The first Chapter.

The texte.

The revelation of Jesus Christ, which God gave unto him, for to shew unto his servants things which must shortly come to pass. And when he had sent, he shewed by his angel unto his servant John, which bare record of the word of God, & of his testimony of Jesus Christ and of all things that he saw. Happy is he that readeth and they that hear the words of the prophet, & keep those things which are written therein. For the time is at hand.

To our Saviour Jesus Christ, after his manhood, was given of God his Father, not only all sufficiency and fulness of grace, but also the knowledge and revelation of all such secret mysteries, as should happen from time to time in Christendom, until such time as he should come again unto the latter judgment: which secrets our Saviour Christ dyed and opened through his angels unto his elect servants, and specially unto holy S. John: I mean unto that John, which bare witness of the word of God, and of Jesus Christ, and dyed and recorded all such matters and doctrine, as he himself had seen, and learned. Whiche doctrine shall be very profitable unto every one that shall read and understand this prophecy, so far as he shall endeavor himself to live thereafter, preparing & appointing himselfe a true faith and a chrestian conversation to please the Lord in this lyfe, which is short and transitory, and the ende therof, vncertain.*

The texte.

John, to the seven congregations in Asia. Grace be unto you & peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ, which is a faithful witness, and first begotten of the dead, and Lord over the Kings of the earth. Unto him that loved us, & washed us from our sins in his own blood, and made us kings and priests, unto God his Father, be glory and dominion for evermore. Amen.

In lytle Asia were notable churches and congregations set vp & institute of the holy apostles, & specially of S. Paule unto which also S. Peter wryteth, & confirmeth them in the faythe, and unto the same dothe S. John wryte specially, in consideracion that this doctrine should concern all churches generally which were at that time standyng, or should afterwarde be
institute thorowe out the whole world. And he wysheth vnto them all as
muche good, as he can thincke or dyuyfe, from god whiche is onely the
gyuer of all good thin|ges, & is and remayneth for euer vnnmutable & ruleth
& gouerneth all thinges, wherunto he vseth the ministraciō & seruice of his
angels, which are infynyte in nombre: whiche thing the nombre of seuen
dothe sygnifiye accordyng vnto the vse of holy scripture. And with this
eternall father & holy spirite one god, regneth our lord Iesus Christ, which
is appointed to be y*e ruler of al thīges in hea|uen & earth, & of al sensyble
creatures, both gostly (as y*e spirites are) & bodily. He in his mans nature,
for very loue toward mankinde was sêt for y*e comforte and wealth of y*
whole world, & testified most faithfully vnto al y*e world, y*e wil of his father
in the gospel, accordyng as it was before promysed in all the prophetes,

that he shoulde be the founder and performer of the newe testament, and
should be offered vp and dye for the synnes of the whole world, and in the
resurrectiō or vprisyngne againe of the bodye and soule, he shoulde goe
before all the resy|due of the faithfull, and be their guyde vnto euerlastynge
lyfe: whiche lyfe he onely hath meryted and purchased thorowe his perfyte
obedyence vpon the eross, vnto death. And therefore is he exalted, as
cconcernynge his manhode, aboue all creatures, and hath receyued the
moost worthiest and hyghest name and tytle, that can be named, eyther in
this world, or in the worlde to come. And he hath purchased and deserued
for all the holy elect children of god, the honour and glorie of the
euerlastynge kyngdome, and also grace, to rule, and gouerne our selues
vertuouslye, and to offre vp dayly and continually a pleasant sacryfyce of
thankes geuynge, in true faith in god, thorow lesus Christ. Vnto hym
therfore alone parteyneth all honour and glorie.

The texte.

¶ Beholde, he commeth with cloudes, and al eyes shal see him, and they also
which pear|sed him. And all kynreds of the earth shall wayle ouer him. Euen
so, Amen.

Euen in despyte, and against the wyll and mynde of all them that crucifyed
Christ, and woulde not take nor knowledge him for a kyng, yet he commeth
in the hyghest maiestye, whiche excelleth all glorie and power of all
otherkynges that euer were, and nowe sheweth hym selfe and appeareth
thorowe fayth, vn|to all his electe as the very messias and sauior of the
worlde, whiche was so long desyered and loked for. And whan he shal come
at the latter daye, to iudge the quycke and the deade, than shall all the lewes
and vnfaythful, whiche des|pyed him at his first commyng (whan he came
with suche humblenes,) crucifye and putting him to death, and woulde not receyue nor knowledge hym for a sauioure, and a messias, they shall than see him with feare and tremblyng and he shall appeare dreadfull vnto them.

The texte.

¶ I am Alpha and Omega, the begynnynge and the endynge, sayeth the Lorde almighty, whiche is, and whiche was, and whiche is to come. I lohn your brother and companion in tribulacion, and in the kyngdome and pacience in Iesu Christe, was in the yle that is called Pathmos, for the word of god, and for the witnessynge of Iesus Christ.

This doth Christ speake to declare his godly maiestye, and his eternall substaunce, & his almyghtye power without ende or begynnynge. And he speaketh after the maner of the grecians, amonge the whiche Alpha is the first let|ter & Omega the last. And after this, speaketh S. Iohn the Euangelist again, of his owne parson without any worldly boasting: reioysyng (as it becommeth a Christē man) not in any honour or ryches of ye world, nor yet in any holynes ye is in himselfe, but onely in ye affliccions, persecucios, pacience, mysery, & partycypacion of ye righteousnes in Christ, wherof he is a witnes, & a partener in suffering for Christes sake: which thing hapned vnto him for the gospel, by ye procurement & commaundemēt of Domicianus the Emperour which would haue bene honoured for a God, where as Iohn taught, that the onely lyuynge god and none els ought to be honoured and called vpon. For ye whiche cause, Iohn was banyshed & sent into Pathmos, where god dyd shewe this reuelacion vnto him, & bad him wryte it: & so by that means thorow his wryting, to set furth & to further ye glorye of Christ in his banyshemēt, more thā euer he had bene able to haue done with his wordes or preachinge onely, yf he had stylr remayned almonge his frendes in his countrey.

The texte.

I was in the spirite on a sondaye, and hearde be hynde me a great voyce as it had bene a trempe, saying: I am Alpha and Omega, the first and the sast. That thou seest: wryt in a booke, and sende it vnto the seuen congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadephia, and vnto Laodicia.

The lordes daye is the sondaye, whiche the holy Apostles, (thorough the holy goost which they receyued at whytsontyde) did institute to be
sanctyfied and kept holy of the Christen churche, in the steade of the lewes Sabbath day, not without very necessarie laudable and expediente consyderacions. Eusebius wryteth that S. Iohn dyd rule the churche of Ephesus after S. Paules death and lyke wyse also, the other churches in Asia, and therfore was commaūded of Christ in this place, to sende this wrytynge vnto them, forasmuche as he know them best, so that in processe of tyme it myght be common vnto all churches for their edefyeng & instruccon, as it came also to passe. And vnto thē also he wrote his gospel (after that he was delyuered out of Pathmos,) against y* heretykes, whiche began at that tyme to ryse.

The texte.

¶ And I turned backe to se the voyce that spake to me. And whan I was turned, I sawe seuen golden candelstyckes, and in the myddes of the candelstyckes, one lyke vnto y* sonne of man, clothed with a lynnen garment downe to the fere, and gyrde aboute the pappes with a golden gyrdle. His heade and his heares were white, as whyte woll, & as snowe: and his eyes were as a flame of fyre: and his fere lyke vnto brasse, as thoughe they brent in a forna••, and his voyce as the sounde of many warers. And he had in his ryght hande scuēst••rres. And out of his mouthe went a sharpe two edged swearde. And his face shone euen as the sunne in his strength.

What is sygnifyed by the seuen golden candelstyckes, and by the vii. starres, that shall Christ himselfe hereafter declare: whiche beyng very god, yet he was in euery condicion (synne excepte) lyke vs vs all, after his mans nature: And with his spirite, ayde, and gouernynge he is present in all churches, and shall so remayne vntyll the worldes end. He is clothed with innocencye & holynes, by reason wherof he made oblacion, not for his owne but for our synnes. He is also gyrded with heauenly myght and power, alwayes redy and glad to helpe the faithfull. He is the heade, full of godly and heauenly wysedome, whiche kno∣weth all thinges from euerlastynge. He loketh with a fearfull face, and with a terryble and grim countenaunce, against al vnfaythfull, but a pleasant and lo∣uyng countenaunce she with he towarde the electe and faythfull beleuers. He is ready with his hote flamynge and burnyng fete to stampe in peces and to delstroye the wycked and vngodly. His voyce is the holy gospell, whiche neyther all the gates of hell, all the power vpon earth & in hell, nor all his enemyes can ouercome, all though Paule at the begynnynge beynge blynde and ignorante, thought & hoped y* cōtrary: The wicked Emperoure Nero lykewyse, & dyuerser other. But they all withall suche lyke, were alwayes stryken and ouercomme with the sworde of the almyghtye worde of god. And vnto the godly and fayth|full, the ioyfull and comfortable syght of him is more pleasant and delectable than the bryghtnesse or clearnes of the sonne can be vnto any earthly creature.

The texte.
And whan I sawe him, I fell at his fete, euē as dead. And he layde his right hande vp on me, sayinge: vnto me feare not, I am the first and the laste, and aalyue, and was dead. And beholde, I am alyue for euermore, and haue the keyes of hell and of death. Wryte therfore the thinges whiche thou hast sene, and the thinges whiche are, and the thinges whiche must be fulfylled her after: the mysterye of the seuen starres whiche thou sawest in my right hande, and the seuen golden candelstyckes. The seuēstarres are the messengers of the seuen congregacions. And the seuen candelstyckes whiche thou sawest, are the seuen congregacions.

If this holy Apostle and Euangelyst, a dysciple whom Christ loued, were not able to suffre nor abyde the presence of Christes gloriied manhode: Howe wyll the wicked enemies of the truth and of all godlynes, abyde it, or what wyll they doe? Howe Christ is the firste and the laste, god and man, the very laluaciōn it selfe, and yet cruciied as a synner: and how he rose vp againe from death, ascended into heauen and receyued power ouer al creatures, it nedeth no further interpretaciō. And againe the holy congregacions or churches haue their propre & peculiar angels to leade them, to guyde them, to wayte vpō them, to serue them and after gods ordinaunce to defende and preserue them.

