come to pass, or what vision should be shewed unto me out of the sea: as the next chapter sheweth, whereunto this verse seemeth to appertain, which is therefore also joined by some unto the next chapter.]

C H A P. XIII.

1 Unto the Apostle is shewed in a vision a beast with seven heads and ten horns. 3 Whereof one head being wounded to death, is healed. 4 All the earth worshippeth the beast and the Dragon, for the space of two and fourty moneths. 6 The beast blasphemeth God and his Saints, and maketh war against them, 8 and overcometh all them, whose names are not written in the book of the Lamb. 10 The reward of like punishment is threatened to the persecutors. 11 After that another beast cometh up out of the earth, having two horns like the Lamb: But doing the works of the first beast. 13 This doth great wonders, and seduceth the inhabitants of the earth, so that they make an image, which all are made to worship. 16 And it causeth everyone to bear a mark, either the name of the beast, or his number, which is six hundred threescore and six.

AND I saw a beast rise up out of the sea: [This vision (represented in this and some following verses) doth in many things agree with the vision, which Daniel saw, chap. 7.v.2, &c. where the four Monarchies or sovereignties in the world, under the like form, are shewed unto the Prophet. The reason why they are compared unto beasts, and that, rising up out of the sea, is, because they are set up with a great noise by the confluence of many nations, (resembled unto waters, Revel. 17.15.) and are often wont to be joyned and accompanied with much cruelty and violence] **having seven heads,** [these seven heads are, chap. 17.v.9. expounded by the Angel himself to be the seven mountaines, on which that great city, whereon the woman sitteth, that hath dominion over the Kings of the earth, is built, as likewise the seven Kings, or forms of Government, which she was subject unto, whereof a further exposition will follow in the same chapter] **and ten horns;** [these are hereafter chap. 17.12. expounded to be ten Kings, which had not yet received the kingdome, but should in one hour receive their power with the beast: to whom they should for a time deliver up their power, till they should take it again to themselves: whereof see also there a further exposition] **and upon his horns were ten royal hats,** [Gr. *Diatemata*: where were a sort of crowned hats, belonging also unto Kings, which they could conveniently take off from their heads, for to put them off before the Throne of the Dragon, and of the beast, and to lay them at his feet, as the four and twenty Elders and the four beasts do cast down their crowns before the throne of God and of the Lamb, chap. 4. ver. 10.] **and upon his head was a name [oth. names] of blasphemy.** [namely, such as are God on earth, Christ's vice-gerent, the head and bridge room of the church, and the like more, besides the idolatry, which is also un-

derstood under the name of blasphemy: as appeareth, Isa 65. 7. Ezek. 20.27. See hereof also, 2 Thes. 2. 4. what dominion is to be understood by this Beast that had *seven heads and ten horns*, &c. about it are sundry opinions. Some Expositors understand thereby the Roman Monarchy, under the Heathen Emperours, when John received this Revelation, and shortly after the time under Trajan the Emperour in its greatest vigour and splendour. And as they worship idols, and consequently also the Dragon, so were they also stirred up by him, to oppose the Christian Religion to the utmost. And though after the time of about two hundred and twenty years, Constantine, the two Theodosius's, Gratian, and some few good and Christian Emperours, did for a while protect the church, yet in the interim there have been some Heathen and Heretical kings, that lent their power unto the Dragon, and have persecuted the churches of Christ and the Orthodox Teachers, till at last under this Empire in the West, about the year four hundred and five, after the nativity of Christ, this beast receive a deadly wound, when by the Northern Nations, the Longobards, Goths, Hunnes, and Vandals, the city of Rome was five times taken, and at last destroyed, out of whose ruine Antichrist at last brought forth his Kingdome, when the Emperour Justinian, about the year five hundred and fifty, expelled and subdued these Barbarous Nations, and exalted the Bishop of Rome anew. And the civil Emperour Phorus, about the year six hundred and six, proclaimed him Universal Bishop, whereby the wound of this Head of the beast was healed again, and was worshipped among all Nations and Tongues, whereof in the sequel of the chapter, by the coming up of the second beast more shall be spoken. This opinion is the opinion of many eminent Teachers, and suiteth very well with almost all the parts of the description of the properties of this first beast. But these difficulties do here occurre: First, that this Roman Empire had been long before in its vigour and strength, whereas this beast in this vision is shewed as it were yet coming up. Secondly, that it is a difficult thing that should be also comprehended under this, the times after Constantines coming to the Empire, and other godly Emperours: or that the ascension of the second beast, that is, of Antichrist, must be placed among these godly Emperours. And most of all that the two and fourty moneths, whereof is spoken here v. 5, do plainly agree with the two and fourty moneths, or one thousand two hundred and sixty daies, whereof is spoken chap. 11.2.3. and with the one thousand two hundred and sixty daies, whereof mention is made chap. 12. 6. which is the time when the holy city was trodden down by the Gentiles, and wherein the two witnesses, that fed the church in the wilderness, were raised: And against whom this Beast made war, as is shewed there. Therefore this is most fitly applyed to the new Romane Dominion, which was set up in the same city, about the time of the treading down of the holy city, and of the flight of the church of Christ into the wilderness, and did extend it self over all Christendom, especially in the West: Which dominion, since it is twofold, namely, a secular dominion, which Antichrist exerciseth either directly or indirectly above all Kings, Princes, and Commonwealths: And a spiritual dominion, which he assumeth over all Bishops, Abbots, Prelates, and Priests in the church. Both these usurped powers are most plainly set forth in this vision under the appearance of these two beasts: As hereafter also by the royally adorned whore, which sitteth upon the beast, and by the false Prophet, that accompanieth her. For this is an usual thing with the Apostle in this Scripture, to represent divers properties and operations of one person, or succession of persons, by divers or sundry visions; as before chap. 11. the church of Christ is set forth by the Temple and the

Courts thereof, and chap.12. by a woman clothed with the Sun. Yea as Christ himself in this Revelation is brought in sometimes like a Lamb, sometimes like an Angel and Priest of heaven, sometimes like a Conqueror sitting upon a white horse. Now that the exposition of all these properties, which follow here in this chapter, do suit well with both dominions, will appear in the sequel.]

2 *And the beast which I saw, was like unto a Leopard, and his feet (were) as the feet of a bear, and his mouth as the mouth of a lion,* [The three first Monarchies, Dan. 7.4, &c. are compared to these three wilde and devouring beasts : which three together are here attributed unto this beast alone, because the properties of those three together do suit with this beast : of which properties, see also the exposition, Dan.chap.7.] *and the dragon gave him his power, and his throne, and great might.* [which power, and throne, and authority of the dragon is, to be the Prince of this world, Job. 12. 31. the God of this world, 2 Cor. 4.4. and the supreme power of the air, which worketh effectually in the children of disobedience, Eph. 2. ver.2. who himself also boasteth that he can give these kingdoms to whom he will, Luk.4.6. And Paul testifieth that the coming of the Antichrist shall be after the working of Satan with all power, 2 Thes.2.9.]

3 *And I saw one of his heads as it were wounded,* [Gr. killed] *to death, and his deadly wound [Gr. blow, or wound of his death] was healed* [see of this wound, and the healing thereof, the annotat.on ver.1. For it appeareth by the sequel of the text, & by the phrase which John useth, that this beast received this wound in his first ascension, which in a manner was healed by Justinian the Emperour, and some following Emperours, but was fully and perfectly healed by Pipine and Charles the Great, who about the years seven and eight hundred, placed the Bishop of Rome in his full possession when the ten kings that came up with him, joyned their power with him : whereupon followed the admiration and subjection of all nations in Christendom, as the Text in the words following sheweth] *and all the earth wondred after the beast.* [that is, followed after the beast with admiration.]

4 *And they worshipped the dragon,* [Namely, not in his form, as the Heathen Romish Empire in her Idols had done, but the new image-worship, and other idolatrous practices, whereunto they fell in this Empire, as was said before, cha. 9. v.20. and experience abundantly shews but too plainly] *whch had given power unto the beast : and they worshipped the beast, saying, who is like unto the beast ? who is able to wage war against it ?*

5 *And unto him was given a mouth to speak great things and blasphemies :* [See the like, Dan 7.8. which is said of the little horn, which grew up between the other horns, which according to the letter is understood of king Antiochus, of whose tyranny and idolatry among the Jews, much may be read, 1 Mach. 1. and 2. chapters, and whom many Expositors among Christians hold to have been a type of Antichrist, who should exercise and use such tyranny and idolatry among Christians. See the exposition of these great things before in the last annot. on the first ver. of this chap. & on chap.12. v.6.] *and power was given unto him to doe it two and forty moneths.* [Oth, to make war two and forty moneths : that is, a thousand two hundred and threescore dayes, wherof see the exposition on the first verse of this chap. and on chap. 12. ver. 6.]

6 *And it opened his mouth unto blasphemy against God,* [Namely, forasmuch as he ascribeth unto himself the power and names of God. For he setteth in the Temple of God, and exalteth himself above all that is called God, 2 Thes.2. 4.] *to blasphem his Name, and his Tabernacle,* [some understand hereby the true Church of God, whom he declarereth before all the world

to be heretical and accursed. Others understand hereby the body of Christ, which is called the Tabernacle of his God-head, Job.1. 14. Heb.9.ver. 11, 12. and which is blasphemously abused by the Mass. Both opinions are true] *and them that dwell in heaven.* [that is, the angels and blessed souls, whom he (as much as in him tyeth) changeth into Idols, and with whom he committeth spiritual fornication : wherewith he maketh the Kings and Nations of the earth drunk, as shal be shewed hereafter, chap. 17, which is the greatest contempt and blasphemy that he is able to offer unto them : as Paul and Barnabas when men would have given them divine honour, they rent their clothes, Act. 14.14. which was wont to be done at the hearing of blasphemy, as appeareth, 2 King.18.37. and Matth.26.ver.65.]

7 *And (power) was given unto it to make war with the saints* [That is, the true believers and profisers of the name of Christ, as was also said before of those two witnesses, chap.11.7.] *and to overcome them :* [namely, by corporal victories, as well against particular believers, by slaying them, as against their congregations, by troubling and wasting them : whereof the books of Martyrs are full of examples. Howbeit believers have alwaies overcome the dragon and the beast according to the Spirit, as faithful souls glory and sing praises hereat, chap. 12.11 and as is testifid of them in this same chapter, ver. 8.] *and power was given to it over every nation, and language, and nation.* [namely, by the just judgement of God, who sent a power of evill among those nations, that they should believe lies, and should be all condemned that believe not the truth, 2 Thes.2.ver.10,11.]

8 *And all that dwell upon the earth shall worship it, whose names are not written in the book of life,* [That is, which are not chosen of God in Christ, as Paul speaketh, Ephes.1.ver.4. See the like Phrase, Luk. chap. 10. ver. 20. and hereafter chap. 20.ver.12.] *of the Lamb which was slain from the foundation of the world.* [Some joyn these last word, from the foundation of the world, to the former words, whose names are not written in the book of life, as Paul speaketh of our election in Christ, Eph.1.4. Others joyn them to the last words, which is slain. For though Christ was not actually slain, but when he suffered for us upon the cross, yet his death and sacrifice was equal from the beginning of the world for the redemption of believers, and he was slain from the beginning in Gods decree, in Gods promises, and in the faith of the elect, as is laid of Abraham, Job. 8.ver.56. and of Moses, Heb.11.26.]

9 *If any man have ears, let him hear.*

10 *If any man lead into captivity.* [Gr. if any man lead captivity together ; that is, a multitude of captives] *he (himself) goeth into captivity : if any man shall kill with the sword, he himself must be killed with the sword.* [This is added here for a conclusion, and for the comfort of believers, namely, that unrighteous men shall receive like recompence, either in this world, as oftentimes happeneth : or at least in the world to come, when they with the beast and the false prophet shall be cast into the lake of fire, and by the Spiritual sword of Christ, which proceedeth out of his mouth, be killed with eternal death, as is said hereafter, chap. 19, 20.] *here is the patience and the faith of the saints.*

11 *And I saw another beast coming up out of the earth,* [That the ascending of this other beast out of the earth signifieth Antichrist, is without controversie among all Interpreters ; who in the shape of the first beast, setteth himself up as a Prince of the world, and as God upon earth, as was shewed hitherto, but now cometh forth as a false Prophet, which seduceth the whole world by his Idolatry and false doctrine, as shall appear by the sequel] *and it had two horns like (the) horns of the Lamb,* [that is, he carrieth himself in outward

outward shew and profession, as if he were the Vicar of Christ the Lamb of God, and a servant of all the servants of Christ] and *uſpake like the Dragon.* [that is, bringeth in doctrines, which the Scripture calleth *doctrines of Devils,* 2 Tim.4.1. See also Math 7. 15. 2 Cor.11. 14. But some understand hereby the power which he taketh upon himself, of shutting and opening heaven.]

12 *And it exerciſeth all the power of the firſt beast in his preſence,* [That is, he persecuteth and affliſteth the Church of Christ by the power of his Clergy, by the instruments of his spiritual Hierarchy, by his inquisitions, decrees, excommunications from the society of his Church, and the like : as he also doth by his ſecular instruments, by bloody decrees, and punishment with halter, ſword and fire] and it cauſeth the earth [that is, worldly and earthly men, whereunto are before in this chapter opposed thoſe that are written in heaven, and in the book of the Lamb] and them that dwell therin, to worship the firſt beast, whose deadly wounds were healed.

13 *And it doth great tokens,* [Namely, which the Apostle calleth *tokes of lies,* 2 Thes.2.9. because they are partly feigned, and are partly done by Satan for the confirmation of lies] ſo that it maketh fire to come down from heaven on the earth before men : [hereby is fitly understood the lightnings of his excommunications and bannings, whereby he affrighteth not only the common people, but also Kings and Princes, and whole kingdoms and Commonwealths, as is known by the histories. Though ſome ſuch kind of miracles have been highly boasted by ſome of the Roman Bishops.]

14 *And ſeduceth them that dwell upon the earth, by the tokens which were given unto it to do in the preſence of the beast, ſaying to them that dwell on the earth, that they ſhould make an image to the beast, which had the wound of the ſword, and lived (again.)* [This is undertoſt by ſome of the worship of Images in general, which all thoſe that are under Antichrift, muſt receive, as the ſubjects of the king of Babel, Dan. 3.1. were conſtrained to worship the King of Babels image upon pain of being burnt by fire. But it's not unſtily understood by others of his ſpiritual dominion, which he by his Clergy hath in all ſpiritual Courts, as they call them : & which all nations every where were conſtrained to worship as the image of their ſovereign, and ſubmit themſelves thereunto. Wherewith the enluing properties of this beast do beſt ſuit.]

15 *And (power) was given unto it to give a ſpirit unto the image of the beast, that the image of the beast ſhould alſo ſpeak, and cauſe that all they that would not worship the beast, ſhould be killed.* [They that understand this of the worship of Images, apply it to the images, by which Satan (as he did unto Eve by the Serpent) ſometimes ſpake, or by which their Clergy have feigned, that the saints that are repreſented by them, have ſpooken as in their Legends. Sundry examples thereof, are to be found, to bring thereby more credit & life to this Idolatrous worship. Others apply it to the privileges of the forenamed ſpiritual Courts, and their inquisitions, whereby they are diſaduſt unto ſmall and great, and whereby they have perſecuted very many to death, that will not acknowledge their power, and follow their Idolatry, and cauſed them to dye by the hands of the Magistrate.]

16 *And it cauſeth that unto all, great and ſmall, both rich and poor, and free and bond, a mark be given in their right hands, or in their foreheads :* [This is fitly understood of their Chrism, or Unction, wherein every one in their ſacrament of conſumption, which they prefer above the Baptism of Christ, muſt be marked in the forehead, as alſo their Clergy in taking their Orders are anointed and marked in their heads, hands, and

fingers in like manner, which marks they call *indelible characters*, and without which they may not diſtribute their ſpiritual merchandise, neither trade and conveſe among other men in peace, as followeth.]

17 *And that no man might buy or ſell, ſave he that had that mark, or the name of the beſt,* [That is, the profession, that they are Roman Catholicks, or good Popelings, well-affiſted to the Pope, holding him to be the head of the Church, and infallible in his doctrine and traditions] or the number of his name. [that is, addiſted to the Latine or Romane Church, which perfrometh her chieſt worship in Latine, and forceſt also upon her followers to make their prayers in Latine, althoſh they understand not what they ſay. Which name Roman or Latine importeth this number of his name, as followeth.]

18 *Here is wiſdom : let him that hath understanding, count the number of the beſt : for it is the number of a man : and his number is six hundred threescore and ſix.* [That is, a number which is counted by the letters of the name of a man, or of an order of men after the Hebrew or Greek manner, which uſe the letters of their Alphabet to expreſſe a number. And though many expositions are made about it, yet the moſt ancient and moſt probable of all, is the expositioп of Irenaeus, who lived a little after the time of this Apostle, about two hundred years, who applyeth this to the word *Lateinos*, wherein the number 666. is found. Which agreeſt very well with the thing, ſince the Pope pretendeth to be the head of the Latine Church, will have the ſervice of God to be performed in the Latine tongue, and will have the old Latine translation of the Bible to be held authentick.]

C H A P. XIV.

1 *The Apostle ſeeth in a viſion the Lamb ſtanding on mount Sion with his 144000. marked ones.* 2 *A new ſong is ſung in heaven, which none could learn but they.* 4 *These are virgins, and follow the Lamb whitherjoever he goeth.* 6 *Wherupon an Angel flyeth through the midst of heaven, and preacheſt the ever-luſting Goffel.* 8 *Whom another Angel followeth, who foretelleth the fall of the great City of Babylon.* 9 *And a third, who threatens eternal punishment to them that worship the beast, or bear his mark.* 12 *The ſaints are exhorted unto patience, and they that dye in the Lord are auſſured of ſalvation.* 14 *Aſter that there appeareth one upon a white cloud, with a crown upon his head, and a ſciele in his hand, who is charged to put his ſciele into the harveſt that was ripe.* 17 *At laſt there cometh yet another Angel out of the Temple of heaven with another ſciele, who is charged to cut off the grapes of the earth : 19 which he casteth into the wine-preſſe-far of Gods wrath, which is trodden, and flowereth even unto the bridles of the horses, a thouſand six hundred furlongs.*

AND I looked, and lo, the Lamb [Why Christ is called the Lamb, was ſhewed before, chap. 5. 6.] ſtood upon mount Sion, [Christ is here brought in as it were ſtanding upon mount Sion, whereby the Church is repreſented, as 1/4. chap. 2.23. 1 Pet.2.6 and elſewhere : because in the midst of Antichrists perſecutions he hath alwaies a watchful eye over his Church, and alwaies gathereth & protecťeth the lame, for which cauſe he is alſo ſaid, Act.6. 56. to ſtand at the right hand of God, and above chap. 2. 1. to walk among the Candlesticks, as being alwaies ready and prepared to affiſt them, and to furniſh them with all things neceſſary] and with him an hundred fourty and four thouſand [these are thoſe that

that are marked of all the tribes of the Israel of God, chap. 7. 3, &c. during the time of Antichrist's reign, and of the flight of the woman into the wilderness, and which in the general apostacie alwaies cleave close unto Christ their head: and are here opposed to the great multitude of those that received the mark of the beast, whereof was spoken before, and shall be yet spoken hereafter] *baving his Fathers name written on their foreheads.* [of which writing of these names on their foreheads, see before, on chap. 7. ver. 3, and 9. 4.]

2 *And I heard a voice from heaven,* [Some understand by this voice, the voice of the marked ones themselves, which the Apostle heard at first afar off, and afterward nigh at hand, approaching, and coming nearer by degrees. But sith it is laid in the third verse, that none was able to learn this song, besides these marked ones, therefore this is fitly understood of the voice of an innumerable multitude of those that stood already before in heaven about the throne of God, and praised God day and night, spoken of, above chap. 7. 9, to whom these 144000, also joyned themselves, after that they in the times of Antichrist were also brought by Christ their head from the militant church here on earth, to the triumphant Church in heaven, as appeareth hereafter; chap. 19. 1. &c.] *as a voice of many waters, and as a voice of a great thunderclap,* [not in respect of the terribleness thereof, as it's sometimes taken, but in respect of the greatness thereof, and the zeal from whence it arose. Otherwise it was pleasant to hear, as is shewed hereafter, chap. 19. 6.] *and I heard a voice of harpers playing on their harps.* [this comparison is taken from the practice that was used in Salomons Temple, where together with singing there were also used by the Priests and Levites instruments of musick. See also before chap. 5. ver. 8.]

3 *And they sung as it were a new song,* [Which is likewise so called, chap. 5. 9, and its called new here, by reason of the new occasion that was given for this song of praise by the redemption of these marked ones, and the new preaching of this everlasting Gospel. See the like phrase, *Psalm 40. 4. Isa. 42. 10.*] *before the throne, and before the four Beasts, and the Elders; and no man could learn that song, but the hundreded fourty & four thousand,* [namely, with an upright minde and full assurance, that they had part in it. For though hypocrites do sometimes also praise God for the redemption wrought by Christ, yet none can do it cordially but such as by true faith, and assurance of the holy Ghost have learnt it. See Rom. 8. 15. 26. 1 Cor. 12. 3.] *which were bought from the earth.* [Namely, by the blood of the Lamb, as it expressed, chap. 5. 9. See also 1 Pet. 1. verse 19.]

4 *These are they which are not defiled with women, for they are virgins.* These are they which follow the Lamb whither soever he goeth. [This cannot be understood of the state of marriage, as some would have it: for that is honourable among all, and the bed undefiled, as Paul testifieth, *Heb. 13. 4.* And Christ is followed whither soever he goeth, not only by the blessed saints that here led a single life, and were never married, but also by the maried persons, as Patriarchs, Apostles, Martyrs and innumerable others, as the Scripture speaketh, 2 Cor. 5. 6. &c. 1 Thes. 4. 17. &c. But by these virgins are here meant those that by their faith and true profession steadfastly adhered unto Christ, when the whole of Babylon made all the Kings and nations of the earth drunk with the cup of her fornication, that is, with her idolatry: whereof further will be spoken in the sequel. In like manner doth the Apostle Paul speak of all kinde of true believers, 2 Cor. 11. 2.] *these are bought from among men (to be) first fruits unto God, and to the Lamb.* [That is, that they might be holy and dedicated unto God and to the Lamb, as the first-fruits

were to be consecrated and dedicated unto God. See *Lev. 23. 10. Num. 15. 20. &c.*]

5 *And in their mouth was found no guile,* [Namely, as in those that bear the marke of the beast, which in deed will seem to serve God and Christ, but indeed, and with their heart they turn away from him to the worship of images and other helpers, whom they will honour and worship besides God. See the like, *Zach. 3. 13.* and *Rom. 11. 25.*] *for they are unblamable before the throne of God.* [Namely, because they are by true faith justified before God, and serve him sincerely and from the heart, not to please men, but to please God only. See the like, *Luke 1. 6.* and *Ephc. 5. 27.*]

6 *And I saw another Angel flying in the midst of heaven, and he had the everlasting Gospel,* [Namely, of obtaining salvation only by faith, and calling upon the one only God, and the only Mediator Christ: which Gospel is called everlasting, because it was ordained from eternity, and was promised from the beginning of the world, *Tit. 1. 2.* howbeit others are also of opinion, that it is here called everlasting, because it could not any more be after that time so suppressed, but that it would alwayes continue publikly known and expressed in the world in some place or other] *to pray unto them that dwell on the earth, and to every nation, and kindred, and language, and people:* [here in this verle beginneth the second part of this chapter, wherein the restauration of the doctrine of the Gospel, by certain steps and degrees, in publicke Churches is foretold, separated from Antchristianism come to its height, and the truth of the Gospel was most obseved; howbeit God hath also at all times gathered out of it those that belong unto him, as he had in Achabs time reserved those seven thousand in Israel, *Rom. 11. 7.* By this Angel are meant the faithful witnessses of Christ and Teachers of the Gospel, who when Antchristianism was now at the highest, began to warn the world publikly against it, and to spread the Gospel publikly abroad throughout Christendom: as about the year 1170. there were in France the Waldenses and the Albigenses, against whom Antchrist set himself with great power, so that according to the testimony of some historians, above ten hundred thousand of them were slain and banished at sundry times and in sundry places. But he was not able so to root them out, but they were yet in great numbers scattered throughout all Europe, and adhered still to their profession.]

7 *Saying with a great voice, fear God, and give glory to him,* [This is the first part of the Gospels voice, whereby the worshippers of the Beast are warned and exhorted to honour, fear, and serve God only in Christ] *for the hour of his judgment is come.* [That is, is near, as the Scripture also speaketh of the last day. And this is a very strong argument to dissuade men from idolatry, as this also is used by Paul to those of Athens, *Acts 17. ver. 29. 30. 31.*] *And worship him, that made the heaven, and the earth, and the sea, and the fountains of waters.* [Which wonderful work of God the Scripture also elsewhere relateth after the same manner, *Psalms 104. 10. and 114. 8.*]

8 *And there followed another Angel,* [Namely, which with a new zeal and earnestnes should set upon Antichrist's kingdom, and forewarn the world against it, after that it had now in a great measure suppressed the progresse of the former Angels preaching. Some are of opinion that under this Angel arose John Wiclef with his adherents in England, and John Hus and Jerome of Prague in Germany and Bohemia, who about the year 1380. and 1400. by writing and teaching made a great breach upon this new Babylon, and though they were at last in a great measure suppressed by the Council of Constance, and by the power of Sigismund the Emperour, yet many of their disciples and Churches al-

wayes still remained, especially in the parts of Bohemia and Moravia, Poland, Hungaria, and elsewhere] saying, she is fallen she is fallen, Babylon that great City, [that is, her fall is decreed by God, and is already begun in the hearts of many, and shall from henceforth be more and more advanced, till it be at last utterly destroyed, as shall be further shewed hereafter, c. 18. These words are taken out of Isa. 21.9. and Jer. 50.8. where the like threatening is denounced against old Babel of Assyria, or Chaldea, which had for a long time oppressed the Israelites, and which had been a nourisher of all manner of pride and idolatry in the world] because she hath made all nations to drink of the wine of the wrath of her fornication. [that is, of her idolatry, whereby the wrath of God is provoked against them. Otherwise it may also be rendered, the wine of the poison of her fornication: as this Greek word in the old Greek Translation of the old Testament is also taken, Deut. 32.32. Psa. 58.5. A comparison taken from a dishonest woman, which by sweet poisoned wine is wont to bereave men of their senses, and to draw them to her unchaste love; which signification agreeeth very well with the outward manner of the worship of Idolaters.]

9 And a third Angel followed them: saying with a great voice, if any man worship the Beast and his image, and receive the marke in his forehead, and in his hand.

10 The same shall also drink of the wine of the wrath of God: [That is, because he hath suffered himself to be allure by the cup of idolatry of the whore of Babylon, the Lord will cause him to drink of the wine of his wrath, and of his judgment. A phrase frequently used by the Prophets, when the heavy judgments of God are threatened against a nation. See Psalm 75.9. Jer. 25.15.] which unmingled is poured into the cup of his wrath: [or intermixed, &c. for pure wines poured in, or divers sorts of wines mingled together, do soon procure drunkenness, giddiness, and other distempers to a man: which are here compared to Gods just judgments, wherewith he doth not intermingle his mercy] and shall be tormented with fire and brimstone before the holy Angels, and before the Lamb. [This third Angel comes further, and warns yet with greater earnestness, all those that worship the Beast, or bear his mark, to beware of eternal punishment, that is unto them unless they do repent. Under which Angel is appointed the time of fuller reformation in Christendom, which was begun by Luther, Zwinglius, and their associates, in the year 1517. and hath been hitherto carried on by many eminent Teachers, yea even Kings, Princes and Common-wealts. Wherein men that were under Antichristianism are yet more plainly instructed, and are yet more earnestly warned to beware of the false doctrine and idolatry thereof.]

11 And the smoak of their torment [That is, the smoak of the fire whereby they are tormented, Luke 16.24.] ascendeth up for evermore, and they have no rest day nor night, which worship the beast and his image, and if any man receive the mark of his name.

12 Here is the patience of the Saints; here are they that keep the commandments of God, and the faith of Jesus. [These are the two marks of a true reformed Christian, opposed to the worshippers of the beast and his image, as the same are also set down before, chap.12.11,17. See the exposition there. This verse and the next following serve for the comfort of believers, who in the time of these reformatiōes should anew be persecuted and afflicted by Antichrist. Whereunto is opposed their patience, in the expectation of the just vengeance of God upon the Ministers of Antichrist: and the assurance of salvation prepared for them, as also the Martyrs, which in the primitive persecutions under

heathen Emperors died for Christ his sake, chap.6.10, &c.]

13 And I heard a voice from heaven which said unto me, write, blessed are the dead, which die in the Lord, [That is, for the Lords sake, as Ephes. 4.1. Or, in the Lord, that is, in the faith, and in the fear of the Lord, as this phrase is also used, 1 Cor. 15.18. 1 Thes. 4.16, &c.] from henceforth: [some joyn these words to the former word write, and expound them thus, write from henceforth, so as that here is testified by the Angel, that in the time of the renewing of the preaching of this everlasting Gospel, shewed by these three Angels, the true witnesses of Christ should not preach nor write, (as is done in the darkness of Antichristianism in such a manner as that the children of God when they die, should have cause to be troubled with the fear of purgatory, and of hell-torments, which they should yet be fain to suffer after that they are dead, unless there be provision made against it by funeral solemnities, masses for the soul, indulgencies, &c. But that they are blessed as soon as they die, and that they are purged by the blood of Christ alone from their sins. Others joyn these words from henceforth, to the word blessed, and expound it thus, that those that die in Christ are blessed from henceforth, that is, as soon as they die, &c. notwithstanding that Antichrist with his adherents condemneth them as Hereticks and damned men: as Christ also setteth such comfort before his disciples, Matth. 5. v.10,11,12. and both opinions do agree well with the thing it self] yea saith the spirit, that they may rest from their labour: and their works follow with them. [or, after them. That is, the gracious reward of their trouble, hardship, patience, &c. undergone for Christs sake, doth accompany them, or doth follow them. A comparison taken from them that are come to the end of the race, or of the combat, and then take rest, are refreshed and crowned, 2 Tim.4. ver. 7,8.]

14 And I looked, and behold, a white cloud, and upon the cloud was one sitting like unto the son of man, having on his head a golden crown, [Namely, as King of Kings, and Lord of Lords, chap.19.16.] and in his hand a sharp sickle. [namely, by reason of his power in this judgement, whereby he is able to subdue all things unto himself, Phil. 3.21. Most expositors understand this of Christ himself, to whom such titles are also elsewhere given; as chap.1.13. and whose coming to judgement is likewise described after this manner, ch.1.7. See also Dan. 7. v.13. Mat. 26.64. These following visions in this chapter, are understood by some of the grievous wars, massacres, and blood-sheddings, which Antichrist should raise against the reformed Princes and Nations in the world, and of the taking away of many hundred thousand men, which on every side followed thereupon, happen yet daily, and yet more grievous are to be expected, before great Babel shall utterly fall. But the greater part understand it of the last judgement, as the similitude and phrases import, and as almost all visions in this Revelation end in the last judgement.]

15 And another Angel came out of the Temple, [Namely, of Heaven, as is express v.17. where the throne of God the Father is, as is testified chap.4.2. From whence this Angel as a messenger of the Father cometh unto Christ, according to the custome used among great Kings: to declare the things that follow, and to shew the fulfilling of the time of the execution of Gods judgements: as we read that in the time of his humiliation, not only the Angels, but also Moses and Elias came unto him from heaven, to speak of his decease at Jerusalem, Mat. 17.3. Luke 9.30. Forasmuch as he came not to do his own will, but the will of the Father that sent him, John 4.34. and 6.38.] crying with

with a great voice, to him that sat on the cloud, thrust in thy sickle, and reap; for the hour is come for thee to reap, [that is, to take away men from the earth, forasmuch as the number of the elect was now made up. See before chap. 6.11. and 2 Pet. 3.9.] for the harvest of the earth is become ripe. [Gr. dry, withered.]

16 And he that sat in the cloud, thrust in his sickle on the earth, and the earth was reaped. [Namely, to gather the good into his barn, and to burn the tares with fire, as Christ himself speaketh, Matth. 13.30. which last clause is further spoken of in the following vers.]

17 And another Angel came out of the Temple which is in Heaven, himself also having a sharp sickle. [Some understand this also of Christ Jesus, who in divers forms and apparitions is brought in as a Judge both of good and evil; though others understand it of some special created Angel, who had other Angels next to him, who should gather the scandals and the wicked ones from the earth, to bring them before the presence of God sitting on the judgement-seat, and to cause them there to receive their sentence, and to cast them into hell: as Christ accompanied with the power of his Angels, shall pronounce and execute sentence upon them, Matth. 13. v 41,42. 2 Thes. 1.7, &c.]

18 And another Angel came out from the altar, [Namely, where the souls of the Martyrs, before chap. 6.9. were seen, which cryed and longed after vengeance upon the enemies of God, and after the redemption of Christ's Church on earth: which prayer is here heard, when their number, and the time there mentioned was fulfilled. Of which fulfilling this angel is a publisher and declarer, as the Angel declared unto Daniel, Dan. 9 ver. 21,23. and to Cornelius, Acts 10.4.] which had power over the fire: [namely, wherewith the wicked shall be tormented, of which is spoken before, ver. 10.] and he cryed with a great cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and cut off the clusters of the vineyard of the earth, for her grapes are ripe. [that is, their sins are come to the highest, and God's long-suffering towards them is at an end, as is said of the Amorites, Gen. 15.16. and of those of Sodom and Gomorrha, Gen. 18.20,21.]

19 And the Angel thrust in [Gr. cast, as also ver. 16.] his sickle on the earth, [namely, to execute (as followeth) God's judgement upon it, as under such a similitude, the execution of God's punishment upon the wicked is also understood, Joel 3.13. and hereafter chap. 19.15. and elsewhere] and cut off (the grapes) of the vineyard of the earth, and cast them into the great wine-press of the wrath of God. [that is, into the deep bottomless pit, where God will pour out his wrath upon the wicked.]

20 And the wine-press was trodden without the City, [Namely, of new Jerusalem. See hereafter, chap. 22. 15.] and there came blood out of the winepress, unto the bridles of the horses, [a similitude taken from a great slaughter, where the blood floweth very high. See the like expression, Isa. 63.3.] by the space of a thousand and six hundred furlongs. [that is, about threescore and six leagues, a certain number taken for an uncertain, that is, very great and terrible to behold.]

C H A P. XV.

Seven Angels appear, which have the last plagues. 2 And a glassy sea, at which the conquerours of the beast stand furnished with harps, 3 which sing a song of praise, wherein they praised God and his judgement. 5 After that the Temple in heaven is opened. 6 Whence proceed seven Angels in bright rayment, 7 who receive from one of the four beasts seven vials full of the wrath

of God. 8 Whereupon the Temple is filled with the smoke of God's glory.

A N D I saw another great and marvellous token, [That is, which signifieth great and marvellous things] in heaven, [as in the two former chapters was treated at large of the rising, leading, and tyranny of Antichrist, so now the holy Ghost in some following chapters, comes and relates for the comfort of believers, the plagues and punishments that shall come upon Antichrist and his whole kingdom, till he shall be utterly destroyed at last: whereof the vision contained in this chapter, is but a preparation thereunto] (namely,) seven Angels, having the seven last plagues, [that is, power over the seven last plagues. Namely, which God shall cause to come upon Antichrist's adherents in this world. For after the last judgement shall the wrath of God abide upon them, and upon all wicked men for ever, as was testified before, chap. 14.10, 11. and is also testified hereafter, chap. 19.3. and 20. See also Matth. 25.46. Job. 3.46. Whether these seven Angels were the seven Angels that are frequently mentioned before, is uncertain. But this is certain, that they were instruments, whereby God hath already in part executed, and will yet in part execute his judgements upon Antichrist's kingdom, as shall be further declared in the next chapter] for in these is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire: and them that had the victory of the beast, [That is, true believers, which according to their spiritual condition had overcome the beast, as according to the body they had been tempted, persecuted, and oftentimes killed, forasmuch as they alwayes continued constant in the faith] and of his image, [see hereafter, and of the sequel, chap. 13.14, &c.] and of his mark, (and) of the number of his name, which stood at the glassy sea, [that is, which had escaped all dangers, and were got into a safe harbour, as the Israelites being thorow the red sea to the shore, were free from all care and trouble, Exo. 15.1,&c.] having the harps of God: [that is, fair and excellent harps, as this phrase is much used among the Hebrews, (see Genes. 23.6. Psal. 36.7.) and therefore fit to play and sing upon them the praise of God.]