The seconde Chapter.

The texte.

Vnto the messenger of the congregaciō of Ephesus wryte: these thinges sayeth he, that holdeth the seuen starres in his right hande, and that walketh in the myddes of the se•• golden candelstyckes. I knowe thy worckes, and thy laboure, and thy pacience, and howe thou c••nest not forbeare them whiche are euyll: and hast examined them, whiche saye they are Apostles, and are not: and hast founde them lyars: and hast suffred. And haste pacience: and for my names sake hast labored, and hast not faynted.

Hat maner a churche was at Ephesus, how Paul behaued hym selfe & wrought there, howe Tymothe ye preached & taught there, and what the false prophets dyd there enterpryse, is to be sene in the Epistle of S. Paule to the Ephesians, and sufficientlye described of Erasmus in the Paraphrases of that Epistle. And reade more thereof in the christen and godly story of Eusebius, in the. v. boke and xxiii. chapter. And by these wordes mayst thou understande the hyghe prayse and commendacion of their faythe, wherof their good workes beare sufficient wytnes and recorde. And this is also to
be noted by this place, that men shoulde not lyghtly nor rashely beleue all
maner of doctrine, but first trye and proue whether it be of god or no, and
to overcome & conuince al maner of errours & false doctrine onely with the
worde of god, whiche is not contrary vnto it selfe (yf one place be iustly
compared with another) but it is proftable vnto the true & perfyte
vnderstandyng & knowledge of god. In Iohns tyme, as S. Paule was come
vnto Rome, there were certen heretykes at Ephesus, namely, Cherinthus,
Hebyon, and after them Marcio lyke as there were also in Paules time,
Himeneus, Alexander, Philetus & Hermogenes. But al these wer overcome
w† muche adoe & thorow long paciēce, by y* godly bishops, which were at
Ephesus, one succedyng another, as Eusebius maketh mencion.

The texte.

Neuertheles, I haue somwhat against thee, because thou hast left thy irst loue.
Remēbre therfore f•ō whence y* art fallen, & repent, & doe y* first workes. Or
elles I wyl co•e vnto the shortely, & wil remoue thy candelsticke out of his
place, excepte y* repēt. But this thou hast, because thou hatest y* dedes of
y* Nicolaitans, which dedes I also hate. Let him that hath eares heare what the
spirite sayeth vnto the congregacions. To him that overcom∣meth, wyll I geue
to eate of the tree of lyfe, which is in the myddes of y*Parady •e of god.

Out of y* faintnes and coldnes of faith, doe spring want & lacke of ryght
good workes. Euen so came it to passe at Ephesus by y* meanes of y* false
apostles, as Paule did before prophecye vnto them at Myletus. For y* which
cause y* Lorde requireth & exhorteth them to amēde, & threatneth them
before (after y*maner of al the prophetes) that he wyll els punyshe and
condemne them. As concernynge the secte of the Nycholaites, reade y*.xxix.
chapter of y* thirde booke of Eusebius Chronicle. Whosoeuer thorow true
faith & loue shall overcome y*tēptacions &

assaultes of the enemy, the same shall receyue and enioy the euerlastinge
reward of blisse, y* fruicion of god y* heuenly father, & the pleasant sight of
y*e countenaūce* of Iesus Christ in euerlastinge ioye, which he nameth in this
place, y* tree of lyfe.

The texte.

¶ And vnto the angel of the congregacion of Smyrna wryte: These thinges
sayth he that is first and the laste, which was dead and is alyue, I knowe thy
worckes and tribulacion and pouer•ie, but thou art ryche. And I knowe the blasphemy of them, whiche call them selues lewes and are not: but are the congregacion of Satan. Feare none of those thinlges, whiche thou shalt suffre. Beholde, the deuyll shall caste some of you into pryson, to tempte you, and ye shall haue tribulacion ten dayes. Be faithfull vnto the death, and I wyll geue the a crowne of lyfe. Let him that hath eares, heare, what the spirite sayth to the congregacions. He that ouercommeth, shall not be hurte of the seconde death.

The false apostles whiche were converted from the lewes vnto the faythe, were also at Smirna, very busye and vnquiet in maynteynyng the cumcylsion and other lewyshe ceremonies. Against the whiche, the trew apostles and their dysciples (as Paule and suche other) wereayne to fyght and stryue: by reason wherof all the churches in the world were in perplexyte and dysquieted. In this place, Christ speaketh vnto them of Smirna, and calleth them poore in affliccions and ryche in faythe and vertue. And thys he teacheth here, that it is the worcke of the deuyll, and not of man, whansoeuer thou arte caste into any perplexyte, vexacion, or pryson for the faythe and truths sake. And therefore be the more pacient, sayng the heauenly father permytteth suche power vn∣to Sathan against the. Euen so dyd it happen in this citye, vnto y• good bishop Polycarpus, one of Iohns dysciples, whiche was burnt of the vnfaythfull, for the truth and the christen faythes sake. Of this, ye maye reade more in the. xiii. and xv. Chapter of the. iii. boke of Eusebius chronicle. By the seconde death, vnderstande euerlastynge deathe and damnacion, as the first death, is y• deathe of the bodye and of synne, from the whiche we shall be deluyered and be raysed vp againe, thorowe a trewe faythe and confyndence in the mercye of god ioyned with a perfyght repentaunce.

The texte.

¶ And to the messenger of the congregacion in Pergamos wryte: This saythe he, whiche, hath the sharpe swearde with two edges. I know thy worckes, and where thou dwellest euen where Satans seate is, and thou kepest my name, and hast not deuyed my fayth. And in my dayes Antipas was a faithfull wytnes of myne, whiche was ••ayne amonge you, where Satan dwelleth. But I haue a fewe thinges against the: because thou hast there, them that maynteyne the doctrine of Balam whiche taught in Balake, to put occasyon of synne before the children of Israell, that they shoulde eate of meate dedycate vnto yldoles and commyt fornicacion. Euen so hast thou them that maynteyne the doctrine of the Nicolaitans, which thing I hate. But be conuerted, or els I wyl come vnto thee shortly, and wyl fyght against them with the swearde of my mouthe. Let him that hath eares heare, what the spirite sayeth vnto the congregacions. To him that ouercommeth, wyl I geue to eat Manna y• is byd, & wyl geue him a whyte stone, and in the stone a newe name written, whiche no man knoweth, sauynge he that receaueth it.
As concerning this church, we reade of no maner of accion or worke of faith therof. But in al notable cities where right Christē mē were, bothe y[christened & vn[christened lewes did styre vp & cause much sedicion & tumult, as their accusto[med maner was: And they prouoked also the lyuetenauntes of Rome, alwayes to hate & persecute y[right & true christiās: As it happened in this citie vnto the deare & faithful seruant of god Antippe, which w[t out doubt, preached y[gospel truly & sincereLy, & therfore was faine to suffre death. In such cities wher gods word is cōdemned & al godly men in continual perell & danger of their lyues & goodes, wher mē doe both blesse & curse for money, as Balaam did, where abho[minable fylthines & whoredō is mainteined & suffered, & ydolatry set vp: & wher holy matrimonye is had in no estimaciō, there without doubte dwelleth y[deuil. For these are no small synnes but very odious and hateful vn̄to god. But they maye repent and amende, and so obteyne mercye of god, and thorowe the grace and ayde of god, they maye withstande and overcome suche damnable and out[ragious enormyties: whiche thing yf they doe not, let them loke for nothinge more sure, than eternall damnacion. This ought to moue the hartes of all men and to feare and shrugge them, that they maye repent and amende their lyues. By Manna, vnderstande the worde of god, and true harty loue. And to cleaue faste vnto Christ with a strong and a stedfast faith, whiche thing is a syngular pleasure and delyght vnto the godly and faithfull, and a very poysone vnto the vngodly & vnfaithfull. By the white stone, is sygniied the eleccion and ap[poyntment vnto euerlastyng honour, before god, and all sainctes, bothe in this worlde and in the worlde to come, with the testimonye of a good conscience that feareth god, and of a right harty ioye: And also the euerlastynge peace, rest, and sure confyidence in the grace and fauoure of god vnto euerlastynge lyfe.

The texte.

¶ And vnto the messenger of the congregacion of Thiatira wryte. This saith the sonne of god, whiche hath eyes lyke vnto a flammme of fyre, and hys fete are lyke brasse. I knowe thy worckes and thy loue, seruyce and fayth, and thy paciēce, and thy dedes whiche are moo at the last then at the fyrst. Notwithstandinge, I haue a feawe thinges agaynst the, because thou sufferest that woman lesabell, whiche called her selfe a prophetise, to teache and to deceae my seruauntes, to make them commyt fornicacyon, and to eate mea|tes offered vp vnto ydolos. And I gaue her space to repent of her fornicacyon, and she re|pent not. Beholde, I wyll cast her in to a bedd: and
them that cōmyt fornicacyon with her into great aduersitye excepte they sue from theyr dedes. And I wyll kyll her chyl|dren with death

Here learne, that the sonne of god, whiche hath the two edged swearde, the first and the laste, whiche is deade and yet lyueth, which hathe the seuen starres, and is the gouernoure of heauen and earth, is all one thinge: Namely y* Mes|sias, whiche was before the beginninge of the world, the sauiour of al the faith|full, our Lorde Iesus Christ. Thiatira is a Cathedrall churche, and one of the most notable cities in Lydia. This churche, dothe y* spirite of Christ commende, and prayse, as well for dyuerse vertues, as also for waxing bygge and increa|syng in them. But he rebuketh the synne of the heades, and ouerseets, which are so neglygent, that they doe not roote out, nor reforme certen wyckedednes: As are the seruice and honouring of ydols and fals goddes, and other hyghe blasphem|ies which doe alwayes accompany and wayte vpon ydolatrye. Whiche thing* is sygniied by the wycked and supersticious woman Iesabell. Of this woman reade more in the first of the kynges in the. xviii. and. xxii. Chapter and in the. ii. of y*e kynges in the. ix. and. x. Chapter. How she & al her posteritie were so greuously punished of god. And againe reade the. xiii. Chapter of y*e. v. boke of Eusebyus, concernynge Montanus & his heresies and than shalte thou vn|derstande this place muche better.

The texte.