3 And they sung the song of Moses the servant of God, [That is, the song wherewith Moses praised God for the deliverance of his people, which is recorded, Exod. 15.1,&c. Forasmuch as this History doth wholly look at the deliverance of the children of Israel out of Egypt, as also at the punishment of Pharaoh and the Egyptians in the red sea, and lastly to the song of praise, which Moses with the children of Israel, standing on the shore of the red-sea, sung for their deliverance, and for the punishment of the Egyptians; this glassy sea mingled with fire, must be also compared to the red-sea, wherein the Egyptians perished, and thorow which the Israelites were delivered. These are then the many nations that are under the superstitious reign of Antichrist, as the Angel himself sheweth hereafter, chap. 17.1, 15. which like a sea do continually rage and are drowned in their superstitions, and seek to overwhelm some believers therein with themselves: which is mingled with fire, by reason of their cruelty and blinde zeal in persecuting them, and is transparent like glass, in the eyes of the Lord, before whom all their actions are naked and manifest, who notwithstanding bringeth his people thorow all this tumult and danger, over unto the shore and haven of salvation, as Moses did the children of Israel under the shadow of the Angel of God. See also before chap. 4.6.] and the song of the Lamb [That is, which is sung by believers to the honour of Jesus Christ the Lamb of God, for their spiritual redemption purchased by him, whereof an example is related before, chap. 5.10. and chap. 12. ver. 10,11.] saying, great and wonderful

derful are thy works, Lord, thou Almighty God, just and true are thy wayes, [that is, thy counsels and actions, though men be not alwaies able to comprehend it. See Rom. 11. ver. 33.] thou king of sainis.

4 Who shold not fear thee, Lord, and (not) gloriſe thy Name? for thou art alone haly: for all nations, [That is, the eleſt of all nations. See before, chap. 5. 9, 10.] ſhall come, and worship before thee: for thy judgments are made manifeſt. [namely, againſt Antichrift and his adherents: of the execution of which judgments ſhall be further ſpoken in the two next chapters. The words of this Hymne of praife are for the moſt part joyned together out of certain places of the Old Teſta‐ment, as Psal. 25. ver. 10. and 86. ver. 8, 10. fer. chap. 10. ver. 7.]

5 And after this I looked, [Namely, after the ſong of praife of believers for the judgments of God to come. And a further preparation to the execution of Gods judgments is declared in the following veres] and behold, the Temple of the Tabernacle of the Testimony in heaven [ſome are of opinion that the Temple is here ſo called, because it was made according to the patern of the Tabernacle. But here the Greek word *naos*, that is, *Temple*, may be more fitly taken for the innermoſt part of the Temple, that is, for the holy of Holies, as this word is also ſometimes uſed, Psal. 28. 2. which agreeth with the innermoſt part of heaven, where God hath his throne, and where the four and twenty Elders and the four beaſts, with the holy Angels ſtand round about: as was ſhewed before, and elſpecially chap. 4. And this is as it were Gods Court in his Cleſtial Church, where the judgments of God are pronounced, and the Angels commanded to execute the ſame, as the ſequel importeth] was opened. [namely, to publish and execute the judgment or ſentence of God againſt Antichrift and his adherents. A comparison taken from royal thrones and courts, which are opened when ſentence is to be given.]

6 And the ſeven angels which had the ſeven plagues, [That is, the power and charge of executing the ſeven plagues, as before ver. 1.] came out of the Temple, clothed with pure and bright linen, [namely, to ſignifie the purity and justice, not only of their perſons, but also of Gods judgments, whereof they were executioners] and girt about the breſt with golden girdles, [namely, to exprefle their readineſſe, ſwiftneſſe, & activity in executing Gods judgments, according to the cuſtome of the Eastern people that are girt about with broad girdles, when they undertake or go about ſome diſſicult buſineſſe. See Luke 12. 35. Eph. 6. 14.]

7 And one of the four beaſts [Namely, which before in this book stood neareſt to the throne of God, with the four and twenty Elders, and which repreſented the whole Churc̄h of Chriſt, at whose requeſt, and for the avenging of whom the judgments mentioned in the ſequel are poured out upon the kingdom of Antichrift. See before, chap. 4. 6.] gave unto the ſeven angels ſeven golden vials [theſe vials were a ſort of drinking-bowls ſomewhat deep, and contained ordinarilie as much as a man was able to drink off at once] full of the wrath of God [that is, of the wine of the cup of Gods wrath, whereof ſee before, chap. 14. 10.] which lieth for evermore.

8 And the Temple was filled with ſmoak from the glory of God, and from his power: [That is, proceeding from the throne of Gods glory, who was compaſſed about with lightnings, thunders, voices, and burning lamps, all tokens of Gods glory, as the ſame is deſcribed chap. 4. 5. Here reſpect is had to that which hapned in the Tabernacle, Exod. 40. 34. which was overſhadowed with a cloud of Gods glory at the dedicaſion thereof, ſo that Moſes could not enter into it: as also hapned at the dedicaſion of Salomons Temple, 2 Kings 8. 10.]

Others conceive that here reſpect is had to Isa. 6. 4. where by the juſt judgments of God upon the people are ſignified] and no man was able to enter into the Temple, till the ſeven plagues of the ſeven angels were finished.

[No man was able to enter into the Temple, namely to behold or ſearch narrowly into these judgments of God, ſiſt they are unspeakable, Ro. 11. 33. and which can then be only fully understood, when they are fulfilled. Others take it thus, that this ſhutting of the Tabernacle by the ſmoak of Gods glory, after the denuaciatiōn of Gods judgement upon Antichrift and his worshippers, yet ſignifieth a ſequel of Gods judgments upon them. Namely, that they ſhould not be amended by any of theſe punishments, or be brought to meditation of what will come after, to conſider of theſe judgments as they ought, to their own ſalvation: but that they ſhould be therein more and more blinded and hardened, and regard it no sooner then when it ſhould be too late, when the laſt plagues ſhould be poured out upon them, and they ſhould be caſt into everlasting deſtruction, as Paul hereof yet ſpeaketh, 2 Thes. 2. verſe 11, 12. See also hereafter, chap. 16. 9, 11.]

C H A P. XVI.

1 The ſeven former Angels are commanded to pour out their vials. 2 Whereof the firſt is poured out upon the earth. 3 The ſecond into the ſea. 4 The third into the rivers: for which the juſtice of God is praifeſed with a ſong of praife. 8 The fourth vial is poured out into the ſun, 10 The fifth upon the throne of the beaſt, after which notwithstanding the men on earth repente not. 12 The sixth upon the great riuer Euphrates. 13 Three unclean ſpirits, like frogs, come forth and go to the kings of the earth, to gather them to the war of the great day. 15 And thereupon every one is exhorted to watch. 17 Lastly, the ſeventh vial is poured out into the air, and all things have an end, yea also even great Babylon. 21 After which a grievous hail falleth upon men, who blaſphemē God for it.

AN D I heard a great voice out of the Temple, [Name-ly, of heaven, as was expreſſed in the former chapter ver. 5. and below, ver. 17. whereby is meant the throne of God in heaven, as was ſhewed there. For though theſe vials were already given to the ſeven angels in the former chapter, yet they proceed not to the execution of this power, before they have received a new charge for it, as followeth. See Psal. 103. ver. 20.] ſaying, go your waies, and pour out the (ſeven) vials of the wrath of God upon the earth. [it appeareth in the ſequel, that only the firſt angel poured out his vial upon the earth. But forasmuch as the plagues of the ſix other vials came also at laſt upon the men that dwell on the earth, though at firſt they were poured out upon the other bodies and elements, they are truly ſaid to be poured out upon the earth, or earthly men, to whom God maketh all the elements to be their enemies.]

2 And the firſt went his way, and poured out his vial upon the earth, [The kingdom of Antichrift is continually conſidered in this Reuelation as a world, where in there is earth, ſea, rivers, air, ſun, ſtarres, &c. and that by reaſon of the condition thereof, and the power which Antichrift ascribeth to himſelf to have over heaven, earth, ſea, &c. The firſt part then of this Antichriſtian world is the earth, whereby here, as elsewhere in this book, earthly men in general are fitly understood, which are addiſed to earthly and idolatrous worſhips, and do obſtinateſſly maіtaiñ them: upon whom this firſt vial, according to the opinion of many, is ſaid to be poured out, when the kingdom of Antichrift began to decay, as

as by the renewing of the preaching of the everlasting Gopel, in divers places of Europe by Waldus, Wiclef, John Hus, and Jerome of Prague, and their fellows, the men of this earthly world, and the worshippers of the Beast, in stead that they should have repented, by the judgment of God were given up to a reprobate minde, and were incensed and vexed in their minde with hatred and envie as with a grievous bille, so that they could neither be at rest themselves, nor would suffer others to take rest, till they had again, as much as in them lay, suppressed and obscured the same Gospel. Though some do add thereunto, that for a special punishment of these idolatrous persons and persecutors of Gods people about the year 1500, some secret sicknesses and ulcers, whereof in the sequel began to reign in the countries that lay nearest unto Antichrist, which from thence spread also abroad into other parts of Europe, especially against those that in their forced singe life committed many uncleannesses, the very naming whereof is to be abhorred: with such like diseases God also plagued the Philistines, when they detained the Ark of the Covenant captive among them, 1 Sam. 5.6. &c.] and there was an evil and wicked sore upon the men which had the mark of the beast, [all these following plagues do very well agree with the plagues which God by the hand of Moses and Aaron inflicted upon king Pharaoh and his people, when he would deliver the Israelites out of Egypt, as appeareth by comparing the 7, 8, 9, and 10. chapters of Exodus, excepting the plague contained in the third vial verl. 8. which for the most part agree with the plague wherewith God punished Achab and his people, who also slew the prophets, and persecuted his people in the time of Elias: whereof see 1 Kings 17. and 18. Now whether these plagues be to be understood according to the letter, or in a spiritual sense, there are divers opinions concerning it. And it is the more obscure, because a part of them was not yet poured out, but was to be poured out afterwards, as appeareth from thence, that these plagues before, chap 15.1. are expressly called the seven last plagues, and that in this chapter those are punished by those plagues, that bear the mark of the Beast, and that the throne of the Beast and great Babylon are at last destroyed by them: of which destruction a further relation will follow in the two next chapters, which for a great part is yet to be fulfilled. The issue then will yet further discover some things hereof. In the mean while that which is most probable, shall be briefly noted on every vial. The first went, &c. that by these Angels are meant Gods instruments, whereby Antichrist with his whole dominion, in divers times, and by divers degrees, was plagued or punished, as appeareth sufficiently by the whole scope of this chapter, and expressly by this second verse, and by the sixt and tenth verses following. But whether these were the Celestial Spirits themselves, or others that under their conduct were for that purpose raised up by God in the world, will best appear by the exposition of every vial: (which bad the mark of the Beast,) see the exposition hereof, and of that which followeth, on chap. 13.14.] and which worshipped his image.

3 And the second Angel poured out his vial into the sea, and it became blood as (the blood) of a dead man: and every living soul died in the sea. [By this sea, are fitly understood those many nations and kingdoms, which compassed the kingdom of Antichrist about like a sea, as the Angel himself declareth hereafter, chap. 17.15. which here in respect of the worshippers of the Beast, is said to have been turned into blood; when after Luthers time, whole Provinces, Kingdoms and Nations that lay round about, fell off from him, so that the fishes, or inhabitants of this his earthly kingdom, could not any longer live quietly in it, or perform their superstitions. Whereby much of their blood was

shed, and is yet daily shed, for a just recompense and revenge of the abundance of blood, which was also shed under his dominion by the worshippers of this image of the Beast: as the justice of God is extelle for it hereafter verse 6. Others understand hereby the decrees and statutes of their Councils, and especially of the Council of Trent, which lasted for certain years, and wherunto the spiritual and temporal worshippers of the Beast flowed from all parts of Europe: which are therefore said to have been turned into blood, because therein false and idolatrous doctrine was established, which necessarily leadeth men to death, if they do receive it, forasmuch as no idolater can be saved, 1 Cor. chap. 6. verse 10. and they that will be justified by the works of the Law, are fallen from the grace of Christ, Gal. 5. 4.]

4 And the third Angel poured out his vial into the rivers, and into the fountains of waters, and (the waters) became blood. [Some understand hereby the wresting and falsifying of the word of God, which in Scripture is compared unto clear fountains of waters and rivers. And so hereby is signified a power of error and spiritual blindness that should be upon them by the just judgment of God. But sith this began a long while before, and here is spoken of the last plagues, whereby the kingdom of Antichrist hath been a good while weakened, and will fall to ruin at last: it is, as fitly understood by others of their spiritual Inquisitions, Courts, Societies, Covents, Conventions, Colledges, Schooles and the like, which Antichrist hath set up in all the countries of his kingdom, and divided them as rivers to establish his throne and kingdom thereby, which were also turned into blood, when they were abolished and forbidden in these reformed kingdoms and countries, so that no man was suffered to stay any longer there, or to exercise his superstitions there any more: which things as they are already come to passe in some places, so shall they likewise more and more come to passe hereafter, when other Kings shall withdraw their power from the Beast, as is foretold hereafter, chap. 17.16.]

5 And I heard the Angel of the waters [That is, which had poured out the vials upon the livers and fountains of waters, as before, chap. 14. verse 18. he is called the Angel of the fire, which had received power over the fire, to punish wicked men therewith] say, Thou art righteous, Lord, which is, which was and which shall be, [others read, and the holy one] because thou hast judged this.

6 Because they shed the blood of the Saints, and of the Prophets, therefore thou hast given them blood to drink, [That is, thou hast also suffered them to perish in their own blood. Whence it appeareth that these two vials must be taken of such just recompense and shedding of their blood] for they are worthy of it.

7 And I heard another from the Altar say, yea, Lord, thou Almighty God, thy judgments are true and righteous.

8 And the fourth poured out his vial upon the Sun: And power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the Name of God; which hath power over these plagues, and they repented not to give him glory. [Namely, in acknowledging his justice, and embracing his mercy and grace which is offered to them. By the pouring out of this vial into the Sun, and the scorching of men thereby, some understand very great heats, droughts and barrennesses, as also famines and mortalities which are wont to follow thereupon, as came to passe among the Jews in Elias his time, which yet in a special manner in after times shall be sent upon lands and kingdoms addicted to the Beast. But in regard such punishments seldom prevail in one land, but another par-

ticipath thereof likewise, and that these plagues are properly threatned to the worshippers of the Beast, therefore others understand it of the light of the Gospel, upon which this vial is poured out, to give it more virtue for the convincing and inflaming of the hearts of men, whereby yet more shall be brought to repentance, yea even the Jews in great numbers shall receive Christ, Rom. 11.25,26. and the other obstinate worshippers of the image of the Beast, shall be stirred up to greater despite and blasphemy, because they shall see that their kingdom shall be thereby brought to ruin at last : For which cause they themselves shall blaspheme the name of God, when they shall accuse the Scriptures of darkness, imperfection and uncertainty, and shall dare to call it the ground and foundation of all heresies.]

10 And the first Angel poured out his vial upon the throne of the Beast : and his kingdom waxed dark ; [Many expositors understand hereby the City of Rome, where properly is the throne of Antichrist, from whence he beareth spiritual rule over other countries : which throne shall be destroyed by such instruments as God shall raise for that purpose, who shall chase away Antichrist himself with his Confiscacy and adherents, whereby his kingdom shall greatly decrease, and his splendor be obscured in the world, till he shall be at last utterly destroyed by the Spirit of Christs mouth] and they gnawed their tongues for pain : [namely, for spite and vexation that such a thing did befall them, whereas they had fancied to themselves a kingdom without end.]

11 And they blasphemed the God of heaven because of their pains, and because of their sores : and they repented not of their works. [That is, superstitions, idolatries and blasphemies.]

12 And the fixt Angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings, that (should come) from the rising of the sun, might be prepared. [By the river Euphrates here, some understand the river Euphrates properly so called : on both sides whereof the Turks and Persians and such like nations Eastward have their jurisdiction, as was noted chap. 9. 14. who should yet unite themselves together, and take possession of Antichrists throne. Others understand by this river Euphrates, by way of similitude, all the revenues which Antichrist gathereth from whole Christendom, whereby his throne is enriched, and whereby he defendeth himself and his throne against all other power whatsoever, which being once utterly suspended and dried up by the Christian Princes, as hath been already begun, they will make him unable to stand it out : which Princes are here said to come from the rising of the Sun, because they should be raised for that purpose by Christ, who is the day-spring from on high : as old Babylon being, aforetime defended and enriched by the river Euphrates was dried up by Cyrus, and opened the way for the invading and taking of the City, and for destroying the Kingdom thereof, as was foretold, Jer. 51.31. &c. and fulfilled, Dan. 5. 30.]

13 And I saw three unclean spirits like frogs [Namely, which live in unclean waters, and always hold one manner of croaking] (care) out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. [Hereby are meant the many Legats and Nuncio's, and other spiritual ministers of Antichrist, that are sent forth throughout the world, to subdue Princes, Kings and Nations, to the kingdom of Antichrist, full of deceit and hypocrisy, which the Apostle, 2 Thes. 2. 11. called a power of error, which also boast of miracles, which the Apostle there calleth miracles of lies, as is known to all the world. Of the Dragon, and of the two beasts was spoken herefore, whereunto was also added before the image of th-

Beast. In which second beasts room here the false prophet is named : whence it appeareth that this false prophet is also the image of the Beast, that is, Antichrist, with his whole kingdom, forasmuch as he by himself, and others his ministers defendeth false doctrine, and useth for the purpose all his spiritual Prelates, Conscriptories, Courts, Covens, Councils and persons, to spread abroad the same false doctrine, as shall appear in the next chapter. By these then joynly taken, are these unclean spirits sent forth, because they unite and bring together all their craft and authority, and combine together to destroy the Church of God and his truth, and speak herein as it were out of one mouth, and are moved by one spirit.]

14 For they are the spirits of devils, and do miracles, which go forth unto the kings of the earth, [Namely, which yet are addicted to the kingdom of Antichrist, as the word earth used here, and the word world used in the sequel, is continually taken] and of the whole world, [that is, which throughout the whole world they yet seek to bring under their dominion, which is done daily in all countries of the world, even in the barbarous countries in the East and West] to gather them to the war of the great day of Almighty God. [Namely, wherein God in an extraordinary manner will execute his judgment against all this power, whereof further mention shall be made hereafter, chap. 19.19. and 20. 1. though this be also daily done, that these unclean spirits by their daily clamour, seek to stir up all kings and nations against good Christians, whom they with an unanimous voice call damned heretics, yet in this vial respect is properly had to the last assault, which Antichrist yet should make before his last ruin : whereof is spoken in the next vial, when he shall seek to bring together throughout the whole world, not only the people that bear the name of Christians, but also many barbarous and remote nations, to destroy the Church of Christ, and to set up his own throne again.]

15 Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, [This is added here, to admonish every one to stand upon his guard, forasmuch as all things shall have an end at that day, and after that time there will be no time more left for repentance : as will follow hereafter. See Matth. 24.42. Luke 12. 39. Rev. 3.3.] left be walk naked, and men see his shame. [Gr. and they see his shame, that is, the shamefulness of his sins, namely, if they be not covered with the robe of Christs righteousness, and with true faith joyned with repentance. See Galat. 5.27. and Rev. 3. 18.]

16 And they gathered them together into the place, which in Hebrew is called Armageddon. [This word is diversly interpreted. Some render it the causing of desolation, or the deceit of cutting off : because these camps of Antichrist shall be deceitfully gathered together out of all nations, but to their own destruction and desolation. But others conceive that this is a proper name of a certain place mentioned in the Scripture of the old Testament, where the like thing hapned, that is here foretold : namely, 2 Chron. 35.21. and Zach. 12.11. where mention is made of the valley of Megiddon, as here of the mountain of Megiddon, where King Josias with the whole army of Israel, was smitten by the Egyptians ; in a like place whereunto the army of Antichrist should be gathered together again, in hope of obtaining the like victory against the Israel of God, but that the Lord by his unexpected coming should turn away this reproach from his Church, and should fully and perfectly smite, and finally destroy the enemies themselves. Though some are of opinion that here rather respect is had to those places, Judg. 5.18. where Sisera with a whole army of the Canaanites was miraculously smitten by Debora and Barac about the valleys of

of Megiddon, to the comfort and deliverance of the children of Israel, which very well agreeith with this victory.]

17 And the seventh Angel poured out his Vial into the air : [This seventh Angel putteth a period to all, and consequently to the whole Kingdome of Antichrist, which is poured out upon the air, because no living creature can live without air : and because Satan, who hath hitherto ruled in the greatest part of the world, hath his throne and habitation there, as Paul speaketh, *Ephes.2.2.* and *6.12.* which shall also be abolished hereby, as is more plainly testified hereafter chap. 20.10.] and there came a great voice of the Temple of Heaven, from the Throne ; saying, it is done : [that is, all things are fulfilled, that were to be done in the world according to the word of God. Or, it hath been, namely, the great city and the beast ; whereof shall be treated more distinctly in the two next chapters.]

18 And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, (namely,) such an earthquake, (and) so great. [By these voices, thunders, &c. are meant the tokens, which should go before the last coming of Christ to judgement, as also the like tokens are related, *Marth.24.* *Mark 13.* *Luke 21.* and *2 Pet. 3.10.*] .

19 And the great city, [Which is spiritual Sodom and Egypt, and comprehendeth the whole Kingdome of Antichrist, as was shewed chap.11.18, which is also called hereafter great Babylon, See chap. 14.8. and chap.18.10.] was rent into three parts, [Gr. became into three parts : that is, was utterly broken to shivers, as things that are broken in many pieces, come to nothing] and the cities of the Gentiles [or, the cities of the nations. Hereby are meant all other cities without Christendom, as for example, the cities of the Turks, Persians, and other Heathens] are fallen : and great Babylon was come in remembrance before God, [namely, to receive her just sentence of God : For God seemed before to wink at her, and to have forgotten her wilfulness] to give unto her the cup of the wine of the wrath of his indignation. [see before chap. 14.8. 10.]

20 And every Island fled away, and the mountains were not found. [That is, the places that were held safest for to flee unto, did leave them, or were gone, as chap. 6.14.]

21 And (there) fell down from heaven upon men a great hail, (every stone was) a talent in weight : [Namely, this hail fell out of heaven for the punishment of the wicked, as *John 10.11.* but this punishment was so much the heavier, because it brought the intolerable burden of Gods wrath upon them. For a talent weighed (according to the testimony of some) a hundred pound weight] and men blasphemed God because of the plague of the hail, [namely, through despair, as the wicked will do at the last day. See before chap. 6.16.] for the plague thereof was exceeding great.

ters are, whereon this Whore setteth, 16 and how the Kings shall again take away their power from the Beast. 18 Lastly he sheweth who this whore is.

A Nd one of the seven Angels, which had the seven vials, [Namely, one of them, spoken of in the foregoing sixteenth chapter, whom some conceive to have been the first ; because he had poured out his vial upon the Throne of the beast. Whereof a large explication is properly made in these two following chapters] came, and talked with me, and said unto me, come hither, [this serveth only to stir up the Apostle, there being no alteration of place, but only a renewing of vision here to be understood, as appeareth by the following third verse. See the like phrase, *Ezech.8.3.* and *40.1,* &c.] I will shew thee the judgement of the great Whore, [as the true church of Christ was compared to an honest woman, clothed with the Sun, and adorned with a crown of twelve stars, chap. 12. v.1. So here the backsliding church is compared to a proud Harlot, which forsaking Christ the only Bridegroom, keepeth company also with other men, that is, with idols and other patrons, though she may boast of the contrary ; As is also said of the Israelitish church, and of the city of Jerusalem, *Isa.1.21.* *Fer.3.1.* *Ezek.16.15.* Now who this Whore is, and what her judgement is, will appear by the sequel] that sitteth upon many waters. [that is, which hath dominion over many people, multitudes, tongues, and nations, as the Angel sheweth hereafter, verse 15. and 18.]

2 With whom the Kings of the earth have committed fornication, [That is, have combined to defend and maintain her spiritual fornication and dominion, and to bring others thereto by their power : as is shewed by the Angel, v. 13. and 17.] and they that inhabit the earth, [that is, they that are earthly minded, and are inclined to earthly worships, as men are so by nature. For here from v.8. are expressly excepted, all those whose names are written in the book of life] have been made drunk with the wine of her fornication. [that is, have been so taken and filled with the blinde zeal and love of their trickt up superstitions and idolatries, as lewd men are wont to be with the wine, that is filled out unto them by a crafty Harlot, to allure them to satisfie her unchaste lust.]

3 And he carried me away in the spirit, [Namely, in a rapture or trance, as was noted on the first verse] into the wilderness, [namely, that he might be able the more freely to heed all things quietly without trouble or tumult from men. Others understand by this wilderness the Kingdome of Antichrist it self, which indeed is full of all worldly tumult, but empty and void of all saving truth, and spiritual fruitfulness] and I saw a woman sitting upon a scarlet-coloured beast, [hereby is meant the royal pride and blood-thirstines of this beast, as also of this woman, as appeareth by v. 4. and 6. whereof see the further exposition, (as also of the names of blasphemy mentioned in the sequel) in the annotation chap.13.1. concerning the seven heads and ten horns, (mentioned also in the words following) the explication whereof will be made hereafter by the Angel] which was full of names of blasphemy, and had seven heads and ten horns. [that by this woman sitting upon the scarlet-coloured beast is meant the city of Rome with the dominion thereof, appeareth by the whole description that followeth after : especially by the first verse, where it is called great Babylon, namely, to be understood in a spiritual manner, as appeareth by chap. 14.8. and 16.19. and by the following ninth verse, where it's shewed by the Angel, that the seven heads of this beast, upon which the woman sat, are seven mountaines : and by the last verse, where it is expressly said, that this woman is the great city, which hath the Kingdome over the]

C H A P. XVII.

1 One of the former seven Angels bringeth the Apostle into a wilderness, and sheweth him the great whore of Babylon, sitting upon a red Beast, which hath seven heads and ten horns. 4 Her apparel, ornament, titles, and blood-thirstiness is described. 7 The Angel declareth unto John, first the mystery of the beast. 9 Then he telleth him of his seven heads, and of the eighth King that shoulde follow, 12 and of the ten horns, which are so many Kings, which receive their power with the beast. 14 Which fight with the Lamb, but are overcome by him. 15 The Angel declareth what the wa-

The Kings of the earth, which is only applicable to Rome. This is so plain, as that not only the chiefeſt of the ancient Fathers, and all the reformed Teachers agree therin, but even many Popiſh Expositors. But these laſt hold, to keep off Antichriſtianism from their Pope and Popery, that this is to be understood of the city and dominion of Rome, onely while it was under the dominion of Pagan Emperours, and did persecute the Christians; namely, about three hundred years after Chriſt's nativity, till the time of Conſtantine the Emperour. But these are eaſily confuted by the ſequel of theſe two chapters. First, because Rome Pagan did not uſe to preſs upon other Kings and nations, which it had brought under her dominion, her own idolatry, but did ſuffer them to follow their own cuſtomary ſuperſtition, yea they permitted the very Jews themſelves to enjoy their own worship, till ſuch time that they rebelled againſt them: whereas this woman maketh all kings and nations drunk with the cup of her fornication; that is, idolatry. Secondly, to Rome Pagan cannot be applied, that which is ſaid v.12. that the ten Kings which gave their power unto the beaſt, in one hour receive their power with the beaſt, in regard the ancient Romanes did violently by little and little from time to time ſubdue unto themſelves thoſe that they had brought under their dominion, and not by mutual conſent and combinement. Thirdly, because the beaſt and this woman, that ſitteth upon it, that is, Antichriſt and the city of Rome are here continually joyned together, whereas Rome Pagan, as long as it was Pagan, was not properly the ſeat of Antichriſt. And therefore it's ſaid, that the beaſt ſhould yet ascend out of the bottomeleſs pit, and after that go into perdition. Laſtly, because the ſad and exemplarу ruine of this city of Babylon, whereof the next chapter ſpeaketh at large, cannot be meant of Rome Pagan, because that never hapned to it, as long as it was Pagan, but was afterward above an hundred years in a good condition under Chriſtian Emperours, as appeareth by History. It's true indeed, that it was afterward taken and destroyed by the Gothes, Vandals, and others, but it was preſently afteṛ brought to its former condition, and continueth ſtill. Whereas it's plain, that the ruine of this Babylon, whereof is ſpoken in the next chapter, ſhall be neuer at an end, as is teſtified chap. 18. 2, 21. This is ſo plain, that ſome Popiſh Expositors themſelves acknowledge, that that which is propheteſed here and in the next chapter, muſt be understood of the city of Rome, that now is. But to clear themſelves of Antichriſtianism, they deuife another invention, namely, that a little beſteſt the end of the world, ten Pagan Kings, it's not known out of what corner of the world, ſhall come, and joyn with Antichriſt that ſhould be of the tribe of Dan, and take poſſeſſion of the whole world, chafe away the Pope of Rome, and ſet up Antichriſt in his place, and impoſe upon all nations their heatheniſh idolatry, and all this in three years and an half before the end of the world, and ſhall burn Rome with all her riches, and yet mourn oyer her, &c. which was alſo confuted before, and is repugnant to all humane judgement and reaſon; as the following expositiōn will alſo ſufficiently ſhew.]

4 *And the woman was cloathed with purple, and ſcarlet, and adorned with gold, and precious ſtones, and pearls,* [The outward pomph of this woman, and of the backſliding church of Rome, goeth thorow the whole Kingdome, not only in her publick government, but also in her publick worship; where all things are performed in the moſt ſumptuous and moſt beautiſull manner, and purple and ſcarlet is the livery of their chiefeſt heads] *and had in her hand a golden cup full of abominations, and of uncleanness of her fornication.* [hereby are fitly underſtood the fair and alluring titles, which

Antichriſt giveth to himſelf, and to his church, before the world, to bring men thereby to obedience unto him: as for example, *Holy Father, Vicar of Chriſt, Head of the Catholick Church, the Successor of Peter, the Foundation of the Church, &c.* which notwithstanding conſidered in themſelves, are full of abominable blaſphemyn, ſuperſtitions, and false doctriṇes. Others interpret this of the cup of the maf, and conſequently of the maf it ſelf, which is full of abominations.]

5 *And upon her forehead was a name written, [Name-ly, as famous Strumpets of old were wont to ſet up their names and Titles upon the fore part of their houses, and upon their own foreheads, that they might be the more known, and might the better allure others to them, and draw them to their will] (namely) mystery, [Gr. Mysterion], which name many teſtifie that it hath been heretofore put upon the Popes mitre with the triple crown. But this notwithstanding, it may fitly be applied to almoſt all the ceremonies, veſtments, and conſecrations, which the Pope with his ſhavellings ueth, which they all even to the very leaſt feign to be full of mysteries and ſecrets] great Babylon, [namely, called ſo ſpiritually and figuratively, as is expreſſed chap. 11. 8. of Egypt and Sodom, whereof ſee there the expositiōn. See alſo before chap. 14.8. and 16.19.] the mother of whoredomes, [or, the mother of Harlots; that is, of idolatries and ſuperſtitions, as was noted before on ver. 1. For thus doth ſhe alſo boast, namely, that ſhe is the mother of the holy Churc'h, from whence all other Churc'hes on earth are ſprung forth and depend, as children do ſpring forth and proceed from their mother] and of abominations of the earth. [namely, in depoſing and murdering of Kings and Princes, in abolishing of Princes and Subjects from their oaths, in diſſolving lawfull marriages, in withdrawing of children from their obedience and ſervice due to their parents under the cloke of Religion, in tolerating of publick ſtews, in lying and deceiving, and ſuch like abominations, which the doctriṇes and actions of Popery do import] and with the blood of the witness(es) of Jeſus.*

6 *And I ſaw that the woman was drunk with the blood of the Saints,* [Whereof the books of Martyrs of all nations are full of examples] and when I ſaw her, I wondered with great admiration.

7 *And the Angel ſaid unto me, wherefore maruelloſt thou? I will tell thee* [That is, I will further declare unto thee; as is done in the ſequel] *the mystery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and the ten horns.*

8 *The beaſt that thou haſt ſeen, was, and is not:* [That here is propheteſed of the Kingdome of Antichriſt, is maniſt: Therefore all theſe four proprieſies muſt agree therewith. The firſt, that it was in Johns time, may fitly be understood of the Romane Empire, that had been already, and ſhould ſtill continue ſome hundreds of years under ſeveral governments: whereupon the Angel addeth, and is not, becaue at that time, it had no ſpiritual command over the Churc'hes in Chriſtendome, neither ſhould have in ſome hundreds of years] *and it ſhall ascend out of the bottomeleſs pit,* [because it ſhould receive theſe two dominions but about five hundred years after Johns time, when Antichriſt ſhould ſubdue unto himſelf not onely all ſpiritual perſons, but alſo Temporal Princes, contrary to the doctrine and example of Chriſt, as came to paſſ in the time of Phorus, and afterward, Rev. 13. v. 1.] *and go into perdition:* [namely, after it ſhall haue continued ſome conſiderable time, it will again decrease by degrees, and loſe its authority among Christians, as of latter times is begun, and in the next chapter ſhall be fulfilled] *and they that dwell upon the earth ſhall wonder,* [that is, ſhall be moved with reverence towards it, and worship

worship it, or submit themselves unto it. See before, chap.13. ver. 3, 4.8.] (whose names are not written in the book of life from the foundation of the world) [that is, excepting thole whose names are written in the book of life : whereof see chap. 13.8. which is here inserted, that it might not seem that Christ in the time of Antichrists reign hath no more reserved a Church for himself on earth] beholding the beast, that was, and is not, though it be. [These words may be sufficiently understood by the former annotation on this verse.]

9 Here is the understanding that hath wisdom. The seven heads are seven mountains, [That is, signific seuen mountains] whereon the woman sitteth. [now that the City of Rome was built upon seven mountains, appeareth sufficiently by all ancient Writers : which are mount *Capitolinus*, *Palatinus*, *Coelius*, *Aventinus*, *Esquilinus*, *Viminalis*, and *Quirinalis*, for which cause it is also called by some ancient Writers the seven hilled City.]

10 And (they) are (also) seven kings : [That is, they signify seven kings, or kingly governments : whence it appeareth, that a type or thing may have divers significations. Now who these seven kings are, is diversly understood. Some understand by these kings, the seven Emperours, that had reigned in Rome after Nero's time unto the time of Johns banishment. But there seemeth to be no reason why the Emperours that had reigned before Nero's time, even from the time of *Julius Cæsar*, should not be as well counted, as the following Emperours that came after Nero. And it's manifest that here is spoken of such Kings, which comprehended the whole government of all the Roman Empire. Therefore others understand it more fitly of the seven forms or mannets of government, whereby the City of Rome had been both governed in times past, and should yet be governed in time to come, as the angel testifieth here, and ver. 11. Whereof the first government had been from *Romulus Tarquinius*, under Kings, properly so called. The second, from *Brutus*, under *Consuls*. The third, under *Dictators*. The fourth under *Decemvirs*. The fifth under the *Tribuni Consulares*. The sixth under Emperours, from *Julius Cæsar*, which form of government continued still at that time when this Revelation came to John] five are fallen, and one is, the other is not yet come, and when he shall be come, he must continue a little (while.) [this is the seventh sort or manner of government, which begun under *Constantine* the first Christian Emperour, who began another form of government in his time, & after he had reigned about the space of 20. years at Rome, and every where had brought in the christian faith, he departed to *Bizantium*, which he after his own name called *Constantinople*, and there especially established the seat of the Empire, whereby the Imperial authority at Rome and in Italy more and more decreased, and the Antichristian dominion did by degrees rise higher and higher, which is the eighth form of government mentioned in the next verse.]

11 And the beast that was, and is not, [This is the Papal government, which in a manner began to rise up in its beginnings, but was not yet fully revealed : till in the time of *Phorus* the Emperour, about five hundred and ten years after this Revelation, and six hundred and six years after Christ's nativity, Popery by little & little extended its spiritual and temporal dominion over Christendom, & was fully discovered, as was shewed formerly. Which after that it had been for some hundreds of years in its full strength and power, it began afterward again to decline by little and little, and declineth still] the same is also the eighth (king) and is of the seven, [that is, hath gathered his strength together from the former seven heads, or forms of government, and hath set up the same by little and little. For this eighth form comprehendeth not only an head of this beast, but the

whole beast also] and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings [That is, kingdoms : as by Daniel, and here, Kings with their successors in thole kingdoms are continually understood. Now some Expositors take this number for a strict number of ten, which were the first, that rose up also about the very time of the rising up of Antichrist in the West. Others for an uncertain number, that, or thereabouts : as this word ten is also elsewhere used. See an example, Gen. 31. 7. Numb. 14. 22. and under this number are counted the kingdoms of Hungary, Naples, Spain, France, England, Scotland, Poland, Sweden, Denmark, Portugal, Bohemia, and some others that are comprehended under these, as Navar, Arragon, Lions, Sicilia, Sardinia, Norway, &c.] which yet have not received the kingdom, but receive power as kings at one hour with the beast. [that is, at, or about one time : as this phrase is also taken, Job. 4. 52. Acts 10. 3. and ver. 30. Rev. 3. 3. Others render it, one hour : that is, a short time, as this phrase also signifieth elsewhere. But the first agrees best with the scope of the Apostle.]