And all the cōgregacyons shal knowe, that I am he which searcheth y* reynes and hertes. And • wyll geue vnto every one of you accordinge vnto his worckes. Vnto you I saye, and vnto other of them of Thyatira, as many as haue not this learnynge and which haue not knowen the dep•nes of Satan (as they saye) I wyl put vpon you none other burthen, but that whiche ye haue alreadye. Holde fast tyll I come, and whosoeuer ouercommeth and kepeth my worckes vnto the ende, to him wyl I geue power ouer nacions, and he shal rule them w* a rodde of yron: and as the vessels of a porter shal they be broke to sheuers. •|uen as I receaued of my father, so wyll I geue him the mornynge starre. Let him y* hathe
eares heare, what the sprete sayth to the congregacions.

This righteous, dreadfull and seuere iudgement of god, shall the faith|full knowledge and prayse. And shal kepe them selues from suche blasphemies, and preuent the wrath and indignaciō of god, and obey & folowe his wel, for as muche as they heare and parceaue that god is one, that knoweth the
The pryunities of all hartes, and all the wycked frutes that spryng out of them, and that they shall with all iustyce and equite be punyshed. But those whiche eyther at Thi∣atira, or els where, do stycke and cleaue stedfastly vnnto the worde and wyll of god, forsakynge the wycked fynde, and refusynge to haue any thing with hym to doe, those woulde I not haue ouerladen (sayeth god) with outwarde ceremo∣nyes, and with lewyshe ordinaunces. For faith and loue, accordynge vnnto the doctrine of the gospell and agreable vnnto the same, shall be sufficient for them before me, bothe for their saluacion, and also for a christen and a godly lyfe. For that is the servise, which pleaseth me, and whiche I wil rewarde. Whiche servise also, the very heathen whan they see it, shal confesse and knowledge it to be good and godly, and to be the very true and ryght gods servise and beyng overcome in their infidelyte and mysbelefe, they shall fynde in their hartes, to consent vn∣to it, and to receyue it, and so shall be obedient vnnto the gospell, forsakynge all their heathnysshe maners and al false gods servise. Euen as the holy prophetes haue sayde long synce, that it should come to passe, and that the grace and mercy of god was also promysed vnnto the heathen thorowwe Christe that was to come. That they also at length, with one harte and mynde, should beholde y* mornyng starre Christ, and his holsome gospell, and shoulde in this lyfe thorowwe faite, and after this lyfe in the eueralstynge kyngdome of Christ, in the heauenly Ie∣rusalem, receyue the fruicion of eueralstynge and eternall riches with god and al his electe. And in the ende he geueth them an earnest exhortacion, to doe good and to esche we euyll that they maye obteyne saluacion and auoyde damnacion, as he dothe lykewyse in other places.

The .iii. Chapter.

The texte.

¶ And wryte vnto the messenger of the congregacion that is at Sardis: this sayeth he that hathe the seuen spirires of god, and the seuen starres. I know thy worckes: thou hast a name that thou lyuest, and thou art dead. Be awake, and strength the thinges whiche re∣mayne, that are readie to dye. For I haue not founde thy worckes perfecte before my god. Remember therfore, how thou hast receaued and hearde, and holde fast, and repente. If thou shalt not watche, I wyll come on the as a the•e, and thou shalte not knowe what houre I wyll come vpon the.

A l this dothe Christe speake, which is ful of al gyftes of y* holy goost, without measure, & dystrIBUTETH the same gyftes thorrow his spirite, vnnto all churches, & to all faythfull ouerseers of the christē congregaciō. No hipocrisye nor outwardeshyne of god∣nes thoughe it be neuer so ful of pompe or solemninitie, is of any value before god. He wyll haue faith and loue, whiche are the pythe and strength of lyfe, as infydelitie is of death. But this faythe & loue must no man vse nor haue for him selfe a lone, but he must also moue and further o|ther men vnnto the same, thorrow his instrucciō,
good example of lyfe, and thorow praier. But alas, there is great lacke of true faith in the churche, whiche thynge maye well be percyued by the workes and fruites which are sene and appeare.

For there is but lytle earnest zeale and feruentnes sene in furtherynge of true vertue and godlynes, and of the true honour of god, done of a pure conscience, or in folowyng and practisyng the doctrine of the gospell receyued of the apostles: There is but lytle zeale, I say, in professyng & folowyng of this gospell, in worde and lyfe together. There are but fewe, whiche whan they spy any thing amysse in them selues, doe earnestlye studye to reforme and amende it, or inforce them selues with dilygence, to lyue in all godlynes, and continuallye to be founde wakynde in vertuous exercyses, as it were necessarie for al faythfull to be, seyng the glorious commynge of Christ shal sodenly come vpō them they can not tell howe soone.

The texte.

¶ Thou hast a few names in Sardis, whiche haue not defyled theyr garmentes, and they shall walke with me in whyte: for they are worthye. He that ouercometh shalbe thus clo|thed in whyte araye, and I wyll not put out his name out of the booke of lyfe, and I wyl confesse his name before my father and before his angels. Let him that hathe eares heare, what the spirite sayth vnto the congregacions.

There is but a small nomber amonge you, whiche doe lyue innocently and godlye, studyeng dyligently to lyue after my wyll and pleasure. But this small nombre is worthye of great honour, wherwith I shal also indewe them, as with blessed immortalitie, & eternall saluacion, of my mere grace & mercye, aboue al deseretes of theirs, whiche are all vnperfyte, yf they shoulde be tryed and examin|ned* by the iust iudgement of god, althoughe thorowe grace, they shalbe taken for acceptable and worthye. The whyte araye, dothe sygnifye an innocent lyfe without all maner of blemyshe: whiche neyther can be obteyned in this lyfe, nor yet is it in the vertue or power of any man. But the innocencye and purenes of Christ, whiche hath the ouerhande in them that be his, thorowe gods spirite, shalbe dystrybuted vnto the faithfull, in suche wyse as they shalbe partakers therof.

The texte.

¶ And wryte vnto the angel of the congregacion of Philadelphia: this saythe he that is holy and true, whiche hathe the keye of Dauid: whiche openeth and no man shutteth: and shutteth & no mā openeth. I know thy worckes. Beholde, I
haue set before thee an opē doore, and no man can shut it: for thou hast a lytell strength, and hast kept my sayinges: and hast not denied my name. Beholde, I make them of the congregacion of Sathan, whiche call them selues Iewes, and are not: but doe lye. Beholde, I wyll make them that they shall come, and worshipype before thy fete: and shal knowe that I haue loued the. Because thou hast kepeth the wordes of my pacience, therfore I wyll kepe the from the houre of temptacion, whiche wyll come vpon all the worlde, to tempte them that dwell vpon the earthe. Beholde, I come shortly, Holde that whiche thou haste, that no man take awaye thy crowne. Him that ouercommeth, wyll I make a pyllar in the temple of my god, and he shall go nomore out. And I wyll wryte vpon him, the name of my god, and the name of the cytie of my god, newe Ierusalem: which commeth downe out of heauen from my god, and I wyll vpon him my newe name. Let him that hath eares, heare what y* spirite sayth vnto the congregacions.

For the more perfyght understanding of this booke, we lacke dyuers stories, which were eyther nothyng at all, or elles littell regarded in the fyrste beginnyng of the chrystendome. Els, shoulde we haue hearde and read muche cōmen∣dacion written of this churche. Whiche, as it maye here be well percyued, dyd wonderfull excellentlye handle it selfe in the faithe and doctrine of the gospell, and suffred muche also therfore. But alwaies it ouercame y* assaultes of the lewes, heretykes, and false teachers, whiche at length it dyd confounde, & so thɔrọwe the helpe of god proceded and went forwarde in godlynes. For the whiche

it is thus commended of Christe in this place. But Christe himselfe onely hath power, thorowe his spirite, to assure, and stablyshe the conscience of man in true doctrine and in the right faythe, & also in quietnes of mynde: And all other vtnto whom he hathe geuen the same spirite, are to be taken as instrumentes & ministers onely accordyngvnto the same spirite and no nother wyse. For the which cause without the same spirite, that onely doth serche and judge the secretes of mans harte, no suche matter parteynyng vnto the faythe and reliygon of god and quietnes of mans conscience, can well and rightly be determyned. The op'en* doore, wherof he speaketh, is the worde of god, and the holy gospell, by the whiche the churche maye worke and bryng to passe, muche profyte and honour vnto our god and lorde, by them whiche shall be conuerted thereby, vnto y* true christen fayth, as well out of the Iewes, as also out of the heathen. And that shall not all the enemeys of god be able to hynder, withall theyr myghte and power, how symple and weake soeuer the ministers of god, in that behalfe, shall seme and appeare to be. For he that worketh in them, is strong, myghtie and can not be ouercome. And he, whan he shall see his tyme, shall not onely
humble and brynge downe the heathen, and turne them vnto the true fayth, but he shall also dysmaye the Iewes, whan as they shall see theyr honour, their temple and their gods seruyce, vtherly destroyed and ouerthrowen, and the word and knowledge of god, y* only creator of all things to be sprede abrode thorowout al y* world. At that tyme shall they be compelled to confesse not onely those to be the children of Abraham whiche are circumcised in theyr bodyes, but those that in true faith, in spirite and trueth, doe honour and inuocate god that is creator of heauen and earth, and the god of y* Patriarkes, offeringe vp vnto him euerywhere and at euerye season continually, that sacrifice that is onely lefte to be offered, nameully the sacrifyce of thankes geuyng. But this fayth beyng garnyshed with the workes of godlynes, shall appeare, and be made manyfes, thorow the pacience of the holy martirs, whiche in so many congregacions haue suffered, and dayly are persecuted of the tyrannes for gods sake, and for denyeng the false gods ser|uyce, beyng greuouslye assaulted thorowout the whole world, and not onely at Philadelphya, whiche is mencioned and named onely for an example, vnto all suche as are lyke vnto the same.

Wherefore whosoeuer hathe y* grace to be constant and stedfast in faythe, let him praye vnto god for perseueraunce, that he maye obteyne the crowne, whiche god hath promysed vnto him. Suche stedfast postes, that doe not onely stande fast and sure, but also are able, and wyllinglye to vpholde the whole foundacion and byldyng of the churche, they shall be set in the heuenly tabernacles of god, and shalbe garnyshed with names and tytles of honour, in euerlastynge blisse, whiche shall be the newe Ierusalem, the heuely golden citty, where all the blyssed and holy citizyns shall dwell, in the kyng|dome of Christe.