13 These have one kind of meaning, and shall deliver up their power and strength unto the beast. [They have one minde, namely, in this point of maintaining and defending the authority and superstitions of Antichrist, though in worldly matters they oftentimes differ and are at variance among themselves. And though sometimes some of these kings have opposed some of these Popes, yet they would alwaies seem to defend Popery, and the doctrine thereof.]

14 These shall make war against the Lamb, [That is, assault and persecute Christ in his members : as Christ himself speaketh unto Paul, Act. 9.4. For though they did not always intend to fight directly against Christ, yet they that seek to destroy his members and his doctrine, are counted, and said in Scripture to fight against Christ himself. See Psal. 2. 2. Act. 4. 25. &c.] and the Lamb shall overcome them, [namely, both by a spiritual victory, (that they shall not be able to destroy the sure and saving doctrine of Christ, whatsoever they do, but that Christ by his elect and believers, in spight of all such power, shall spread the same abroad in the world,) and also by many outward victories, which he will give to his people in the world over them : as the examples of former ages, and of this present age doe plainly shew. And in that last great war whereof was prophesied in the former chapter, ver. 1. shall it yet more plainly appear before the eyes of all the world] (for he is a Lord of Lords, and a King of Kings) [this title is here attributed to Christ as only Lord and King over all Lords and Kings, as the same is attributed unto God, 1 Tim. 6. 15. because he is the true God and ruler over all creatures, of one essence with the Father. See also hereafter, chap. 19.16.] and they that are with him, the called ones, and chosen, and faithful.

15 And he said unto me, the waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues. [That is, signify peoples of divers languages and nations. A sacramental phrase, as was also shewed before, and as followeth after, v. 18.]

16 And the ten horns which thou sawest upon the beast, they shall hate the whore, [The ten horns, that is, Kings, as was declared, ver. 12. shall open their eyes at last, and perceive how they have been seduced by her, and hate her for it, as also for her idolatry and dominion. Whereof some have done it already, and we are to beg of God, that it may be also done by the rest] and shall make her desolate and naked : [that is, re-assume to themselves their power and authority, which they had formerly given to her in their kingdoms, and shall turn the same against her] and they shall eat her flesh, [that is, they shall refuse to pay, and take away her revenues, and riches, which she gathered from their lands, and shall convert them

them to their own use, and employ them against her] and shall burn her with fire. [it, or her, namely, the place or city with seven mountains, where she hath her seat or throne, as was shewed, chap. 16.10.]

17 For God hath given (them) in their hearts to do his minde, [For the heart of Kings is in the hand of the Lord, as water-brooks, he turneth it whithersoever he will, Prov. 21. 1, namely, either in his just wrath and judgement for their punishment, and for the trial of his people, or in his mercy and favour, for the redemption and deliverance of his people, and for the punishment of his enemies. His minde, or counsel, as also ver. 13, and here in the sequel] and to do one minde, and to give their kingdom to the beast, until the words of God shall be finished. [that is, untill the prophesie and predictions shall be fulfilled, which God hath revealed unto us in his word, awel of the rising and dominion, as of the fall of Antichrist.]

18 And the woman which thou sawest, is the great City which hath the kingdom over the kings of the earth. [See the exposition hereof on the annotat. on ver. 3.]

C H A P. XVIII.

1 An ang'l cometh down from heaven, 2 which again declareth the fall of Babylon, because of her whoredom and voluptuousnesse. 4 For which cause Gods people are exhorted to depart out of her, 6 and commanded to reward her double. 7 And though she doth boast that she shall be no widow, yet her plagues shall come upon her all at once. 9 The kings of the earth mourn for her fall, 11 also the merchants that had put all manner of precious wares to sale in her. 17 Likewise the masters of ships and sea-men. 20 But on the contrary the heaven with the holy Apostles and Prophets are exhorted to rejoice. 21 A mighty angel casteth a very great stone into the sea, to represent the final fall of this great Babylon. 22 Declarath that no instruments of joy shall be heard any more in her. 23 Because she had seduced all nations, and because the blood of the saints was found in her.

AND after these things [That is, after that the former Angel had finished his work concerning the destruction of the great whore] I saw another angel come down from heaven, having great power, and the earth was lightned with his glory. [Some understand this of Christ himself, and of his coming to judgement, when he shall utterly abolish Antichrist, 2 Thes. 2.8. But since that in the 9. verse and so following, is spoken at large of the mourning of the Kings, Merchants, and Sea-men, which they should yet make after this fall of this great Babylon, it's therefore probable, that here is spoken of the fall of this Babylon, and the destruction of her throne, which shall yet come to passe before for an example of Gods just judgement thoroughout the whole world, as also appeareth from thence, that God in ver. 4. commandeth his people to depart out of her, that they may not be partakers of their sins and plagues: which cannot be well applied to the last day: of which last vengeance upon the beast and the false prophet shall be first spoken, chap. 19. ver. 20, 21. These two properties of great power and glory, are also ascribed to created angels, Psal. 103.20. Luke 2. 9. Acts 12. 7. The reason why these titles are here given to this angel, is, because great power and glory were requisite to destroy this mighty throne of Antichrist in the world.]

2 And he cryed mightily with a great voice, saying, she is fallen, she is fallen, the great Babylon, [These words were also uttered by an angel, chap. 14. 8. But are there understood of the beginning of the fall of this great Babylon in the hearts of many in the world, as

was noted there: which began to be done a great while ago, and is done yet daily; But they are understood here of the utter destruction of the throne of this beast, or of this great Romish Babylon. And these words are taken out of Isa. 21. 9. and Jerem. 51.8. which words were foretold by the Prophets above an hundred years before the destruction of the City and Kingdom of the Assyrian Babylon, and were fulfilled afterward] and is become an habitation of Devils, and an hold of all unclean spirits, and a cage of every unclean and hateful bird. [an habitation of Devils, namely, which for the most part kept in solitary, and desolate places with the unclean birds, as experience and Christ himself testifieth, Matth. 12.44. where by the providence of God they are kept as in a hold, till God in his just judgement let them loose to tempt men anew. And the like words are also used of the desolation of the Assyrian Babylon, Isa. 13. ver. 21,22. Jerem. 50.39. &c.]

3 Because all nations have drunk of the wine of the wrath of her fornication, [That is, idolatry. See hereof the annotat. on chap. 14.8. and 17.2.] and the kings of the earth have committed fornication with her, and the Merchants of the earth are waxed rich by vertue of her pleasure. [though this in a manner be applicable to Merchants properly so called in all parts of the world, which through the abundance of pleasure, that is found in the kingdom of Antichrist, or in this great City of Babylon, as is further declared hereafter, ver. 11, and so forth, yet this may be here very fitly applyed to the spiritual merchandise that is practised in their service of God, and in selling of spiritual Benefices & Offices: forasmuch as all things are there to be bought for money. And the rather, sith also the souls of men are counted among these commodities and merchandise, ver. 13. and it's said, ver. 23. that the great men of the earth were these Merchants, among whom may be understood the Cardinals, Patriarchs, Arch-bishops, Bishops, Abbots, and other Prelates, that drive such a trade with them.]

4 And I heard another voice from heaven, saying, go out of her my people, [The like words are also used by God, Isa.48.20. Jerem. 50.8. and 51.6. and Zach. 2.7. for admonition to the people to beware of the ruine of the Assyrian Babylon, that they might in time provide themselves, and depart out of it: which are here spoken to all true believers concerning spiritual Babylon: the grounds whereof follow in the text. This voice seemeth not to have been the voice of a created angel, but the voice of God, or Christ, proceeding from the throne of heaven, forasmuch as he calleth believers, his people, which only belongeth to God, or Christ, Matth. 1. 21. Acts 18.ver.9, 10.] that ye have no fellowship in her sins, and that ye receive not of her plagues. [that ye partake not of her sins, namely, being either enticed thereto by daily converse with them, or being forced thereto by them through fear and persecution. Whereupon followeth community of punishments. Thus Christ exhorteth his, Matth. 24.16.]

5 For her sins have followed (one upon another) unto heaven, [A Phrase, when the measure of sins, which God in his patience and long-suffering hath forbear, is filled up, so that there is nothing left any more save the punishment. See the like phrase, Genes. 15. 16. and 18.20, 21. Rom. 2. 5.] and God hath remembred her iniquities. [as God is said to forget, or not to remember mens sins, Jerem. 31. 34. and elsewhere when he pardoneth them unto believers and penitent persons, and doth not punish them in them, so is he said to remember them, or to be mindful of them, when he hath decreed to punish them. See before chap. 16.19.]

6 Reward her according as she hath rewarded you, [This must not be understood of any self revenge, which Christ expressly forbiddeth his people, Matth. 5. 39. Rom.12.19. But either of Gods secret providence in his whole

whole work, whereby God will raise up certain instruments, which shall execute, even ignorantly, this publicke vengeance, according to the will of God, as is said of the Medes and Persians against the Babylonians, *Jerem.50.9. and 51.11, &c.* Or else of those Princes and Kings, which after they were brought to the knowledge of the truth, shall defend and protect the people of God, and being moved by a godly zeal against the injustice, tyranny, and idolatry of this great Babylon, shall also execute Gods judgements upon her: which do well agree with the 16. and 17. verses of the former chapter. See the like phrase, *Exod.32.27.*] and double unto her double according to her works: [this is said, not in respect of her iniquity and tyranny, which God neither can do, nor will have done to any, but of the trouble and anguish which she hath unjustly procured and offered unto the Godly, which God here will have her to suffer justly, as the following words declare] in the cup wherein she bath filled, fill to her double.

7 As much as she bath glorified her self, and bath had pleasure, so much torment and sorrow off r to her. For she saith in her heart, I sit (as) a Queen, and am no widow, and shall see no sorrow. [This is the proper boasting of him that sitteth in the Temple of God, as if he were God: and who in temporals exaltest himself above all Kings and Princes, and in spiritualls above all Councils, Bishops, and Prelates, who as a Mother and Queen of all Churches cannot fail, nor erre, whose seat cannot fall to the ground; and such like proud titles more, which themselves and their Ministers do generally give them in their writings.]

8 Therefore shall her plagues come in one day, [That is, in a short time, which God hath appointed upon her,] (namely) death, and mourning, and famine, and she shall be burnt with fire: for strong is the Lord God who judgeth her. [And therefore no worldly power shall be able to hinder his mighty arm from executing this his judgement upon her.]

9 The kings of the earth, which have committed fornication, and have had pleasure with her, [Namely, till the time of her fall and destruction] shall bewail her, and lament for her, [Gr. smite themselves, &c. namely, upon the brest for grief] when they shall see the smoak of her burning. [whence it appeareth, that some Princes and Kings will yet alwaies side with her to establish her state and superstitions, which shall seek to stop and hinder this her ruine, and when the same shall have already come to passe, shall seriously, but in vain, lament and bemoan her.]

10 Standing afar off [Namely, without being able to help her] for fear of the torment, saying, wo, wo, the great City Babylon, the strong City! for in one hour, [as ver. 8. in one day, that is, in a short time] is thy judgement come.

11 And the Merchants of the earth shall weep, and mourn over her, because no man buyeth their ware any more: [Gr. their freight, or lading, because their vanity and deceit is known.]

12 Ware of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet: [These words with some of the following verses, are for the most part taken out of *Ezek. chap. 27.* where the like is foretold of the fall of the Merchant-city Tyrus. And though (as was said before) this Antichristian Tyrus enricheth also many Merchants from all parts of the world, by buying, and using these commodities, in all their stateliness and adornings of Temples, images, buildings, and outward worlships, thorowout all her dominions, yet it may be also most fitly understood of the spiritual merchandises, which they and their great ones exercise among men, as was noted on the third verse] and all manner of sweet-wood, [Gr. thyne-wood. See *1 Kin. chap. 10. ver. 11.*] and all manner of ivory vessels, and all manner of vessels of most

precious wood, and of copper, and of iron, and of marble-stones:

13 And cynamon, and incense, and sweet-smelling ointment, and frankincense, and wine, and oyl, and meat-flower, and wheat, and burden-bearing beasts, and Sheep, and of Horses, and of charrets, of bodies, and the souls of men. [That is, making the bodies of the living to be their slaves, and selling the souls of the dead, to be delivered out of their deviled Purgatory by indulgencies, pardons, pilgrimages, sacrifices for the dead, and the like: wherein the profit of these merchants doth greatly consist.]

14 And the fruit of the lust of thy soul [Gr. the autumn-fruit, harvest, or tree-fruit, that is, all manner of fair and pleasant fruits, sweet meats, and delicate dishes which thou lustest after, and whereof thou hast had abundance] is departed from thee: and all that was delicate, and that (was) glorious is departed from thee, and thou shalt finde it no more.

15 The merchants of these things, which were made rich by her [Namely, the spiritual merchants, which depended on this Babylon, & by her were made honourable and mighty. See before the annotat on ver. 3.] shall stand afar off, for fear of her torment, [namely, because they are in danger also of receiving their part in it, or at least of losing their profit and credit in the world] weeping, and mourning:

16 And saying, wo, wo, the great city, that was clothed with fine linen, and purple, and scarlet, and adorned with gold [Gr. golded, or gilded, as before, chap. 17. 4.] and (with) precious stones, and (with) pearls: for in one hour so great riches are come to desolation.

17 And all pilots, and all the people upon the ships, [Hereby may in some sort be understood the steer-men and ship-masters properly so called, who also made profit by this Babylon by means of the bringing of abundance of these goods from all parts of the world, as is related of the steer-men and sea-men of Tyrus, *Ezek.27.9. 25.* and so forth. But this is also by many figuratively understood of those that are members, or have the government of the spiritual Courts, Abbies, Cloisters, and such like spiritual goods, who shall also hereby lose their profit and credit. Which are also compared to waters, and rivers, chap.16.4.] and sailors [or ship-men] and all that trade at sea, stood afar off:

18 And cried, seeing the smoak of her burning, (and) saying, what (city) was like unto this great city?

19 And they cast dust upon their heads, [For a special token of great sorrow and grief for their losse, as was usual among the ancients, *1 Sam.4.12. Job 2.ver.12.* and as is also said of the steer-men and sea-men of Tyrus, *Ezek.27.ver.30,31.* howbeit this their mourning is not for their sins and superstitious worships, wherein they were hardened, but only for their losse and damage] and cried, weeping, and mourning: saying, wo, wo, the great city, wherein all that had ships in the sea, were made rich by her costliness, for in one hour she is made desolate.

20 Rejoyce over her, thou heaven, [That is, ye inhabitants of heaven, Angels and holy Martyrs, who also prayed for this execution of Gods judgements, for the justifying of their cause, chap.6.10. whose number is now daily filled up. Which notwithstanding is not so to be understood, as if the heavenly creatures, or the Church of God ought to rejoice at any ones mischief, but at the execution of Gods justice, and at the manifestation of the justnesse of the cause for which believers here do suffer] and the holy Apostles, and the Prophets, [hereby are meant not only the Apostles and Prophets properly so called, who as members of one body, and having one common cause, should also rejoice hereat: but also the Ministers and teachers of succeeding times, to whom all the same should happen according to the example of the former] for God hath judged your judgement.

on her. [that is, avenged you on her.]

21 And a mighty angel lifted up a stone like a great mil-stone, and cast it into the sea, saying, thus with violence shall the great city Babylon be cast, and shall be found no more. [This token of casting a stone like a great mil-stone into the sea, is added to the promises and threatenings for confirmation sake, as appeareth throughout by the Prophets, and especially of the fall of old Babylon, Jer. 51.63.]

22 And the voice of players on harps, and of singers, and of pipers, and of trumpeters, shall be heard no more in thee, [Under such like phrasas as this, utter ruin and mischief is also prophesied to them of Tyrus, Ezek. 26.13.] and no artificers of any art shall be found any more in thee; and no sound of the mill [namely, to prepare food for the inhabitants requisite for the sustentation of this life] shall be heard any more in thee.

23 And the light of the candle shall shine no more in thee: [This is added thereunto, either because such light is necessary for a great part of mans life, in the evening and in the night time, or because weddings (whereof followeth in the next words) were in former time kept in the evening, and at night time especially: for which purpose these candles and torches were used. See Matth. 25.1.] and the voice of the bride-groom and of the bride, shall be heard no more in thee: [Namely, which is not only a time of joy, but also a means whereby the inhabitants of this Babel might be able to encrease and multiply again] for thy merchants were the great men of the earth, [See the annot. on verse 3.] for by thy sorcerie [that is, idolatry and inticement of thy religion, as often heretofore] were all nations seduced.

24 And in her was found the blood of the Prophets, and of the saints, and of all them that were slain upon the earth. [That is, she is found to have been the occasion of shedding the blood of the Prophets and saints, as well because she herself hath slain a great multitude of them, and caused them throughout her whole dominion, by her rigorous decrees and inquisitions, to be put to death: as also because she hath by this her practise furthered and applauded the tyranny of others that have done the same. See the like words of Christ, Matth. 23. ver. 34.35.36.]

C H A P. XIX.

1 Halleluja is sung in heaven for the judgement of the great Whore. 5 Another voice out of the throne exhorteth all the servants of God to rejoice, because the marriage of the Lamb is come, and his bride hath made herself ready with fine bright linen. 9 They are pronounced blessed, that are called to this marriage. 10 The Apostle falleth down before the Angels feet, but is reproved for it, and commanded to worship God. 11 John seeth in a new vision a white horse, and one sitting thereon, whose justice, flame eyes, blood-died garment, hidden name, train, sword, and iron rod are described. 15 This same treadeth the winepress of Gods wrath, and is the King of Kings. 17 Another Angel calleth all the birds to come and eat the flesh of the Commanders, and of all others in the great slaughter of God. 19 who were gathered together to make war against him that sat on the horse. 20 But the beast with the false Prophet are cast into the lake of fire. 21 And all their adherents are slain with the sword.

And after these things [That is, after the Romish Babylon was now at last, by a special judgement of God, burnt and destroyed, as was related in the former chapter] I heard as it were a great voice of a

great multitude in heaven, [namely of those that triumph with Christ in heaven, and compassed his throne about, chap. 7. 9. as they are exhorted in the former chapter, v. 20. by the Angel to this song of praise, mentioned in the words following] saying, Hallelujah; [that is, praise God. An Hebrew phrase, which occurreth in many Psalms, which hath also been retained in the Greek and other churches, because it was very familiar and known, as is also the word Amen, Hosanna, Abba, &c.] salvation, and glory, and honour, and power be unto the Lord our God. [these properties are not here wished unto God, sith he hath alwaies possessed the same: but are acknowledged and extolled in him, because he had now actually made them manifest in the sight of every one. See the like expression before, c. 5. 12. and 7.12. and elsewhere.]

2 For his judgments are true and righteous: [That is, are executed according to his truth and righteousness: sith he had promised this before unto his people, and had threatened the same unto the enemies of his Church. See Psalm 9. 9.] because he hath judged the great whore, [See before chap. 17. 1.] which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand.