The texte.

¶ And vnto the messenger of the congregacion whiche is in Laodicia wryte:
This sayth (Amen) the faythfull and true wytnesse, the begynnynge of the creatures of god. I know thy worckes, that thou art nether colde nor hotte. I woulde thou were colde or hotte. So then because thou arte betwene bothe, and nether colde nor hotte: I wyll spewe the out of my mouthe, because thou sayest. I am ryche and increasyd with goodes, and haue neade of nothinge, and knowest not, how thou art wretched and myserable and poore, & blynde, and naked. I councell the to bye of me golde tryed in y* fyre, that thou mayest be riche: and whyte rayment, that thou mayest be clothed, that thy fylthy nakednesse do not appeare: and anoynt thyne eyes with eye salue that thou mayest se. As manye as I loue, I rebuke and chasten. Be feruent therfore, and repent. Beholde, I stande at the dore and knocke.

Page [unnumbered]
If eny man heare my voyce, and open the dore, I wyll come into him, and wyll suppe with him, and he with me. To him that ouercommeth, wil I graunt to syt with me in my seate, euē as •ouercame, and haue sitten with my father in his seate. Let him that hath eares, heare, what the spirite sayeth vnto the congregacions.

Our sauiour Christe hath many sondry names. Here he is called Amen, faithfulness and trueth, the refuge and safegarde of the faithfull, of all creatures the begynnynge, without begynnynge, y* euerlastyng wysdome of god. Here marke how hyghly god is dyspleased with suche as be indyfferent, neyther who• nor colde, whiche wyll, and wyll not, not consyderynge the earnest wil and commaūldelement of god: And wyll suffer nothyng for his sake, but are content with the onely shyne and shadowe of godlynes and with the onely name of faythe and obedience to god. Where as Christ wyll haue a more feruent and earnest zeale, namely the golde of a stedfast and a constante fayth in all maner of affliccion & aduersitie, the whyte garmētes of innocencie and purenes of lyfe, in their whole conuersacion before god and man, y• bryght and clere iyes of Christen doctrine without any manner of errour: That a man beyng riche after this maner, may walke before god in his churche, with worship and honestye, and without all dread. Whan any mysfortune of this worlde dothe happen vnto the faythfull, they ought to thynke vpon these wordes, and to be thankefull vnto god in true faythe and charite, alwayes studyeng to amende their lyues: This is the true repentaunce. The lorde is muche more ready to gyue, than we are to desyre or to receyue. And he deylghteth in vertuous and godly hartes, and gyueth them comforte, loue and hope, and strengthneth their faith, that they maye be able to continue and remayne without dreade in the grace and fauour of god. This is ye•e very ryght supper of y•spirite of god, withal faithfull beleuers in this world. But in the blysse of heauen, there shal be the very fruicion and possession of all goodnes, and of the most hyghest honour, with vnspeakable ioye in god withal the holy saintes, whiche euer haue lyued vertuously in the fauour of god.

¶ The .iii. Chapter.

The texte.

¶ After this, I loked: and beholde a dore was open in heauen, and the first voyce which I hearde, was as it were of a trompet talkynge with me, whiche sayde: come vp hyther, and I wyll shewe the thinges, which must be fullfylled herafter. And immediatly I was in the spirite: and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a laspar stone, and a Sardyne stone. And there was a rayne∣bowe about the seate, in syght lyke to an Emeralde. And about the seate were foure and twentye seates. And vpon the seates foure and twenty elders syttyng clothed in whyte rayment, and had on their heads crownes of golde.
H ere doth Iohn looke and see in spirite, as all y\textsuperscript{e} prophetes dyd. Beholde the fygure, whiche representeth vnto thee, what hea\textacuteacute{u}enly mysteries of the kyngdome of Christ, and of the thinges that should happen afterwarde, Iohn dyd see in the heauen belyng opened. To be in the spirite, is asmuche as to be rapte of the spirite of god, into an heau\textacuteacute{e}ly traunce aboue al mans witte power or capacyte. Gods stoole or seate in heauen sygnified the euerlastynge state and continuaunce of the power, myght, blisse and ryghtuousnes of god. The bryghtnes of the precious stones sygnified y\textsuperscript{e} hyghe maiestye and glory of god, bewtyfyed with the knowledge of al thinges. The raynebowe sygnifiyth

his mercye and pacient sufferynge, yet not without mete and condigne reuen\textacuteacute{g}eance\textsuperscript{*} and justice. The .xxiii. seates and the .xxiii. elders, doe sygnifye y\textsuperscript{e} most hyghest iustye, and vnsearcheable councell and judgement of god, and that the most speciall frendes of god bothe of the olde and new testament, are incorpo\textacuteacute{r}ate into y\textsuperscript{e} kyngdome of god, bothe Patryarkes, Kynges, Prophetes, Apostles and bysshops: All are subiect vnto the lorde in all holynes, and ready to honour him eternally. And al these doe knowledge, that they receyued all goodnes and commendacion that they haue, of the bountyfull grace of god.

The texte.

And out of the seate proceded lyghtnynges, and thondrynges, and voyces, and there were .vii. lampes of fyre, burnyng before the seate, whiche are the .vii. spirites of god. And before the seate there was a sea of glasse, lyke vnto Cristall, and in the myddes of the seate, and rounde aboute y\textsuperscript{e} seate were foure beastes full of eyes before and behynde. And the first beaste was lyke a lyon, and the seconde beaste lyke a calfe, and the thirde beaste had a face as a man, and the fourthe beaste was lyke a flying Egle. And the .iii. beastes had echone of them syre wynges about him, and they were full of eyes within. And they had no rest daye nether nyght, sayinge: Holy, holy, holy, Lord god almightye, which was, and is, and is to come.

The earnest iudgement and commaundement of god, shall be opened and made manyfest vnto all the worlde thorowe the gospell, whiche shall be fearful and heauy vnto the wycked, but ioyfull and welcome vnto the faithfull & god\textsuperscript{ly}: For vnto them it shall come with the gyftes of the plentifull spirite of God,\textsuperscript{*} whiche shall appeare in their fruites. The sea of glasse, maye sygnifiye vnto vs, the aduersityes of this lyfe, whiche serue both to y\textsuperscript{e} glorye
of god, and also to the syngular profyte of the faithfull for the frutefull
exercyse of their faythe. The * iiii. sondry beastes, are interpreted by some of
the olde doctours (but not by all) to sygnifye the .iiii. Euangelystes. They
maye betoken the .iiii. special mysteries of the Christen faythe: As the
manhode of Christ maye be sygniied by the face of the man: And the
passion and death of Christ, by the calfe appoynted to be slayne and
offered. And the resurrection from death by the lyon: And the ascen|cion
into heauen by the Egle. All whiche misteries of Christ are plentuously set*
furth in the holy gospelles, and Christ and his kyngdome is descrybed in
them vnto all the world, as a necessarye and a perfyght doctrine. The
wynge which* are spoken of, doe sygnifiye here (lyke as they doe in the .vi.
Chapter of Esaye) the obedience and reuerence, whiche all creatures doe
owe of duty vnto y* lorde, whiche vertues the faythful both willyngly and
dylygently doe declare withall redynes and swyftnes of their godly and
deuout heartes. The multitude of the eyes, dothe sygnifiye, the Christen
document and wysedome of god, wherof is no* want nor scarsenes in the
churche: And this doctrine must be learned and taken out of the holy
scripture geuen by god. For the whiche cause, al godly and ble(s)ed myndes
as well of the angels as of men, shal neuer cease to prayse and exalt the
almightye god, to be holy in al his workes, onely one in his godly substance
and yet a Trinite of persons, as it is wonderfully declared and expressed
bothe by al holy scriptures, and also by the heauenly wysedome of the
prophetes, and other holy men, secretly inspired and lyghtned of god, euē
certain of the heathē also, whiche thorowe true fayth doe knowledge and
confesse that there is but one onely god, creatour of all things, and ruler
and gouernoure foreuer and immutable.

The texte.

¶ And when those beastes gaue glorye and honour, and thankes to him that
sate on the seate (whiche lyueth for euer and euer) the foure and twentye
elders fel downe before him

that sate on the trone & worshypped him that lyueth for euer, & cast their
crownes before the trone sayinge: thou arte worthye (O lorde our god) to
receaue glorye and honour, and power, for thou hast created all thinges, and
for thy wylles sake they are, & were created.

One creature geueth euermore occasion to another, to knowe and to
ho|nour by al meanes possible, the vnsearcheable highe, maiesty, power,
wysoome, and mercy of the onely creatour and maker al the world:
knowledgyng al good|nes, that can be founde or sene in all maner of
creatures, to come onely of God, whiche is the well sprynge of all goodnes.
And for that cause, he is onely to be honored, invocated and feared with all reuerence and submission, as muche as euer is possible for al creatures to performe, which haue all that they haue, what soeuer it be, lyfe, power, actuuite and altogether of god, and can ascribe nothing that good is vtnto them selues.

The .v. Chapter.

The texte.

¶ And I sawe in the right hande of him that sate in the trone, a boke wryten within and on the backe syde sealed with seuen seales. And I sawe a stronge aungell whiche preached with a loude voyce: Who is worthy to open the boke, and to lose the seales therof? And no man in heauen nor in erth nether vnder y*erth was able to open y* boke nether to loke theron And I wepte muche because no man was founde worthy to open & to reade y*boke, nether to loke theron. And one of the elders sayd vnsto me: wepe not. Beholde a lyon of the trybe of Iuda, the rote of Dauid, hath optayned to open the boke, & to loce the seuen seales therof.

T

His boke in the hande of god, is the holy scripture and doctrine of god, inspired by the holy goost, written thorowe the prophetes, sealed vp and vnknowen vnto all men, whiche wyll enterpryse to reade and interprete it after their naturall reason, and after the capacyte of their owne suttyll wittes onely, whether it be after the spirituall sence, or after the very letter. For y* which cause fewe of the cyuyll and polytique learned men, geuen altogether vnto worldly wysedom, dyd euer but lytle medle with this booke, or beare any minde vnto it. And therfore Ezechiel and Daniel were commaunded to set a locke vplo[n it, notwithstandynge that this booke is the truth, necessarie and profitable for al the electe children of god, to beleue. But that man alone and none els, can open this booke at all tymes, which hath the spirite of Christ, neyther dyd any other euer open it from the begynnynge. For lyke as Christ was alwayes presenet with the Patriarkes and Prophetes, in al suche thinges as concerned his honour, rulynge, & instructyng y*faithful churche thorow faythe: Euen so was the spirite of god present in all the electe plentyfullye, to directe them in al mat[j]ters, concerning the necessitie of their saluacion, although secretly & not manyfestly. Wherfore truly, this booke is shut vp vnto all worldly and natural rea[son], not onely vnto the heathen, but also vnto the fleshely lewes, with their stony harts, as the most part of them were, and vnto all suche as without the spirite of Christe doe enterpryse to medle with the wrytinges of holy scripture. And therfore Iohn bewayleth the ignoraunce and blyndnes of the lewyshe people, and that not without a cause. But yet this conforte hath he, that it wyll amende and be better: at suche tyme as the spirite of Christe thorowe the merytes of the death and passion of Christ, shall take awaye
the blyndnes of all maner of errours, bothe of the heathen and of the lewes. And then thorowe the spirite of god in the apostles, shall be opened the mysteries of the holy gospel,

which were hidden in tholde testament, not onely vnto the good lewes, but also vnto the heathen, whersoeuer they dwel in y* world. This hath Iesus Christ y* sauiour of y* world, deserved & brought to passe wɪ his lyonyshe might, & with his shep•she symplicitie & mekenes: with his pacience, & wyllyng passion, euē accor|iding as the prophets dyd tell, & signifie long before: And specially Iacob in his blessing ouer the trybe of Iuda. For the which cause, Christ is called a Lion of y* tribe of Iuda. And he is also named of Esay and of other prophetes, of Daluids stocke. As S. Mathew declareth in the genealogie of the birth of Christ, y* he is not onely the sonne of Abraham and Iacob, but also the sonne of Dauid.

The texte.

¶ And I behelde, & lo, in the myddes of the seate, & of the foure beastes, & in the myddes of the elders, stode a lambe as thoughe he had bene kylled, hauynge seuen hornes & seuē eyes, which are the seuen spirites of god, sent in•o al the world. And he came, & to•e the boke our of the right hande of him that sate vpon the seate. And when he had taken the boke, y* foure beastes & .xxii. elders fell downe before the lambe, hauyng (euery one of them) harpes & golden yvalles full of odoures, which are the prayers of sainctes, and they songe a newe longe, saying: thou art worthy to take the boke, & to open the seales thereof: for thou wast killed, and hast redemed vs by thy bloude our of al kinredes, & tonges, & people, & nacions, and hast made vs vnto oure god, kynes and priestes, and we shall raygne on the earthe.

By the declaracion of the wordes before, maye this that foloweth wel & euidēt∣ly be vnderstande: Euen as y* foure euangelistes haue described Christ to be the lambe y* was woryed & slayne, & ful of the giftes of y* holy goost, accordyngwɪn the number of y* seuē principal articles of our christen faith, cōcerning Christ: namely of his manhode, his passion, his buriall, his resurrecciō, his ascensiō, the sendynge of the holy goost, & his cōmynge at the latter daye to iudge the whole worlde. All whiche articles are spred a brode, knowe vnto the whole world, and once receyued, thorowe the gospel & preaching of the Apostles. And thus is the desyre of al the holy patriarkes & prophets fulfilled: whiche desyred nothinge more hartely, thā the manifestacion of the honour of god, & the true knowledge, loue & religion of the very true & onely one god. Whiche thing is come to passe,
thorow the spreadyng abrode of the gospel: & thus is the swete smelling oblaciō of thanckes geuynge, institute & begon in al the world, & all maner of old styne∣kyng ydolatry is abolysshed: And thorowe Christe & his holy Apostles the true honour and religion of god is spred abrode, & preserued: And the synne of al the world, is cleane wyped away thorow the bloude of Christ once offered vpō the crosse: And the errors, and supersticion of al people with all false seruice of god, is vtterly suppressed: & the righteousnes of the true faith is restored, & the kingdome of Christ set forwarde thorow the inffinite mercye & grace of god, whiche beareth rule in all the children of the kyngdome of Christ, & in all the electe both in this lyfe & in the kyngdome of heauen. For the kyngdome of heuē taketh his begynnynng here in this world in the cōgregacion of the faythful, & it shal dayly increase thorow the word of god, vntyl it be made perfyght in the euerlastynge kyngdome of god with all the electe in heauen.

The texte.

¶ And I behelde, and I hearde the voyce of many angels about the throne, and about the beastes and the elders, and I hearde thousande thousandes, sayinge with a loude voyce: Worthy is ŷlambe that was kylled to receyue power & ryches, & wysdom, and strength, and honour, & glorye, & blessing And al the creatures which are in heauen, & on the earth, & vnder the earth, and in the see, and all that are in them, hearde I saying, blessyng, honour, glorye, & power be vnto him that sytteth vpon the seate, & vnto the lambe for euer ∙ore. And the foure beastes sayd: Amen. And the .xxiiii. elders fell vpon their faces and wor∫shypped him that lyueth for euermore.

The very meanyng of S. Iohn is here in this place, as it is in his gospell, to proue the faythe of the godheade of Christ against all heretyckes. And for this cause he ascrybeth vnto Christ in this place, so many dyuine names andproper∫ties, apperteynyng onely to y∗godheade: first y∗he shal be inuocate & prayed vn∫to, not onely of y∗patryarkes & prophetes, but also of al angels, whō no creature doth excel in worthynes, but onely y∗euerlastyng & the very true onely one god. And thus he setteth furthe y∗godly worthines of y∗meekke & cruciied Christ, & of the Lambe y∗was slayne & offered vp. Vnto whō for his humblenes, euē vnto y∗crosse, suche a name is geuē, as is aboue all names. And therfore the knees of all creatures both in heauē, in earth, & in hel shal bowe vnto him. For vnto him per∫teyneth all power, y∗is to saye, all omnipotency or all myghtines, all ryches and spiritual treasures, to distrybute y∗same accordynge vnto his wil, all wysdome, whiche is lyke & equall with y∗omnisciēce & ful knowledge of al thinges, of the father: All
strength over & above all your might & power of all this wyde world. All honour, prayse & laud, for his excedyng mercy & goodnes, & for his infynite benefites. Vnto whome (as vnto their creatour) al creatures are made subject. Not onely vnto him y* sitteth vpū y* stoole, but also vnto y* Lambe, which is Christe very true god, & mā. And vnto him with y* father & the holy gost, apperteyneth al laud and honour for euer and euer: whiche is the onely one god. Whiche thing shall be also ascrybed and geuen vnto hym with the vnyforme and full assent of all the holy electe bothe in heauen and in earth.

¶ The .vi. Chaptre.

The texte.

¶ And I saw, when y* lambe opened one of y* seales, & I hearde one of the .iii. beastes say, as it were the noyse of thonder: come & see, & I saw. And beholde there was a white horse, and he y* sat on him, had a bowe, & a crowne was geuen vnto him, & he went forthe conquelryng and for to overcome. And when he had opened the seconde seale, I hearde the seconde beaste, say: come & se. And there went out another horse that was redde, & power was geuē to him y* sat theron to take peace from the earth, and that they shoulde kyll one another. And there was geuen vnto him a great swearde.

The seuen special articles and misteries of y* christen faith maye be opened euē lyke as .vii. seales thorow y* holy goost, in y* holy scripture of y* olde & newe testamēt. As y* excellent clerk Erasmus doth proue by diuerse testimonies in his paraphrases vpon the .xxiiii. Chapter of luke. But yet we maye vnderstande the openynge of these seales, after an other maner. First by y* white horse, may be vnderstāde, y* first state of y* christē churche, which was altogether, pure, without blemyshe or faut, & holy, well armed & ready prepared: yea also as swyfte as an horse vnto al godlines. At y* which tyme, y*kyngdome of Christ did most floryshe and increase in y* whole world. He y* sytteth vpō this horse, hathe a crowne vpō him of y* kyngdome of heauē, w† a bowe of y* euangelycal doctrine, wherwith he hath conquered & overcome blessedly y* errors of ydolatry, & slayne them w† a glorious triumpe & victorye. By y* seconde seale, vnderstāde y* state of y* kyngdome of Christ, in y* tyme of y* martirs, frō the time of S. Steuē vntil the tyme of Cōstantyne the Emperour. Whan as y* churche was paynted with blode, thorow out y* hole world thorow y*tyrannye of the Romshe Emperour. Not w† standynghe y* at the same tyme also, y* Iewes suffred extreme calamities, & great plages of death vnder the reygne of Týtus, Vespasyan & Adriane. All which maye be sygniied by y* deade horse, & by y*great sworde. For the Romshe Emperours did cōtinually, slaye one an
other, besydes y* diuere of thē peryshed otherwise also. And this may be
wel vnderstādē by him y* sitteth vpō y*red horse.

By the thirde seale, & the beast, & by the blacke horse thou mayest
vnderstande, the great dearth which happened vnto the christians, the
heathen, y* iewes, and the Romaines at suche tymē as eyther Claudius, or
Traianus reygned Empe|rours. Althoughe the prouidence of god did alwaye
prouyde sufficiēt noryshe|ment for those y* were his, as it appeareth
euydently to them y* reade the Crony|cles of that tymē. The balances, maye
betoken the penury & want of vytels, for as muche as they were compelled
to wey & measure, how much euery one should haue dayly for his parte to
lyue with. For the measure of wheate, is vnder|stande to be the porcion,
that was allowed for one man for his days spending.

By the fourthe seale, the beast, the voyce, and the pale horse, mayst thou
vnder|stande the heretykes, whiche dyd dyuerse wayes and a longe tymē
vexe the holy churche with false doctrine. And haue made it, as it were pale
& bleaked for very sorow & heuynes. And this myschiefe hath preuayled in
very many landes, and in the whole christendom, which was at that tymē as
great as euer it was. And than were dyuerse godly byshops and other
Christians persecuted to death in all places, for the true faythes sake.