3 And they said the second time, [Namely, to shew with how great earnestnes they did it] halleluja. And her smoke ascendeth for evermore. [Gr. into eternitie of eternities.]

4 And the four and twenty Elders, [Namely, which with the four Beasts were about the throne of God, whereof see further, chap. 4.4.6. and chap. 5.8.] and the four Beasts fell (down) and worshipped God, that sat on the throne, saying, Amen, Halleluja.

5 And a voice came forth out of the throne, [Namely, of heaven, whereof frequently is spoken before] saying, praise our God, all ye his servants, [Namely, not only believers in heaven and on earth, but also Angels who acknowledg themselves to be the fellow servants of the faithful, below verse 10. and chap. 22. 9.] and ye that fear him both small and great. [This voice tendeth thereunto, to exhort all the servants of God in heaven and on earth, to sing a new song of praise for the mercies, which God would shew unto his Church at the last coming of Christ to judgment, as by the exposition will plainly appear.]

6 And I heard as it were a voice of a great [Greek much] multitude, and as a voice of many waters, and as a voice of strong thunders, saying, halleluja: for the Lord the Almighty God bathe reign'd as King. [That is, the time cometh now that he having subdued all his enemies under his feet, and having abolished the kingdom of Antichrist, of Satan and of the world, will reign alone, and will make it appear before all the world 1 Cor. 15.24. for though he alwayes reigned as King yet his Kingdom hath been much darkned among many, by reason of the tyranny of these others, and by reason of his patience and forbearance in all these things, according to the judgment of the world.]

7 Let us be glad and rejoice, and give glory to him: for the mariage of the Lamb is come, [That is, the nearer union and full glorification of the Church of Christ in heaven with the Bridegroom Christ is at hand. Which comparison is also continually used elsewhere. See Mar. 2. ver. 19.20. John 3.29. 2 Cor. 11.2. Ephe. 5. 23. &c.] and his wife hath made her self ready. [Namely, for this nearer union and full glorification: which preparation proceedeth not from her natural abilities, but from free grace which was given unto her by her Bride-groom, as the next verse sheweth. See also Ezek. 16.3. &c. 2 Cor. 3.5. Ephe. 5.26. Phil. 1.29.]

8 And to her was granted, that she should be arrayed with pure and bright fine linen: for this fine linen are [That is, signified as before, chap. 1.20. and 17.15.]

18.] *the justification [or, righteousness] of saints.* [*Namely, not whereby we are righteous in our own selves, but whereby we are righteous before God, which is the righteousness of Christ, which is imputed unto us by faith,* 2 Cor. 5.21. *and is as a pure white garment, whereby our nakedness is covered before the face of God.* See Rom. 13.14. 1 Cor. 1.30. Gal. 3.27. *and above chap. 7.13. from whence the sanctification of the spirit ariseth, which shall also hereafter be perfected in us.*]

9 *And he said unto me, write, blessed are they which are called [Namely, with a calling according to Gods purpose : for them he hath justified, and glorified, Rom. 8.30. Otherwise there are some called to this mariage, (whereof in the sequel) with an outward calling, which shall be afterwards cast forth. See Matth. 22. 11 &c.] to the mariage-supper of the Lamb : [so called, because mariages were wont to be kept by the ancient at even-tide, Matth. 25. 1. and because it shall here begin in the end of the world, or at the last day] and he said unto me, these are the true words of God. [Namely, whereby this salvation is promised to us, which we therefore must receive with a sure faith, and the fulfilling whereof we must expect in due time.]*

10 *And I fell (down) before his feet to worship him [Namely , being moved therunto through humane frailty, as well by reason of the glory of the Angel, as by reason of the glorious declaration, which he made of the coming of the mariage of the Lamb : as the like was done by Cornelius unto Peter, Acts 10.25.] and he said unto me, see thou (do) it not; [though John held not this Angel to be God himself, yet because this honour exceeded measure, and seemed to have some thing of God in it, the Angel refused to take it, both here and below , chap. 22. 9. as also the worshipping of Angels is forbidden by Paul, Col. 2.18.] I am thy fellow servant, and of thy brethren, that have the testimony of Jesus. Worship God, [namely, to whom this honour of true invocation only belongeth, Matth. 4.10.] for the testimony of Jesus is the Spirit of prophecy. [that is, is the same thing with the spirit of prophecy, and of the same worth. Whereby he sheweth that they are both servants of Jesus Christ, forasmuch as he had received the spirit of prophecy, to declare this unto John, Rev.1.1. and John likewise to testify this in the name of Christ unto the church.]*

11 *And I saw heaven opened ; [Namely , to open the way unto Christ, as the supreme Judge and Ruler, to come down with all his heavenly hosts for the redemption of his church, and for the punishment of all his and their enemies. See Mat.24.30. and 25.30. 1 Thess. 4.16. 2 Thess.1.7. Jude v. 14, &c.] and behold, a white horse, [namely, as a token of his glory and conquest ; as was shewed before, chap. 6. 2. but for another end : whereof see the annotat there] and he that sat upon it, was called Faithfull and true, [namely, in performing and executing his promises and threatenings] and he judgeth and maketh war in righteousness. [namely, not only for the defence of his people, but also for the just punishment of his enemies, Rom.2. v. 5,6. In this eleventh verse begins the last part of this chapter, wherein there is shewed unto John in a new vision, the coming of Christ, to redeem his church fully and perfectly, and utterly to destroy Antichrist, with all his adherents, and all other enemies of the Church, as appeareth by the consideration of this whole relation. But some are of opinion , that here is described another coming of Christ by his spirit and power, which should precede his last coming, wherin the Jews should be converted, and the rest of the church here in this world being united with the Jews, should triumph over all their enemies, and enjoy a quiet and peaceable Kingdome. But this opinion cannot consist with that which is laid, vers.]*

20. that in this coming the beast and the false Prophet were cast alive into the lake of fire, which shall not be done till the last coming of Christ, as the Apostle also expressly testifieth , 2 Thess. 2. 8. And also because in this coming of Christ, whereof is spoken in this chapter, the mariage of the Lamb with his Bride is said to be kept or solemnized, which is the uniting of the church of Christ at the last day with Christ her Bridegroom, Math. 25. v. 1,13. Whereunto may be added, that the state of the church of Christ before his last coming is continually described in Scripture, that it shall be quite otherwise on earth then these men conceive, as is more largely noted,c.20.1.]

12 *And his eyes were as a flame of fire, [Namely, as c.1.14. whereby he vieweth all things thorowly, and nothing is hid from him] and on his head were many royal diadems : [namely, folded together, as a token of his manifold dominion, even above the Dragon, and the beast with seven heads, and ten crowned horns. For he is King of Kings, and Lord of Lords, v.16.] and he had a name written, that no man knew but himself, [namely, the only Son of the Infinite Father, whose nature no man fully understandeth but himself, John 1. 18. For though the same be also revealed unto us, and his name be also declared, v.13. yet no creature is able to comprehend it perfectly, because this generation is unalterable and eternal.]*

13 *And he was clothed with a garment dyed [Gr. dipi in] with blood ; [namely, in respect of his suffering for us, and in respect of the blood of his enemies, wherewith this garment was dyed in this slaughter. See below v.15. Isa. 63.1,&c.] and his name is called the word of God. [See hereof the annotation John chap.1. v.1.]*

14 *And the armies in heaven [That is, the holy angels with whom he shall come environed or compassed about, and the holy souls, that shall descend with him, to be again united with their bodies, and to be then also partakers of this triumph of Christ. See 2 Cor.5.v.8,9, 10.] followed him upon white horses, clothed with white and pure fine linen, [namely, to signify their purity and glory, when they shall come to triumph with Christ their head, whose garment alone is dyed with blood by reason of this slaughter, and who alone is armed with a sword and an iron rod, because the honour of this victory belongeth only to him. See Isa 63. v.1,&c. and hereafter v.21.]*

15 *And out of his mouth went a sharp sword, [See the exposition of this sword, v.21.] that with it he should smite the Heathen. [Or, nations. That is, all the enemies of his church, that shall side with Antichrist against Christ and his Kingdome. See before c.2.26. where this place of the second Psalm is also applyed to the members of Christ] And he shall rule them with an iron rod : [namely, to break them in pieces, like earthen vessels, because they suffered not themselves to be led by the staffe of his word] and he treadeth the wine-press of the wine of the wrath and indignation of Almighty God. [that is, he treadeth underfoot, and bruiseth in pieces the enemies of God, as grapes in a wine-press are easily trodden underfoot, and bruised in pieces by a strong man. See before ch. 14.20. Isa.63.3. where this similitude is also used by Christ. See also the like in the Lamentations of Jeremy, ch.1.15.]*

16 *And he hath upon (his) garment, and upon his thigh [That is, upon his garment hanging upon his thigh ; that is, openly in the sight of all men. As the garment upon the thigh of men that ride on Horseback, is most seen, and is most manifest] this name written, KING OF KINGS AND LORD OF LORDS. [which Title is by Paul given to God the Father, 1 Tim.6.15. and before in this book unto Christ, Rev.17.14. as he that hath not only received*

of God his Father a name above all names, but was also from all eternity equal with God, and in the form of God. See John 16. v. 29 & 30; Phil. 2.6.]

17 And I saw an Angel, standing in the Sun: [Namely, that he might be heard throughout the whole air: as Heralds are wont to proclaim the charge of their Captain General in high and open places, the better to be heard by every one] and he cried with a great voice, saying, to all the fowls, that flew in the midst of heaven, come hither, and gather your selves together to the supper of the great God: [that is, which God in his wrath upon his enemies hath prepared for you. A figurative phrase taken out of Jer. 12.9. and Ezek. 39. vers. 17. whereby is signified an exceeding great overthrow of Gods enemies, whose dead and slain bodies were left for a prey unto wilde fowls, and savage beasts: But they shall here after this great slaughter of God, in the valley of Armageddon, chap. 16. v. 16. be given up for a prey, unto the Devil and hell, as is declared v. 20.]

18 That ye may eat the flesh of Kings, [Namely, which shall adhere unto, and defend Antichrist, and shall side with him against Christ, as is shewed in the next verse. For some of these Kings shall also hate this Whore, and strip her naked, and eat her flesh, and burn her with fire, ch. 17.16.] and Captains over thousands, and the flesh of mighty men, and the flesh of horses, and of them that sit on them; [that is, of all sorts of soldiers, of which a great army is wont to consist] and the flesh of all free-men and bond-men, and (of) small and great.

19 And I saw the beast, and the Kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. [That is, I saw Antichrist that was the head of this Army, and who had sent his three unclean spirits to the Kings of the earth to stir up to this great war against Christ and his church; whereof see before chap. 16.13,14.]

20 And the Beast was taken, [Namely, by Christs power, and that alive, as is expressed in the sequel] and with it the false Prophet, that had wrought miracles in his presence, whereby he had seduced them that had received the mark of the Beast, and them that worshipped his image. These two were cast alive into the lake of fire that burneth with brimstone.

21 And the rest were slain with the sword of him that sat upon the horse, [Of the false Prophet here mentioned, see chap. 16.13. And by these two is meant the spiritual and temporal dominion of Antichrist with all his mitered and armed substitutes, which shall above all others be punished by Christ with the greatest and sorest punishments, whereas other earthly and worldly men seduced by them, shall also bear their punishment, but lesser, which is fitly expressed by these two sorts of killing, by the lake of fire, and by the sword. See the like passage, Mat. 5.22. These words (that burneth with brimstone) are added, because brimstone giveth exceeding sharp and very piercing heat: whereby the greatest torment of hell is represented] which went out of his mouth, [that is, by the sentence or judgement, which he shall pass upon them, whereof the Angels shall be Executioners, Mat. 13.41. which punishment shall be also eternal, as was testified before, chap. 14. 9,10,11. and is also testified of all cursed ones, Mat. 25.41.] and all the fowls were satisfied with their flesh.

C H A P. XX.

1 An Angel cometh down from heaven, having the key of the bottomless pit, and bindeth Satan there a thousand years. 4 The holy Martyrs and they that did not worship the beast, sit upon thrones, and reign with

Christ a thousand years. 5 But others abide in death. 6 They are all pronounced blessed that have part in the first resurrection. 7 After the end of a thousand years Satan is loosed, 8 and seduceth the nations again, and stirreth up Gog and Magog to the war, 9 who compass the beloved city about, but are devoured by fire. 10 And the Devil is cast into the lake of fire. 11 A white throne is seen, with one sitting thereon, before whom heaven and earth flee away. 12 The dead both small and great appear before God, and the books are opened, and every man is judged according to his works. 14 Death and hell are cast into the lake of fire, with all those that are not written in the book of life.

And [This chapter is somewhat difficult to be understood, and is diversly expounded by Interpreters. Some conceive that whatsoever is here related, must yet all come to pass, and that after the ruine of Antichrist, whereof was spoken in the two former chapters: and that Satan shall be bound but then, the Jews be but then converted to Christ, and that the true church of Christ shall then be in great reputation, glorious peace and prosperity, reign over all nations of the world, and that for the space of a thousand years: In the beginning of which thousand years all the Martyrs should arise from the dead, and joyn themselves unto this church, or be taken up into heaven unto Christ, till after the thousand years Satan being again loosed, the rest of the unbelieving nations, which are understood by Gog and Magog, should again make war against them. But that Christ then coming to judgement, shall fully deliver his church, and cast Satan with all his Ministers for ever into the lake of fire. This opinion is very ancient, yea among many of the ancient Fathers, and is again renewed by some Teachers even in these daies, because it seemeth that the letter of the Text of this chapter doth import the same. But when all things are well considered, it cannot stand with the constant sense and meaning of the word of God; and that for these reasons. First, because it was shewed in the former chapter, v. 19,20. and is also proved out of 2 Thes. 1.8. that Antichrist and his Kingdome shall not be utterly abolished, but at the last coming of Christ to judgement. Secondly, because the conversion of the Jews coming to pass, according to Pauls prediction, Rom. 11. chap. and 2 Cor. 3.16. yet no where such a condition of the church is promised, which should be without afflictions, combate, and persecution throughout the whole world, as was proved before chap. 19. v. 11. For it remaineth ever true, that which Paul saith, 2 Tim. 3.12. *all that will live godly in Christ Jesus, must suffer persecution*, and especially about the end of the world, concerning which Christ saith, Luk. 18.8. *But the Son of man when he cometh, shall be also finde faith upon the earth?* And that which Paul saith, 2 Tim. 3.1. *In the last daies shall arise grievous times.* Thirdly, because it is repugnant to the article of the resurrection of the dead, that so many millions of Martyrs, as have been in the world, should onely arise in the beginning of these thousand years; and should still live in this world, as some conceive, or that they onely should be taken up with their bodies unto Christ in heaven, as others conceive of them: sith the Scripture every where testifieth, that all the dead shall rise at once, and not before the last day. See hereof, John 5.v. 28. and 6. 44. and 11. 24. See also 1 Cor. 15.52. 1 Thess. 4.16. and hereafter in this chapter, v. 12,13. For these and such like reasons must this chapter be understood after another manner, as in the exposition shall be shewed] I saw an Angel come down from heaven, [by this Angel is meant the Angel Michael, that is, Christ himself (as was also noted on chap. 12.1. in the beginning of this combate against the Dragon,) who there is cast unto the earth,

(and

(and now bound fast in the bottomless pit.) Whereof see there the exposition] *having the key of the bottomless pit*, [that is, the power to open and shut the bottomless pit, which is also peculiarly ascribed unto Christ, chap. 1. ver. 18. as the sovereign lord of this key, which key Antichrist also usurpeth, chap. 9. 1. but by the just judgement of God, who sent a spirit of error upon disobedient men, 2 Thes. 2. ver. 10, 11.] *and a great chain in his hand*: [hereby is meant the power of Christs death, whereby all Satans strength, and power is taken from him, Colos. 2. 15. Heb. 2. 14. as also the power of Christs Spirit and word, whereby Satans hands and feet are as it were bound, so as that he cannot hurt the elect. See Lu. 11. 22. Ephes. 1. ver. 21, 22. yea neither other men also, any further then the chain of Gods providence and judgments upon men suffereth him to do, as the example of Ahab, King 22. and other places testify.]

2 *And he laid hold on the dragon*, [Of this name, and other following titles of Satan, see chap. 12. 3, 9. And this chapter is not unfitly joyned and compared by some with the same 12. chap. For in regard that there is described the battel of this dragon against Christ and his Church, and in the interim, in some Chapters, the whole History of Antichrist and his ruine is related: the Holy Ghost cometh now again in this 20. chap. and relateth in brief the whole event of this battel of the dragon himself against Christ and his Church, even while the time of Antichrist lasteth, until he was cast with Antichrist into the lake of fire for ever] *the old serpent, which is the Devil and Satan: and bound him a thousand years.*

3 *And cast him into the bottomlesse pit, and shut him therein, and sealed (it) upon him* [Namely, the door of the bottomlesse pit, for security, that he should be faine to abide there all that while. See the like, Dan. 6. 18. Matth. 27. 66. in the example of Daniels den and Christs sepulchre] *that he shoulde seduce the nations no more*, [namely, as he had done before almost throughout the whole world, when he had seduced the Gentiles to worship him, 1 Cor. 10. 20. Otherwile Satans power continueth for ever over the children of disobedience, 2 Cor. 4. v. 4.] *till the thousand years should be ended.* [Some take these thousand years for the whole time of the first coming of Christ unto his second coming, as this word thousand signifieth sometimes in Scripture, a certain number for an uncertain. See Psal. 91. 7. and 105. 8. Dan. 7. 10. but forasmuch as ver. 7, and 8. Satan is let loose again after those thousand years, the same cannot well stand: as neither the opinion of some others, which wil end these thousand yeas before the coming of Antichrist: seeing in the 4. verse, even during these thousand years, mention is made of some that did not worship the beast nor his image, Antichrist then must also needs have been before the end of the thousand years. Therefore others begin the beginning of Satan, that he should seduce the nations no more, from the time that Christ by the preaching of the Gospel, and power of his Spirit, by his Apostles, brought the heathenish nations in the world every where to repentance: which for the most part was fulfilled about the time of the desolation of Jerusalem & destruction of the Jews, that is, about the year seventy: and end them with the time of Pope Gregory the seventh, who was a strong instrument of the Devil, to bring Antichrists kingdom to the height, and to cause all nations to worship him, who sat in the chair about the year 1070. Though some, by reason of the persecutions, which Satan yet more then two hundred and fifty years after the destruction of Jerusalem railed against the Christians, begin these thousand years somewhat later, namely, from Constantines time, and continue them till about the year 1300. when Antichrist caused the state of Christians more and more to decline, when Boniface the eighth reigned over this kingdom, but also the Turks & Tartars were most set on by Satan]

to subdue the Christians in the East and West, and destroyed many kingdoms and Christian Churches, not only in Asia, but also in Africa, and Europe, as the present condition thereof sheweth] *and after that he must be loosed* [namely, not in respect of Christs power, as if he were not able to keep him alwaies bound, but in respect of Gods providence, who for the punishment of the unthankful world, should after that let him loose again, and give him more liberty] *a little season.* [this may be understood, either in respect of the former thousand years and times of the world, or in respect of the future state of the Church of Christ in heaven, whereof shall be prophesied in the next chap. forasmuch as also the very whole time of Christs first coming unto his last coming, is in Scripture called the last day, and the last hour.]

4 *And I saw thrones, and they sat upon them, and judgement was given unto them:* [Some take this sitting upon thrones, and giving of judgement, to be meant of the resurrection of Christs kingdom, even in the time of Antichrist, wherof is spoken immediately, in which time also some eminent men arose, which condemned the doctrine of Antichrist, and opposed both his kingdom and doctrine: of whom was also prophesied, chap. 11. and 14. But others take this hee molt fitly of those persons, of whom there is spoken here immediately, namely, which were beheaded for the testimony of Christ, and which did not worship the beast: which after their death are here set in thrones, and receive judgment, because according to their souls they triumphed with Christ in heaven, notwithstanding that earthly men and the worshippers of the Beast had condemned them as Hereticks and damned men. See the like promise before, chap. 3. 21. and Matth. 19. 28.] *and (I saw) the souls of them that were beheaded* [Gr. killed with the axe] *for the testimony of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, and which had not received (his) mark upon their forehead, nor on their hand: and they lived and reigned as kings with Christ the thousand years.* [namely, and for ever after. For he that reigneth with Christ in heaven, is never cast out. See before, chap. 3. 12.]

5 *But the rest of the dead* [That is, such as were dead in their sins and superstitions, as this word dead is also taken, Matth. 8. 22. Joh. 5. 25. 1 Tim. 5. 6.] *were not made alive again,* [that is, did not arise from their sins, or did not repent: as is said in the like case, chap. 9. 20.] *until the thousand years were finished.* [That is, even not in all the time that Satan was bound: therefore much lesse after, when Satan was let loose again. See the like phrase, 2 Sam. 6. 23. Matth. 1. 25.] *this is the first resurrection.* [Namely, from the death of sin: as the fall into sin is the first death, and the first dying of man in the spirit. See the like phrase, Joh. 5. 25. Colos. 3. 1. Ephes. 2. 5. and 5. 14.]

6 *Blessed and holy is he that hath part in the first resurrection:* [That is, he that is partaker of the first resurrection: as this phrase is also taken, Joh. 13. 8. Act. 8. 21.] *on these the second death hath no power,* [this second death is death eternal, as is expressly declared hereafter, ver. 14. And hence it also appeareth, that this resurrection is not a corporal, but a spiritual resurrection: seeing that many shall also according to the body arise unto destruction. See Dan. 12. 2. Joh. 5. 29.] *but they shall be the Priests of God and of Christ,* [See hereof, as also of the following word kings, the exposition on cha. 1. 6. and 5. 10.] *and they shall reign with him as kings a thousand years.*

7 *And when the thousand years shall be finished,* [See the annotat. before on ver. 3.] *Satan shall be loosed out of his prison.* [Gr. ward.]

8 *And he shall go out* [Namely, out of the bottomlesse pit, whererin he was bound before, to joyn with Antichrist, to whom he had surrendered his power, who had

had alone for a while afflicted the Church of Christ] to seduce the nations [many understand this of spiritual seducing , whereby whole nations are more and more brought to new idolatry, and heathenish superstitions , though under another title. See also chap. 9. 20, &c.] which are in the four corners of the earth [that is, in the whole world , or in all countries of the world. For few, or not any whole nations in the East or West, have been quite free from this seducement , in the time that Satan was let loose again] Gog and Magog, to gather them together to the war: [some understand by these two nations, the same nations that are named in the former clause. But it seemeth not that all the nations in the four corners of the world can be called here Gog and Magog : but that they are only a part of those nations of the earth , which besides that they were seduced by the dragon in matters of religion to their own destruction, were also seduced and set on by him to this war , which is related in the Text. Now who this Gog and Magog is , thereabout are sundry opinions : but their opinion agreeeth best with the thing it self, and with the place in Ezek. 38. and 39. cha. that say, that as God by Ezekiel foretelleth the people of Israel, whom he had promised to deliver out of Babylon, what troubles should afterwards befall them in the holy land, by the neighbouring heathen of Asia, Syria, and Egypt , (which by Ezekiel are called Gog and Magog) before Christ should be manifested in the flesh , out of which God would and did miraculously deliver them , as we may read in the first and second book of the Machabees : so likewise after the expiration of the thousand years , and the loosing of Satan before the second coming of Christ , the Turk, Tartars, and Saracins, that for the most part have their habitations in the quarters of Gog and Magog , with the remnant of Antichrist's kingdom, should let upon Christendom, and afflict it with grievous wars , out of which God would miraculously deliver them , and those nations should at length also by the second coming of Christ be vanquished and subdued] whose number is as the sand of the sea. [See hereof further, chap. 9. 16. and so forth.]

9 And they went up on the breadth of the earth, and compassed the camping place of the saints about, and the beloved City , [So is Christendom called, because God hath at all times had / and will have to the end of the world) his saints and marked ones in it , though much corruption hath been in the worship and manners of many, as the people of Israel were continually called the people of God , and the City of Jerusalem the holy City , even when they were exceeding corrupt in these things. See Isa. 1. 3. 21. Matth. 4. 5. Luk. 19. 46.] and there came fire down from God out of heaven , and devoured them. [this may in a sort be understood of many extraordinary helps, which God afforded the Christians against the Turks and Tartars, and as is to be hoped , will still afford unto them , as the like phrase is used concerning God and Magog, Ezek. 38. 22. But it may also be understood of the last violence of these and such like nations , which they with Antichrist shall yet offer to destroy Christendom utterly , before the last day , as when Christ at his last coming shall come upon them unawares, as was prophesied before of Antichrist's army, chap. 19. 20. And this is also confirmed by the following verses.]

10 And the Devil that seduced them was cast into the lake of fire and brimstone , [That is, into hell, to remain there for ever. See also chap. 19. 20. Matth. 25. 41. 1 Cor. 15. 24.] where the beast and the false Prophet is : and they shall be tormented day and night for evermore.

11 And I saw a great white throne, and him that sat on it [As the former visions ended with the last day, so doth this vision also end in it. He that is seen here is

Christ, the Judge of quick and dead, who will set up his judgement-seat in the clouds , as himself testifieth, Matth. 25. 21. See also Act. 17. 31.] from whose face, [that is, majesty and glory] the earth and the heaven fled away, (and) there was found no place for them: [See the like phrase, chap. 6. 14. and 16. 20. whereby the ruine and alteration of the heaven and the earth, that now are, is signified : whereof see farther and divers expositions in the annotation on 2 Pet. 3. 10.]

12 And I saw the dead, small and great [That is, of all conditions and degrees. Though some do understand this also of age and stature : but that which is here imperfect, shall be then made perfect, 1 Cor. 13. 10.] standing before God : [that is, standing before the throne or judgement-seat of Christ, 2 Cor. 5. 10. Whence it appeareth that Christ is also true God] and the books were opened : [namely, of Gods omniscience and providence , wherein all mens actions both omissions and commissions are set down. See the like, Dan. 7. 10. Mal. 3. 16. And it is a similitude taken from the judgement of men, and practice of great Princes, where notice or knowledge of all things is kept and recorded. See Eph. 6. 1. Others understand it of the book of every mans consciences ; which is also true , sith the same also will either accuse or excuse it self in that day. See Rom. 2. 15. 16.] and another book was opened, which is (the book) of life [that is, of Gods gracious election to eternal life. See of the same also before Chap. 3. 5. and 13. 8. and 17. 8.] and the dead were judged out of those things which were written in the book , according to their works. [which they have done in this life , whether good or evil : as Paul addeth, 2 Cor. 5. 10. whereof see there the exposition.]

13 And the sea gave (up) the dead which were in it, and death, and hell [Or, the grave] delivered (up) the dead which were in them : [by the word hell, is understood by many the grave, and by the word death, all other places, where the dead bodies might be scattered : as the fire, the air, the fowls, and cruel beasts have devoured many bodies, which shall all by the power of God be brought to light wheresoever they may be. For he that created all things out of nothing , will be able easily to gather together all the bodies of men that ever were in the world, out of all the elements of the world.] and they were judged every man according to their works.

14 And the death and hell were cast into the lake of fire: [This is understood either of the Devil, who had the power of the death, Heb. 2. 14. or by an improper phrase, of whatsoever is any ways grievous or painful: which shall be removed out of all the world, and shall be no where found after that time, but in the everlasting lake of fire] this is the second death. [that is, eternal death : so called, because it necessarily followeth upon the death of sin, when men do not repent of it.]

15 And if any man was not found written in the book of life, [See before, ver. 12.] the same was cast into the lake of fire.

C H A P. XXI.

1 John seeth a new heaven and a new earth, 2 with the new Jerusalem, adorned as the Bride of Christ.

3 He heareth a voice from heaven , whereby God promiseth that he will be their God, wipe away all tears from their eyes, and will give them the inheritance of all things. 8 But threateneth that the fearful and other impenitent sinners shall have their portion in the lake of fire. 9 One of the Angels of those vials carrieth John up into an high mountain, and sheweth him more clearly the whole form of the new Jerusalem, 11 her glory, 12 her wall with twelve gates, accord-ing

ding to the names of the Children of Israel. 14 Her twelve foundations, according to the names of the twelve Apostles. 16 Her length and breadth. 18 Her materials of gold. 19 Her twelve foundations, of twelve precious stones. 21 Her gates of twelve pearls. 22 Her temple, God himself and the Lamb. 23 Gods glory in stead of sun and moon. 24 Her inhabitants, all blessed people, yea even the blessed Kings. 25 Her gates alwayes open. 27 But no man that committeth uncleanness entereth into it.

AND I saw [Namely, after the last judgment was held : whereof was spoken in the end of the former chapter] a new heaven, and a new earth. [That is, renewed heaven and earth, as is further noted, 2 Pet. 3.10. Some expositors understand this also of the new condition of the Church of Christ in this world, after the conversion of the Jews, whereof more was spoken in the former chapter. But this opinion is there confuted ; and that here is spoken of the triumphant Church of Jesus Christ in heaven, and of the condition thereof at the last judgment, will sufficiently appear by the whole exposition, especially by the 4. verse, and by the 22. and the following verses, which cannot be applied to the estate of the Church of Christ in this world : as also almost all orthodox interpreters expound it so] for the first heaven, and the first earth was passed away, [namely, in respect of their present state ; and for as much as it serveth for the use of men, which lead here a natural life, and in respect of the vanity which it is subject to for mens sins. See Rom. 8. 19. &c.] and (there) was no more sea. [Some conceive hereby, that the sea shall be consumed and dried up by the fire, seeing there shall be no more use of it. But that heaven and earth renewed and glorified, shall alwayes continue to be a common habitation of holy Angels and blessed men, (as also at present the Angels do sometimes appear upon the earth, though the heaven be their proper habitation) this is an uncertain opinion.]

2 And I John saw the holy City, the new Jerusalem, [Though the Church of Christ in general be also sometimes so called, as appeareth, Gal. 4.26. Heb. 12. 22. because Jerusallem was a type and figure thereof, yet here the triumphant Church of Christ, and the place of her habitation is so called : because then that shall be perfected in her, which was begun in her in this world. See Psalm 132. 14.] coming down from God out of heaven, [not that the habitation of the blessed saints shall be hereafter out of heaven, for the contrary is testified, John 14. verse 2. 3. Phil. 3. 20. 1 Thes. 4. 17. but this is said in respect of the type, or of the vision which John saw thereof, and in respect of the power whereby all this was effected and wrought. See Heb. 11. 10. and Rev. 13. 12.] prepared as a bride that is adorned for her husband. [Namely as was said in the former 19. chapter verse 7. that she prepared her self as a bride : namely, against the coming of Christ : so its said here that she was alwayes prepared, that is, fully adorned and glorified, to remain united for ever with Christ her Bridegroom. See Ephe. 5.27.]

3 And I heard a great voice out of heaven, saying, behold, the Tabernacle of God [That is, the habitation of God] is with men, and he will dwell with them, [namely, not only by his grace and spirit, as is also done here on earth in his Church, John 14. 23. 2 Cor. 6.10. but also by his perfect glory and joy, when he shall be all in all, 1 Cor. 15. 28. a figurative phrase taken from the pattern of the Tabernacle in the old Testament. See Lev. 26. 11.] and they shall be his people, and God himself shall be with them, (and be) their God. [Namely, who shall deliver them from all evil, and cause them to abound with all good, both in body and soul. See 1 Cor. 2.9. and 13. 12. and 15. 43. 2 Cor. 3.18. Phil.3. verse 21.]

4 And God shall wipe off all tears from their eyes : [See Isa. 25.8. and above chap. 7. 17.] and death shall be no more : [namely, among those that dwell in the heavenly Jerusalem. Other wise death remaineth for ever in the lake of fire, whereinto it was cast before chap. 20.14.] neither mourning, nor crying, neither shall (there) be any more trouble : [or labour] for the former things [namely crosses and afflictions incident to believers, and all other miseries and troubles of this present life] are passed away.

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, write, for these things are true and faithful.

6 And he said unto me, it is come to passe : [Or, it hath been, it is done, that is, all things are fulfilled that were foretold by the Prophets in the old, and by the Apostles in the new Testament. See chap. 16.17.] I am Alpha and Omega, the beginning and the end. [See before chap. 1.8.] I will give unto the thirsty of the well of the water of life [John took this place out of the words of Christ in his Gospel, chap. 7.37. whereof see there] for nought. [That is, of free grace, without any merits of theirs, Ephe.2.8.]

7 He that overcometh shall inherit all things, [That is, the fulness of all spiritual and eternal riches, both in soul and body. See Romans 8. verse 17. 29. 1 John 3. 2.] and I will be a God unto him, and he shall be a son unto me.

8 But the fearful, [These are here opposed to them, of whom is said in the former verse that they overcame, namely, valiantly and stedfastly all troubles, that befel them for the profession of the Gospel, See Rom. 8. 37. These fearful ones then are those that through fear fall away in the time of persecution and affliction, Matth. 13. 21.] and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, [or, poisoners] and idolaters, and all liars, their part is in the lake which burneth with fire and brimstone : which is the second death. [See chap. 20. 14.]

9 And (there) came unto me one of the seven Angels, [Namely, that had carried John into the wilderness before chap. 17.3. and shewed him the judgment of the great whore, who now sheweth him Christs Bride, and the heavenly Jerusalem, (as followeth) as the end of all visions] which had the seven vials, which had been full of the seven last plagues, and talked with me, saying, come hither, I will shew thee the Bride, the Lambs wife. [That is, the glorified Church of Christ with her dwelling-place. See before chap. 19.7. Whence it appeareth that in this vision there is not only shewed the glory of the place, where the elect shall alwayes rejoice with Christ, but also especially the glory of the Church of Christ it self, with her properties, as she shall be hereafter in heaven.]

10 And he carried me away in the spirit, [That is, in a trance, or in a vision. See chap. 1.10.] to a great and high mountain, [namely, that he might be the better able to view from thence this heavenly Jerusalem, (whereof in the sequel) with all its situation ; as from the top of mount Sion, the City of Jerusalem, which was a type hereof, could be most conveniently beheld, Psalm 24.3. and Isa 2.2. &c.] and he shewed me the great City, the holy Jerusalem, descending out of heaven from God. [See before the annotations on verse 2.]

11 And it had the glory of God, [Namely, which shined upon it, and glorified it : as God himself is said to possess an inaccessible light, 1 Tim. 6.16.] and her light [or, shining] was like unto the most precious stone, (namely,) like the Jasper stone, shining as Crystal.

12 And had a great and high wall, [Hereby is signified the invincible strength and safety of the glorified Church of God in heaven, whose omnipotency is, and will

ever remain, as a strong wall about it. See *Zach. 2.5.* use, in whose shape the Angel here appeared unto *Mar. 16.18.*] and had twelve gates, [namely, at each side three gates, as is shewed in the sequel: Whereby is signified, that all believers from all quarters of the world shall have access unto this city; as Christ also speaketh, *Mat. 8.11.*] and at the gates twelve Angels, [namely, to be faithfull watchmen, to wit, that nought might go out or in into this city, but that which was clean and pertained to it, as is shewed hereafter in the 27 verse, as is also related of the entrance into Paradise, *Gen. 3.24.*] and names written thereon; which are (the names) of the twelve families [or, tribes] of the children of Israel. [namely, of the true Israel of God, chosen and gathered together out of all Families of the earth. See *Rom. 11.26.* and above chapt. 7.4.]

13 On the East were three gates, on the North three gates, on the South three gates, on the West three gates. [This hath not respect to the outward Jerusalem, which on one side had no gates, seeing it lay upon a steep place: but either to the Jerusalem of the new Testament, which Ezekiel also saw after that manner, but in a lesser proportion, chap. 48. 31. or, also to the camp of the Israelites in the wilderness, which lay foursquare, and had a gate for every Tribe. See *Num. 2.2.* &c.]

14 And the wall of the city had twelve Foundations, [Namely, of precious stones, fitly laid upon or next to one another, as is shewed v. 19. and 20. Whereby is signified the doctrine of the twelve Apostles, whose outermost corner-stone is Christ Jesus, upon whom this church of Christ here is built, and shall remain built for ever: as Paul testifieth; *Ephes. 2.20.*] and in them the names of the twelve Apostles of the Lamb. [a similitude, as it seemeth, taken from the practice of workmen in great buildings, who for a memorial are wont to engrave or carve their names upon the corner-stones. So is here also spoken of the twelve Apostles, because all of them built on this city, and laid no other foundations but Jesus Christ: But in a different measure and lustre, as these precious stones are of a different lustre, and as Paul also speaketh of himself and others, *1 Cor. 3.10,11.*]]

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof. [This hath respect to *Ezek. 40.3.* where the like measure of the new Jerusalem and of the Temple is taken, to shew that all things shall be here done according to Gods ordering and disposing.]