And whē he had opened the fyfte seale, I sawe vnder the aulter the soules of
them that were kyll|ed for the word of god, & for the testimonye whiche they
had & they cryed with a loude voyce, saying: How long tariest thou Lorde, holy & true, to iudge and to auenge our bloude on them y’ dwel on the earth? And long whyte garmentes were geuë vnto every one of them. And it was sayd vnto them, y’ they should rest yet for a lytle season vntyl the nomber of their felowes, & brethren, & of them y’ should be kyllled as they were, were fulfylled.

The fyfte seale, and the aulter with the soules vnder it, maye sygnifye the ryght godly Christen men, whiche syghe & crye y’they might ones see the true honour of god shyne & floryshe, & al righteousnes to increase: And y’ to procede of y’ ver[y] true fayth & true vnderstandynge of the word of god: and againe they crye also against the tyrannous gouernour of y’wycked magistrates. Vnto them is geuen comforte of conscience, & stedfast trust & cófidence in y’ promyses of god, which can not deceyue them, yf they crye earnestly & feruëtly. For y’ is a token of the redempciō & great conforte y’ is at hande. And in y’ meane tyme, y’ very same doe obteyne saluaciō of their soules, immediately after their death, in y’ioyes of heauen, wheras they doe wylyngly and paciently wayte after the resurreccion of their bodyes, at suche tyme as the number of their felowes shalbe accomplis|shed and fulfylled. Whiche tyme and nomber is onely knowne vnto the lorde.

The texte.

¶ And I beheld, whē he had opened the syxt seale: and lo there was a great earth quake, and the sunne was as blacke as sacke clothe made of heare. And the mone wexed all, euен as bloude, & the starres of heauē fell vnto the earthe, euē as a fygge tree casteth from her her fygges, when she is shaken of a myghtye wynde. And heauen vanysshed awaye, as a scroll when it is rolled together. And al mountaynes & yles, were moued out of their placent. And the kynges of the earth, & the great men, & the ryche men, & the chefe captaynes, & the myghty men, & euery bondman, & euery free man, hyd them selues in dēnes, & in rockes of the hylles: & sayd to the hylles & rockes: fall on vs, & byde vs frō the presēce of him that sytteh on the seate, and from the wrathe of the lambe: for the great day of his wrathe is come, and who is hable to endure?

This syxte seale, maye be vnderstande of the great myserie and affliccion, which

shal aryse & be procured thorow anty christ, which shal be a very enuy of Christ, and of all true holynes whicheshal esteme & make himselfe a god.
And he shall set furthe in al thinges, his owne glorye, honour, pompe, iust & pleasure, against the holy word of god. And all this shall he doe, w[t] all wyffulnes, tyrannye, false doctrine, hypocritical and supersticious holynes, & with mans ordinaunces, and he shal haue wonderful successe ther with. And therfore there shall great afflic|cions aryse in the world, and terryble earthquakes shalbe sene, whiche shal eu|dently declare the greuous mysterie whiche shal ensue ther vpon. And all these thinges shalbe knowne, (accordyng vnto the maner of the scripture, & the pro|phetes, and of Christ himselfe also) thorow y*y••lypse & darckenyng of the sunne• of the Moone, and tokens of bloode, & thorow the fallynge of the starres. Whā as in the holy state (vnderstande y•spirituality) standerous persons shal reygne, whiche shall blemyshe that ordre & state with wyckednes, & shal do muche hurt bothe vnto the bodyes and soules of them, for whose welth and saluac|ons sake they ought by dutye and office, wyllingly and gladly to gyue, and to loose their owne bodyes and lyues. For truth it is, y• after the tyme of the heretilkes, the enemye of Christ that hell hounde Mahomet dyd aryse in the East par|ties of the worlde: And the maynteeyners of ydols and ymages, monkery & false religions, dānable perpetuall vowes, purgatory, byeng & sellyng of masses for mony, the pryde & pompe of the spiritualtie, & specially of y• sea of Rome & of her decrees, cursyng of Emperors & Kynges, theft, robberies, warres & murthers in finite without nōber, (which brought suche misery, slāder & heuines, as no tong can expresse) these, I say, did aryse in y• west partes of y• world. And this wyl the holy goost sygnifye & expresse in this place, with suche wordes, as men doe vse, whā they wyl expresse the hyghest sorowes, perplexites, & mysteries of any tyme.

¶ The .vii. Chapter.

The texte.

¶ And after that, I sewe foure Angels stande on the foure corners of the earth, holdyng the foure wyndes of y• earth, y• the wynde should not blowe on y• earth, nether on the see, nether on eny tree. And I saw another angel ascende from the rysinge of the sunne, which had the seale of the lyuynge god and he cryed with a loude voyce to the foure Angels (to whome power was geuen to hurte the earth & the sea) saying: hurte not y• earth nether the sea, nether the trees, tyll we haue sealed the seruauntes of our god in their forheades.

T

His perteyneth also vnto the syxt seale, as a syngular comforte vnto y• right faithfull, whiche are tossed and persecuted in this worlde for the truthes sake, and for godlynes. By these.iii.an|gelles,• are vnderstande noysome ministers, whiche goe aboute to hynder bothe the lyfe and doctrine of the gospel, and the true faith. These are y•messengers of
Antichrist, scattered throughout the whole world, & they do great hurt unto all men of every degree: which is* signified by the earth, the sea, & the trees. The holy angel, which ascendeth from the rising of y* sonne, & hath the token or seal of the lyuyng god, is our lord Je|sus Christ: which hath not onely commanded the gospel to be preached unto all creatures, but also thorow his godly power, he doth hinder such as would stop or let it. And this he doth thorow his ordinary ministers, as wel of y* spirituall, as also of the temporall sorte. And for this cause some men haue understood by this angell, ye good Emperour Constantyne. But it maye also be some other, by whome out faviour Christe dothe further, and set for the the doctryne of the gospell, and a Christen lyfe, againste all tyannes and Antychrystes. This angell therfore, shall deluyer the electe children of god, from the myddes of the wycked worlde, and shall marke or seal them with the token or marke of

Page ix

the blessed which is fayth, loue, and innocency, and by these he shall make them to be knowne unto the whole christen congregacion.

Thus hathe our sauior Iesus Christ chosen into his churche & cōgregacion, not onely out of the gentyles or heathen but also out of the Iewes, of all trybes & generacions. Out of ye whiche, euen before the passion of Christ, there were in|fynite noumbres, scattered & dyspersed abrode thorow out ye whole world, which were conuerted unto ye christen faithe & receyued ye baptisme or christendome. As the holy Apostles also, preached first vnto the Iewes, the sincere & pure christen faith. And the nombre of those Iewes ye were conuerted by them, was doubtles greate, throughout the whole world, & in continuaunce of tyme increased. But here in this place, after ye customeable vse of the holy scripture, is marked or sealed a certen appoynted, & prescribed nombre, for an uncerten & an unprescrybed
nomber, but yet a full and a perfyght nomber. For xii. times. xii. thousande,
doe make an hundreth and. xliii. thousande. For what cause certen are not
here rehersed amongst the. xii. trybes, it is not necessarye to searche. For
there are even as many true christians, & more also (thorowe y wyll of
god) converted vnto the true faythe out of y trybe or flocke of Iacob: And
more shal be dayly converted, whan as the Christen religion shalbe restored
and reformed after the rule and square of holy scripture, as it was first
bylded, of the Apostles & byssshops of the prymatyue churche.

The texte.

¶ After this I behelde, and lo, a great multitude (which no man coulde nombre)
of al nations & people, and tonges, stooe before the seate, and before the
lambe, clothed with longe whyre garmentes, & palmes in their handes, & cryed
with a loude voyce, saying: saluaciō be ass•r•bed to him that sytreth vpon
the seate of our god, and vnto the lambe. And all the angels stode in the compase
of the seate, & of the elders, & of the foure beastes, & fell before the seate on
their faces, & worshypped god, saying. Amen: Blessing and glorye & wysdom.
and thankes, and honour, and power, and myght, be vnto out god for
euermore. Amen.

As was before sayd, there wer many turned vnto y christē faith, out of y tribes of y Israelites, after y fleshe. But there were many more, yea infynyte
ombres out of all other heathē people, tongues, & nacions, which euē frō
y antyquyte (as bothe Sybylla & Mercurius, & also more euydēly &
certainly y patriarche Iacob in y. xlix. of Genesis, & lykewyse all y prophetes
doe testifie) dyd looke and wayte for the sauiour & Messias. Out of y which
the christendome did dayly increase, & waxe greater in y whole worlde, &
thus they became right children of Abraham, & Israel, after y faith, to y
glorye & prayse of god. Where vnto al the holy patriarkes had alwayes more
respect, thā eyther to y lande of Chanaan, or to y temple of Ierusalem, or
yet to y circumcision & cuttyng of y foreskynne of their bodily (but
unnaturalle and dysobedient) children and posterite. Yea or fyinally to all
maner of Iewyshe ceremonies. For those christians, that were converted
frō the heathē, in the whole world, dyd imbrace & receyue the gospel very
desyrously & feruently, framing their lyues in evry condicion thereafter,
reformyng & forsakyng their olde heathnysh & synfull lyfe & maners:
pacient in all maner of affliccions: Constant and faythfull euven vnto death
e for the true saythe and relygions sake, againste ydolatrye, supersticion and
false religion.
And for this, they have receyued euerlastyng blisse, wherin they laude &
honour god in the ioyes of heauen euerlastyngly. As they also doe no lesse,
so long as they remayne in the warrefare of this transitorye lyfe, wherin
they walke, (as beyng marked and chosen out) in all innocencie, vertue, and
godlynnes: & thus euen vpon earth, they possessse their soules with pacience,
in all maner of assaultes and temptacions, with a true confidence in god,
and with a quiet conscience. And by this meanes they take here a tast of the
blissed hope and loue, vntil they obteyue euerlastyng saluacion.

And one of the elders answered, saying vnto me: what are these whiche are
arayed in longe whyte gatmentes, and whence came they? And I sayde vnto
him: Lorde thou wost. And he sayde to me: these are they, whiche came out
of great tribulacion, and made their garmentes large, and made them whyte by
the bloude of the lambe: therfore are they in the presence of the seare of god
and serue him daye and nyght in his temple, and he that sytteth in the seate
wyld well amonge them. They shall honger no more nether thirst, nether
shall the sunne lyght on them, nether eny heate.

A certen elder asked S. Iohn (to geue him occasion to teache, and to
instructe him) what he iudged, and thought of those blessed ones, whiche
he saw in suche honour with god, garnysshed with whyte garmentes. And
Iohn made a quicke answer, sayeng, that all those whiche doe cleaue vnto
Christe with a true and a perfyght faith, and for the faithe and truthes sake
suffer paciently & wyllingly, what a lyctiō so euer god shal sende vnto
them, thei shalbe in great honour and estimaciō with god. And they are
sume, as assecyebe al their perflightes, vertue, and godlynnes, not vnto their
owne workes, nor yet vnto their owne fullylyng of the lawe, wherin they
must nedes knowledge them selues gylyte and synful: but all together vnto
the merytes of the healtshome passion of Christ, whiche is and shall euer be
their rightuousnes, in whome they put their trust and confyldence: and for
his sake, they are readye to suffer, whatsoeuer god shall lay vpon them.
These are the holy & blessed, whiche beginne in this lyfe, to haue a delight
in godlynnes, eu'en with a free spirite: And thorowe faythe they are sure of
the grace and mercye of god, which shal continue for euer towarde them, &
at length they shall haue the cleare fruicion of all goodnes, and shall fully
possesse that, which they doe here hope and looke for. Suche men are the
very true seruaunites of god fully stablyshed in the right faythe, and true
loue: From the whiche (thorowe the grace of god) they shall neuer fall: For
as muche as god is their father, and ouerse, whose deare and louynge
children they are. And they can lacke no treasure, neyther corporall nor
spirituall, eyther in this worlde, or in the worlde to come. And they lyue
blessedly in peace and quintnes of conscience, before god: readye at the
pleasure of god, to goe thorowe welthe and woo in this worlde, whome no
maner of creature can hurte, for as muche as the lorde fauo\|reth them, vnto
whome they haue vttnerly geuē and committed them selues, and haue offfred
vp vnto him a pleasant sacrifice & oblacion in faythe, in true Chri\|sten loue
and perfyght hope. For Christ that suffered death for them, and rede\|med
them with his bloude, will not forsake them, but graciously rule & gourne
them, and thorowe the holy gospel wil instructe them in all righteousnes,
which they begynne here in this world, and shal enioye the frute therof in
the lyfe euer\|lastyng. And thus thorowe y⋆ grace & mercye of god, they shal
ouercome al woe and vexacion, and remayne pacient in persecucion, yea
and mery and ioyfull

also in him, that can strengthen and comforte them: whiche dystrybuteth his
plentifull grace vnto them, to worke al holy & vertuous workes. For the
which also, beyng his owne workes, he wyll yet crowne and rewarde them
(as S. Au\|sten sayeth) in the kyngdome of heauen eternaliy.

The .viii. Chapter.
The texte.

¶ And when he had opened the seuenth seale, there was sylence in heauen
about the space of halfe an hour. And I sawe. vii. angelles standynge before
god, & to them wer geuen se\|uen trompertes. And another angel came and
stode before the aulter, hauinge a goldē sen\|ser, and muthe of odoures was
gleuen vnto him, that he should office of the prayers of all sa•••res vpon the
golden aulter, which was before the seate. And y⋆ smoke of the odoures
whiche came of the prayers of all sa•••res, ascended vp before god out of the
Angelles hande. And the Angell toke the senser, and fylled it with fyre of the
aulter, and caste it into the earth, and voyces were made, and thondrynges and
lyghtnynges, and earthquake.

† Thathe ofte bene sene, that after great troubles, and muche vexacion,
thorowe the prouysion of god, rest and quietnes hath folowed in all tymes.
And thus shall it continue euen from the ascencion of Christe, vntyll the
worldes ende, that after rayne, the sunne shal shyne, and afterwarde it wyll
be cloudye & darcke agayne. Euen so, whan the faythfull haue once ioy in
god after the victorye of the dragon, then commeth a new dysquietnes and
perplexite, whan as the wycked Angels and spirites, thorowe their membres
& mynisters, shall set vp all abhominacion, synne & wyckednes, hurtefull
and noysome vn\|to the soule: as Sathan dyd vnto Iob, what tyme he came,
and accompanied, him selfe with the children of god. Here come. vii. that is
to saye very many, and those mightye and stronge, with power graunted and
permitted vnto them to doe harme. But Christ y^e true and faythfull kyng and
father of his kyngdome, churche, and children commeth and standeth, as an
hyghe pryest at the alter of god, with the oblation of his owne bodye. For
Christ the lorde, is bothe priest, altar and the oblation himselfe, and he
standeth for his faythfull electe, with the golden censers, the hyghest loue
and humlyte, thorowe the whiche he gauie him selfe for the synnes of al the
world, into the moost bytter and standerous death, for a perpetuall
reconciliacion for all those that beleue in him. V nto this onely one and
eternal priest, Christ, doe all faythfull, holy, and blessed christians, ren|der
and gyue their vnperfyte deuocion, thanck es geuynge, feruent peticions
and prayers, their hope, loue, and fayth. All whiche, he receuyeth in good
parte, and maketh them acceptable vnto y^e father, with the censers of his
prayers, and with his swete smellynge righteousnes, and holynes, wherwith
he is full and abundant, plentifulous and sufficient for all the electe from the
begynnynge of the worlde, vntyl the ende therof. And by this meanes and
no nother wyse, may the prayers of all the holy and faythfull come vnto god,
namely thorowe the handes and merites of his passiō, so that they take the
same with them, pleating with god thorowe the same. Whiche thing
dilyghteth and pleaseth the lord god right well. Nowe yf the holy electe shal
thus offer vp their necessities & praiers vnto god thorowe Christ, whiche is
the onely medyatour betwene god the fa|ther and mankynde, than wyll the
mercifull god heare them and shall punyshe the wycked tyrannes and
oppressours of the faythfull, with his fyerye darters, and thonderboltes, and
other plages, whiche he can, and is wont to vse dyuers

wayes for the terryble punyshemēt of the wycked godlesse prynces &
tyrannes, bothe bodely and gostly, in so muche that Sathan with his whole
kyngdome shalbe amased therat.

The texte.

¶ And the seuen Angels which had the seuen trompettes, prepared them
selues to blowe. The first Angell blewe, and there was made hadle and fyre,
whiche were myngled with bloude, and they were caste into the earth: and the
thirde parte of y^e earth was set on fyre, and the thirde parte of trees was
burnt and all greue grasse was brente. And the seconde angell blewe: and as it
were a great mountayne burnyng with fyre was caste into the see, and
y^e thirde parte of the sea turned to bloude, and the thirde parte of the
creatures which had lyfe, dyed, and the thirde parte of shyppes were
destroyed.
Christ bringeth his punyshementes to passe thorowe good and euyll angels, euen at his owne pleasure. For vn to the lorde there is nothing euell nor vnprofytable: for as muche as he onely, can make good of euyll well y noughe. The first plage of the churche of Christ, was in the vnnderstandynge and interpreta|cion of holy scripture whiche euen at the first, was assaulted with dyuersse dange|r|eous heresyes, whiche sprang vp by reason of y• dyuersytie of vnnderstandyng amonge the wryters and teachers: by reason wherof, infynite Schisemes, dissê|cions• perels and dangerous vproures did sryngye & aryse. And for this cause were so many coun|els holden. For the christendome suffred great decaye, and many swarued there from, at suche tyme as god, of his mercye, gaue peace and’ quietnes in the churche, but for a small season, as I sayde before. By the trees we shall vnnderstande people of all maner of nacions and degrees, in y• christen|dome of no small nomber, as in the tyme of Athanasius and after. The seconde plage foloweth afterwarde, against the whote and natural strength and fearce|nes of men, and specially that, whiche was betwene princes and rulers, that were assaulted of the wycked fyende with ambicion, for power and dominion. The whiche the wycked fyende dyd rayse vp, after that the godly and holy tea|chers had rooted out all errours and heresyes. This contencion and deuysion in the churche betwene the rulers of the laytie and clergy, hath bene the occasion of very great mysteries betwene the grecians and y• Romaynes, Emperors and Kynges, Popes and byshops bothe in the spirituall and temporall regiment. For this deuyllyshe burning fyre of pryde hathe bredde infynite and vnspeake|able hurte vnto y• churche of Christ. For euen out of y•, sprang so many warres, battels, burnynges, and destroyynge of landes. And suche common harms wyll the spirite of god sygni|fye by the trouble, losse and destruccion in all the elemē|tes, y• fyre, water, ayer & the earth. For there was no man sure and in safegarde.

The texte.

¶ And the thirde angel blew, and there fell a great starre from heauen, burnyng as it we• a lampe, and it fell into the thirde parte of the ruyers, and into fountaines of waters, and the name of the starre is called wormwod. And y• thirde parte was turned to wormworde. And many men dyed of the waters, because they were made bytter. And the fourth Angell blewe, and the thirde parte of the sonne was smytten, and the thirde parte of the mone, and the thirde parte of starres: so that the thyrde parte of them was darckned. And y• daye was smytten, that y• thirde parte of it shoulde not shyne, and lykewyse the nyght. And I behelde and hearde an angell flyinge thorowe the myddes of heauen, saying with a loude voyce: Woo, woo, woo, to the inhabiters of the earth, because of the voyces to come of the trompe of the thre angels, whiche were yet to blowe.
The thirde plage came vpon y* starres of heauen, that is, vpon the most holyest people, whiche were taken for the spirituall state and order, as monckes, fryers, and priestes: whiche thorowe their hypocrysye, haue heaped vnto them selues money, goodes and treasures, and haue gotten landes and dominions, for the whiche great dyuision was among them• And wheras the world should haue learned of them, faith, loue and knowledge, it was nothing but slandered, offended, deceyued, seduced and sore hyndered by them, bothe in faythe, and in godly lyuynge and behaueour: bothe whiche, were vtterly decayed in these par|sons• to the great vndoyng and dystruccion bothe of bodye and of soule. And thus the swete hony of christen loue and concorde among these orders, is turned in to bytter wormewoode, by the which many soules are destroyed. The fourthe plage maye well be vnderstande, to be the breakyng in of the Turkes & Sara|sens, whiche is, as it were a worthye and well deserued scourge or whyppe, whiche shoulde scourge and punyshe the christendome fallyng into synne and dyssolutenes. As it hath already happened in the .iii. partes of the earth, Asya, Europa and Africa. All these hath he gotten wholy into his handes. And hathe also dyuere tymes attempted Italy and Spaine. And hath alreadye gotten Austry, Etschlande, and parte of Hungry. He y*thinketh not this a great losse, and a wonderfull destruccion, the same hath no vnderstandynge at all. Suche great myseries, perplexites and destruccions, dothe the scripture sygnifye in diuere places by the darcknes of the Sunne, Moone and Starres. And where as he sayth, that onely the thirde parte was destroyed, he syngnifieth thereby, that all this dyd not contynue in dyuere places. For men addressyng thēselues vnto repentaunce and amendement, haue dysappoynted suche enemies, & dys|charged them selues of them. But not euery where, nor at all tymes. For all these myseries and plages returned againe afterwarde, and were more dange|rous, hurtful and intollerable, than they were before. And bothe these and other plages dyd increase, and get the ouerhande daylye more and more, & lykewyse also the synne against the worde of god, against true loue, against peace and quietnes, and against all vertue and godlynes, dyd not cease but raged conty|nually against the manyfest and clere gospel, euen by the spirituall sort, which haue their lyuynge of the gospel, wherunto they are the most extreme enemies, bothe in worde and deade, a thousande partes more than the secular and laye sorte. And yet all vnder the pretence & coloure of a Christen & good zeale, wher|as they seke nothing but their owne pryuate lucre, as it is eyuydent & manyfest.