16 And the city lay four-square, [Gr. lieth four-cornered. This is said so, because this figure of all others is the strongest and most unmoveable] and the length thereof was as great as the breadth (thereof.) And he measured the city with the reed, twelve thousand furlongs. [eight furlongs making an Italian mile, and three Italian miles one league, the compass of this wall amounteth to five hundred leagues. Whereby is signified that the church of Christ in heaven shall be exceeding great: and yet so as that her proper habitation, as an heavenly paradise, shall be and continue severed from other places.]

17 And he measured the wall thereof [That is, the height of that wall] an hundred forty and four ells, [Gr. cubits: a cubit taken for a Geometrical foot and an half, making together two hundred and sixteen Geometrical feet: A great height, arising from twelve times twelve multiplied together, a four-square number, according to the number of the twelve Apostles, and of the twelve tribes of Israel here named. Whereby is signified not onely the fruitfulness and multiplication of the members of Christ, by the doctrine of the Apostles, but also the stability and safety of this church in heaven] (according to) the measure of a man, which was of the Angel. [that is, which a man is wont to

use, in whose shape the Angel here appeared unto John.]

18 And the building of the wall of it was Jasper: And the city was pure gold, being like unto pure glass. [Earthly gold is not in it self transparent, but onely bright and pure; but this gold hath moreover the property of pure glass, and is joyned to the Jasper and other precious stones, which are here related one after another, to intimate thereby, that all the parts of this heavenly Jerusalem, both within and without, and all the inhabitants thereof shall be every one most pure, most glorious, most holy, and most acceptable before God and among themselves, according to the measure of the gifts of Christ.]

19 And the foundations of the wall of the city, [Namely, whereon the wall was founded: whereof see before v. 14.] were adorned with all manner of precious stones. The first foundation was Jaffer; the second, Saphir; the third Chaledony; and the fourth Emrald;

20 The fifth, Sardonix; the sixth, Sardius; the seventh, Chrysolite; the eighth, Beryl; the ninth, Topas; the tenth, Chrysoprasus; the eleventh, Facinth; the twelfth, Amethyst.

21 And the twelve gates were twelve pearls, [These gates are said to be twelve according to the number of the twelve tribes of Israel, as was shewed ver. 12. And thereby may fitly be understood the multitude of all faithfull Teachers, and other Leaders of the church, which like pearls surpaseth the common gold, and whereby, as Gods instruments, according to the example of the twelve Apostles, the true Israelites both of the old and new Testament, alwaies came to the fellowship of this church of Christ. See *1 Cor. 3.8.*] every gate was each of one pearl; and the street of the city was pure gold, like transparent glass. [the street, or, the market, the plain, whereby is ordinarily understood that place of the city, where the meetings of Citizens, and the courts of Justice are kept, which is also here said to be of pure gold and transparent like glass, because all things will go peaceably, uprightly, and without any difference among the members of this church.]

22 And I saw no Temple therein; for the Lord, the Almighty God, is the Temple thereof, [I saw no Temple, namely, no outward Temple, or Temple-ornament, as the outward Jerusalem had adorned also with gold and precious stones, for this served as a figure of the good things to come; or it served also for the preaching of the word of God, the administration of the Sacraments, and the performance of such like divine worships and services therein, all which things shall then cease, when they shall be all taught of God alone, *For. 31.34.* and when he himself shall be all in all] and the Lamb. [that is, Christ himself, who as true God with the Father and the holy Ghost, will glorify his church, and be all in all.]

23 And the city hath no need of the Sun, neither of the Moon, to shine in it; for the glory of God did lighten it, and the Lamb is the Candle thereof. [This city hath no need of either Sun or Moon, namely, to measure thereby the difference of daies or times, sith there shall be no night, but an everlasting light, as the next verse declareth: Neither to lighten us outwardly; forasmuch as Gods glory & his inaccessible light which he inhabiteth, will darken all other lights. And this place hath respect to *Isa. 60.19.* where the like is prophesied, not onely of the times of the new Testament, compared with the times of the old Testament, but especially of the fulfilling which shall be done hereafter.]

24 And the nations, which are saved, shall walk in the light of it : [That is, shall be also partakers of the glory of the whole church, as Christ saith, Mat. 8.11. that they shall sit down with Abraham, Isaac, and Jacob in the Kingdome of God] and the Kings of the earth [namely, that are become believers] do bring their glory and honour into it. [these words are also taken out of Isa. 60.3. Not that this Kingly power shall still continue there, for the contrary is testified by Paul, 1 Cor. 15. 24. but that even Kings, that were here in great glory, shall also have their portion in the glory of this church, in such measure as God shall please to communicate unto them.]

25 And the gates thereof shall not be shut by day : [This phrase is also taken out of Isa. 60.11. and signifieth all the elect shall have alwaies access thither, and that they shall be in such peace and quietness, that they need not fear their enemies, nor any thing that may hurt either them or theirs] for there shall be no night.

26 And they shall bring the glory and honour of the nations into it. [See before v.24.]

27 And (there) shall not enter into it any thing that defileth, [Or, committeth uncleanness, as Paul also declareth, 1 Cor. 6.9.] or committeth abomination, or (speaketh) a lie : but they which are written in the Lambs book of life. [that is, they which from eternity were freely chosen thereunto, and were in time efficaciously called and brought unto it. See Rom. 8.29,30. and Rev. 13.8.]

C H A P. XXII.

¶ There is further shewed unto the Apostle a river of the water of Life, on the bank whereof the tree of Life was planted. 3 Some other properties of the inhabitants of the new Jerusalem are described. 6 After which the conclusion is made, with a testification of the truth and certainty of these visions and prophecies. 8 John falleth down again before the Angels feet, and is reproved for it the second time. 10 After which he receiveth a charge, that he shall not seal the words of this Book, though some will abuse them to their sorcer punishment. 13 Christ declarerth that he is the Alpha and Omega, and pronounceth them blessed that keep his commandments ; and them cursed that commit abominations, 16 and testifieth that he sent his Angel to reveal these things unto his church. 17 The Pride of Christ longeth for his coming. 18 After which this Revelation is shut up, with a threatening against those that should adde any thing unto, or take away ought from these things. 20 Christ testifieth again that he will come quickly : and John closeth all with an Apostolical salutation.

And he shewed me a pure river of the water of life, clear as Chrystal, [That which is related here of this river, and of the tree of life in the next verse, is, by way of comparison, taken from paradise, Gen. 2.10. and from the new Jerusalem, Eze. 47.1, &c.] And by this river of the water of life is understood everlasting bliss, which by reason of the operation of the Holy Ghost, and the vision of Gods face by the elect in the life to come, shall be, and remain alwaies abundant, fresh, and pure. See hereof also, John 4.14. and 7.38. and before chap. 2.7.] proceeding out of the throne of God and of the Lamb. [that is, out of the glorious vision of the face of God, and of Jesus Christ. See Psal. 16.11. 1 Cor. 13.12. 1 Thess. 4.17. 1 John 3.2.]

2 In the midst of the street [Or, plain, market, as chap. 21.21.] of it, and on the one and the other side of the river was the tree [Gr. the wood] of life, [not that there were many trees seen, for Christ alone is this]

tree of life ; but that her roots downward, and her branches upward spread themselves all along that whole river, as appeareth before c.2.7. whereof see also there the further explanation] bringing forth twelve fruits, yielding her fruit from moneth to moneth : [that is, the quickning virtue of Christs merits and Spirit, which is vigorous, and efficacious throughout the whole year, (that is, for ever and ever) to preserve alwaies this spiritual life, and this blessed refreshing for the twelve tribes of the Israel of God, without any weakening or enfeebling] and the leaves of the tree were for the healing of the Gentiles. [namely, that were saved, as was said before, chap. 21.24,26. This last clause is also taken out of Eze. 47.12. Not that there shall be any infirmities any more in this life everlasting, but that the healing of all infirmities, which was wrought here by the merits and spirit of Christ, shall be there by the same power for ever kept, and preserved inviolate, not only for the Israelites, but also for all other believing nations.]

3 And there shall be no more curse [Or, banning] against (any man) : [that is, nothing worthy of a curse : as chap. 21.17. no unclean thing, or that worketh uncleanness. And this seemeth alio to be taken out of Zach. chapter 14. 11. where this is also foretold of the times of the new Testament : which notwithstanding should not be fully accomplished, untill Christ should have purged his threshing-floor, and cast all the chaff into the fire, Matth. 3.12. and 13.40, &c.] and the throne of God and of the Lamb shall be in it, [that is, the glory of God, and of Jesus Christ, as true God and man, shall fill it. See chap. 3. vers. 21,23.] and his servants [namely, both Angels and blessed men. See chap. 7.15.] shall serve him. [that is, stand round about his throne, ready to praise and magnifie him, and to obey his commandments.]

4 And shall see his face, [That is, his Majesty and glory, to be partakers thereof : as is said of the Angels, Matth. 18.10. and of all blessed ones in heaven, Matth. 5.8. 1 John 3.2.] and his name shall be on their foreheads. [namely, as belonging and appertaining unto him, and making open profession thereof : as the high Priest also in the old Testament did wear a plate of gold on his forehead, whereupon was written the holiness of the Lord. See hereof the further exposition, chap. 3.12. and 14.1.]

5 And (there) shall be no night there, and they shall need no candle neither light of the Sun : For the Lord God lightenth them : [See chap. 21.23,25.] and they shall reign as Kings [for though all believers are also Kings and Priests here, Rev. 1.6. yet they shall onely reign fully as Kings then, when all their enemies, and death it self are put under their feet, and when God shall be all in all in them. See Rom. 16.20. and 1 Cor. 15.28.] for ever and ever. [Hebr. in eternities of eternities.]

6 And he said unto me, these words [Namely, the words of this whole Revelation, as is declared hereafter v.18,19.] are faithfull and true : [whereby the divinity of them is testified. See also before chap. 19. 9. In this verse beginneth the conclusion, or last part of this Revelation] and the Lord the God of the holy Prophets sent his Angel [that is, me, who am his Angel] to shew unto his servants the things that must quickly be done. [See hereof the annotat. on chap. 1.1. The God of the holy Prophets. That is, that revealed prophecies unto the Prophets, and that sent them unto his people, 2 Pet. 1.20. &c.] By which God of the Prophets here is also meant the person of Christ ; as appeareth by the sequel, that he sent his Angel to shew the things which must shortly be done, which is expressly ascribed unto Christ, c.1.1. and bel.v.16.]

7 Behold, I come quickly : [Namely, to reward every man according to his works, as is expressed ver. 12.]

And these words are the words of Christ, which confirm that which was said in the former verse. See also 1 Thes. 5. 2.] *blessed is he that keepeth the words of the prophecy of this book.* [that is, that giveth diligent heed thereto, and abstaineth from the things which are forbidden therein: namely, from having fellowship with the Dragon and the beast, and his adherents: and followeth after the things that are therein commanded and commended. See also c. 1. 3.]

8 *And I John am he that saw and heard these things.* [Thus doth John also confirm his Gospel in the close of it, John. 19. 35. and 21. 24. and this is also, next unto others, a fit proof, that the Evangelist John is the Author of this prophesie.] *And when I had heard and seen them, I fell (down) to worship before the feet of the Angel, which shewed me these things.* [See hereof that which was noted on chap. 19. 10.]

9 *And he said unto me, see thou (do) it not: for I am thy fellow-servant, and of thy brethren the Prophets, and of them that keep the words of this book. Worship God.*

10 *And he said unto me, seal not the words of the prophecy of this book: for the time is at hand.* [That is, shut them not up, keep them not secret, but reveal them before all: otherwise then is commanded before, chap. 10. 4. as also Dan. 8. 26. and 12. 4. The reason is, because the things that were revealed there, might yet be kept secret for a while, without prejudice to the church of God, till the accomplishment should tell us the exposition thereof. But not so here, because the accomplishment of some things should begin forthwith: as that which was taught chap. 2. and 3. and because the Church of Christ ought to be straight-way informed and warned of all those troubles, that should come upon them, that they might the better in time arm themselves against them; and that the members thereof might take heed of having fellowship and communion with Anti-christ, when they should perceive his rising, the mystery whereof began to work already at that very time, 2 Thes. 2. 7.]

11 *He that doth wrong, let him do wrong still: and he that is filthy, let him be filthy still:* [Hereby an objection is prevented, which might be made upon the former verse, namely, that some would abuse this Revelation (if it were made known to every one) to carnal security, or to provocation against the Church of Christ: whereupon this answer followeth, as Ezek. 2. 3. and Dan. 12. 10. by which phrase no permission of being evil is signified, but a sore judgment of God against such is threatened, as Christ also laid unto Judas, John 13. 27. *That thou dost do quickly.* See also 2 Cor. 2. 15.] *and he that is righteous, let him be justified still: and he that is holy, let him be sanctified still.* [That is, he that is righteous, let him more and more shew his righteousness by the fruits of it, as is declared, Jam. 2. 18. and 24. For the word *justifying* is here opposed to *doing wrong*, as the word *being holy* to the word *being filthy*.]

12 *And behold, I come quickly,* [From this place and so on to the middle of the 20. verse, Christ himself beginneth to speak unto the Apostles, as all circumstances and the 16. verse plainly imports: and he doth thus confirm with his own words, that which was declared before by the Angel.] *and my reward is with me, to recompence unto every man, as his work shall be.* [Namely whether it be good or evil, as before was often promised and threatened. See 2 Cor. 5. 10. whereby is signified, not any merit, but a gracious rewarding of good works, and a just punishment and recompence of evil works. See Rom. 6. 23. Ephe. 2. 8. &c. Compare Psal. 62. 13. Jer. 17. 10. and 32. 19. Math. 16. 27. Rom. 2. 6. and 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 5. Rev. 2. 23.]

13 *I am the Alpha, and the Omega, the beginning*

and the end, the first and the last. [Thus Christ speaketh of himself, as the only and eternal God with the Father and the holy Ghost, to signify his stability and omnipotency in the executing of his promises and threatenings. See hereof chap. 1. 8. and 21. 6. also Isa. 41. 4. and 44. 6. and 48. 12.]

14 *Blessed are they that do his commandments, that their power may be in the tree of life,* [That is, right, lot, portion, that they may enjoy the fruits of the tree of life; whereof see v. 2.] *and (that) they may enter in thorow the gates into the city.* [namely, of the new and heavenly Jerusalem, which was described before.]

15 *But without* [Namely, without the heavenly Jerusalem, in the lake of fire, into which by Gods just judgement they are cast for ever. See chap. 19. 15. and 21. 8.] *shall be dogs,* [that is, raging enemies, and barkers against Christ and the Gospel, as Christ calleth them, Mat. 7. 6. Or those that having once made profession of the truth; turn again to their own vomit, as Peter also calleth such kind of persons dogs, 2 Pet. 2. 22.] *and sorcerers, [or, poisoners:* for the Greek word signifieth both] *and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie.* [namely, whether it be against the third, or against the ninth commandment: whereby are meant all perjured persons, unfaithfull ones, double-dealing men, and deceivers of their neighbour.]

16 *I Jesus have sent mine angel to testify unto you these things in the churches.* [Namely, unto the angels or Shepherds and Overseers of the seven churches, and by you unto your Churches, and consequently to all other Pastours and Churches in the world. See chap. 1. 11. and 2. 1, &c.] *I am the root and the generation of David,* [see before, chap. 5. 5. Isa. 11. 10. Rom. 15. 10.] *And Christ is so called, in respect of his humane nature, which descended from David, Matth. 1. 1. Rom. 1. 3.] *the bright morning star.* [namely, which exceedeth all other stars in light. And Christ is here so called, because he is the light of the world: and by his knowledge enlightneth all men to salvation. See Job. 1. 9. and 8. 12. yea also in respect of the heavenly Jerusalem, where there shall be neither Sun nor Moon, but the night of this age being past, Christ with the Father and the Holy Ghost will be the perfect light of all the elect, as the morning-star is in the morning. See above chap. 2. 28. and chap. 21. ver. 23. 2 Pet. 1. 19.]*

17 *And the Spirit and the Bride say, come,* [That is, the Spirit stirreth up in the hearts of all believers such motions and prayers, with groans unutterable, as Paul speaketh, Rom. 8. 23, 26. and the bride; that is, the whole Church of Christ, yea even they that in soul triumph in heaven, wish and long for this last coming, to be united and glorified with Christ both in soul and body. See Luke 21. 28. Revel. 6. 10, 11.] *and let him that beareth it* [namely, with a believing heart] *say, come. And let him that is athirst,* [that is, that earnestly, and with a sense and feeling of his own infirmity longeth after this] *come: and let him that will,* [namely, by the grace of the holy Ghost, who worketh in us both to will and to do, Phil. 2. 13. That is, every one that hath a desire to it] *take the water of life* [that is, be partakers of this heavenly grace and comfort, according to the promise laid down before, chap. 21. 6.] *for nought.* [that is, freely, only by virtue of Christs merit and intercession. See Isa. 55. 1. Rom. 3. 24, 25. Ephes. 2. 8.]

18 *For I testify unto every man that heareth the words of the prophecy of this book, if any man add unto these things, God shall add unto him the plagues that are written in this book.*

19 *And if any man take away from the words of the book of this prophecy, God shall take away his part out of the book of life,* [Namely, which he may imagine to have. For that none of those that are truly written in the book of

of life, are blotted out, appeareth before chap. 12.8.and
21.27.] and out of the holy city, [namely, of the hea-
venly Jerusalem,as before,ver.14.] and (from) the things
which are written in this book. [this is the last sealing of
the divinity of this book, joyned with a threatening of
Christ,against thole that shall add any thing unto,or take
any thing away from this book. And this is not only a
sealing of this book, but is also a close of the whole Scrip-
ture, forasmuch as John was and wrote the last of all the
Apostles : as also the like close is to be seen in his Gospel,
Job.20.v.30,31. & 21.24. And Moses also before him had
laid down in his last book such like prohibition of not
adding or taking away ought, namely, by any humane
authority, *Deut.4.2. and 12.32.*]

20 He which testifieth these things, saith, yea I come quickly
[Namely,Jesus Christ saith so,as appeareth before out

of v.16.and from the words themselves,which belong not
to the Angel, but to Christ] Amen. *Ye come Lord Jesus.*
[these are the words of John, who being now come to ex-
treme age, doth also testify of his longing for the coming
of Christ:and for the redemption and glorification of all
believers.]

*21 The grace of our Lord Jesus Christ (be) with
you all.* [this conclusion agreeth with the conclusion
of almost all the Epistles of the Apostles, because this
Prophecy was in manner and form of an Epistle directed
to the Churches] Amen. [this word is also a close,
not only of prayers, but also of the Epistles of John and
other Apostles, to signifie the surenesse and certainty
of all that was written and treated before: according
as in the former verse the word Amen is made use of to
the same end.]

The End of the Revelation of J O H N , and also of the whole N E W T E S T A M E N T .

F I N I S.