¶ The .ix. Chapter.
And the fytte angell blewe, and I sawe a starre fall from heauen vnto the earth. And to him was geuen the kaye of the bottomlesse pyt. And he opened the bottomlesse pyt, and the smoke of the pyt arose as the smoke of a great fornace. And the sunne, and the ayer were darckned, by the reason of the smoke of the pyt. And there came out of the smoke locustes vpon the earth, & vnto them was geuen power as the scorpyons of the earth haue power. And it was cosaunded them, that they shoulde not hurte the grasse of the earthe: nether any grene thinge, nether any tree: but onely those men whiche haue not the seale in theyr foreheads. And to them was commaunded, that they should not kyll them, but that they should be vexed fyue monethes, & theirayne was as ye payne that commeth of a scorpion, when he hath stoge a man.

Yke as in the openyng of the fourthe seale, god is become man, to washe away: all synnes and wyckednes: euen so the deuyll, whiche is a counterfetter of gods workes, imageneth by all meanes that he can, to set vp and stableshe all maner of intollerable errours, and to augment his kyngdome: And goeth about to make him selfe a god, and to fyght and stryue againste the gospell, and against all godlynes. But thorowe the iudgement of god, he is fallen downe from heauen, vnto the earthe, and hath receyued thorowe the iudgement of god, and thorowe his permission, the key of hell and of the botomles pyt of all wyckednesse, euen lyke as Christ is ascended and gone vp and thorow his merites and rightuousnes, hath opened the heauen, and hath receyued the kyngdome of god, for all the faithfull electe. And out of this hellyshe botomles pyt, arose a smoke of worldly wysdome, & of fleshly lustes, by the whiche, al godlyynes planted of Christ and of the apostles, thorow the preachyng of the gospel, is obscured and darckened. And there are rysen vp locustes, that is to say, false teachers, heretykes and worldly suttell prelates, solemen and sophisters, which thorow their proude doctrine, and mans ordinances, pompe, and couetousnes, haue done muche harme in the churche in the heartes of the faythful, thorow the permission of god: And all this is suffered euen for the synne of contemnyng gods worde, and for that men haue loued them selues, mucho more than Christ. Whiche worde of god they haue made more to be contemned, wth their syngyng, and fast or swyfte mumblynge vp therof, without vnderstandynge, than they haue profyted or edyied eyther them selues or any other therby. And also in their hyghe scoles and vniuersyties,
with their Aristotle, and their Phylosophy, they haue made ye worde of god
darcke & obscure. And with their Philosophical dysputacion, they haue made it
vncerteyn and doubtfull, and vnprofytable vn\to the churche. As it
maye well appeare that ye frute and ende of al their studyes haue bene
nothynge els but couetousnes and pryde, worldly honour and pro\mocion.
And with their suttyll wyttes and dyuises, they haue done won\derfull
muche hurte. But thorowe the myghtye power and vertue of Christ in his
churche, they haue bene hyndered and dysappoynted, for this purpose that
they shoulde not hurte nor harme the true faythfull, whiche increase and
waxe grene thorowe faythe, in all godly workes and exercyses: whiche the
spirite of god would not suffer to be hyndered, but that they shoulde be
preserued in faith and loue after the wyll and worde of god in all holynes
and vertue. But those men whiche haue made a couenaunt with pryde,
couetousnes, fleshly lust and pleasure, enuye, hatred and excesse, and suche
other, they were geuen vn\to them, to vse after their owne pleasures, for as
muche as they had no seale or token of god. Notwithstandinge those
shoulde they not kyll neyther, for as muche as many of them myght be
conuerted and amende, but they should onely punyse and vexe them in
their conscences, and with other plages, for a season, namely for the space
of fyue monethes, whiche maye be vnderstande to sygnifye, fyue hundreth
yeares, wherin all suche thinges haue bene sene, practised and suffered in
the churche of god. And their Payne and vexacion for so long a tyme, hath
bene extreme, their conscience being fearefully and heau\ly tormented for
their great synnes. Whiche thynge dyd first sprynge of false doctrine, and of
mans tradicions, which they haue not kept, as for an example, they
c\strayned, filthy chastitie of prystes, monckes, & nonnes, the glotonous
fastynge, the myserable torment of eare confession, the dreadfull feare of
purgatortye, the pollynge of pardons, the excessyue and couetous pouertye
of beggyng fryers vs\yable. These are the venomous stynges, which doe
vexe and tormente them that wyll forsake, and set at naught the token and
seale of gods worde.

The texte.

¶ And in those dayes shall men seke death, and shall not fyynde it, and shall
desire to dye, and death shall flye from them. And the symilytude of the
locustes was lyke vn\to horses

prepared vn\to battayll, and on their heades were as it were crounes, lyke vn\to
golde and their faces were as it had bene the faces of men. And they had heere
as the heere of wemē. And their teeth were as the teeth of lyons. And they had
habbergions, as it were habber\lgyons of yron. And the sounde of their wynges,
was as the sounde of charertes, whē many horses runne together to battayle.
And they had tayles lyke vn\to scorpious, and there were stynges in their tayles.
And their power was to hurte men fyue monethes. And they had a kynge ouer them, whiche is the angell of the bottomlesse pyt, whose name in the Helbrew tonge, is Abadon: but in the Greke tonge, Appollyon that is to saye, a destroyer. One woe is past, and beholde, two wooes come yet after this.

These locustes or gresshopers shall be strong and myghtye in the churche, and shall greuously vexe and oppresse all faythfull professours of the gospel, which can not abyde nor beare their false religion. And they shal be so afflycte and per|secuted of them, that they shall wyse a thousande tymes rather to be dead than alyue. For the grieue and sorowe of suche as be tormented in their conscience, is vnspeakeable. And that all men maye the better knowe suche locustes, these to|kens are to be marked. They syt vpon horses hauyng vpon their heads, as it were crownes garnysshed with golde and precious stones, and haue faces lyke vnto mens faces, louyng lowly & amyable in wordes & in outwarde pretence, but in effecte, vertue, and strength lesse and weaker thâ any woman, garnysshed with pleasant heere euuen for nothynge els but for a very token of hypocrysye. And besydes this, they haue terryble teth, whiche sygnifyeth, y” they are myghtye to hurte, euens lyke Lyons, without feare & not able to be resysted. For as mucho as they are armed with habbergions of yron, hangyng together with their Chaynes and Behemoth knottes, byndinge and knytting them selues together with their Councels and Decrees, that they seme inuyncible, and not able to be overcome of the whole world. They thunder with their cursynges, suspensions, and excommunicacions, and all, to maynteine their pompe, euens lyke a fearfull army, whiche in warre fare woulde make all the worlde afrayde. They flye with their pardons and bulles, euens as it were with wynges ouer hyles and dales, ouer sea and lande and poyson more noysomly vnto death, than they should doe with very bodily weapons: And yet whan their bulles and parchement wil not helpe, they wyll vse the prycke and sworde also. And the kyng or gouernour of this people hath no nother proper name but Appollion, that is to say, destroyer, and the very incarnate deuyll, lyke as his aduersarye Christ, is bothe in name and in deede, a sauiour and preseruer. This is an heuy woo and mysery to hap|pen vnto the churche of Christ. But there shall come yet .ii. other besydes this.

¶ And the syxt Angell blewe, and I herde a voyce from the foure corners of the golden aulter, whiche is before God, sayinge to the syrte Angell, whiche had the trompe: Loce the foure Angelles, whiche are bounde in the great ryuer Euphrates. And the foure Angelles were looced, whiche were prepared for an houre, for a daye, for a moneth, and for a yeare, for to slee the thirde parte of men. And the nombre of horsemen of warre were .xx. times .x. M. And I hearde the nombre of them: and thus I sawe the horses in a vysion, and them that sate on them, hauynge fyry habergions of a lacynte coloure, and brymstone, and the heads of the horses wer as the heads of lyons. And out of their mouthes went forth fire and smoke, and brymstone. And of these thre was the thirde
parte of men kyld, that is to saye of fyre, smoke, and brymstone: whiche proceade out of the mouthes of them. For their power was in their mouthes and in their tayles, for their tayles were lyke vnto serpentes, and had heades, and with them they dyd hurte.

The syxte angelycall deuyll, whiche was set against the syxt seale, dyd blowe for his tyme also, puttynge forthe his voyce in the christendome, where god ought to be honoured with the golde of a pure and syncere faythe. And at that tyme, the holy Apostle. S. Iohn heard, in spirite, a voyce, without doubt y*

voice of Christ kynge of all honour. Whiche voyce said vnto the angel of wickednes: That thing whiche thou wilt, that take in hande. For I permytte y* now at this tyme, to exercyse thy power to the hurtynge and vndoygne of the wycked and vngodly, and to the amendement, furtheraunce and christen exercise of the faith|full and electe. Poure out the Hypocrytical frowardnes of the hyghe state of the malaygnante churche, whiche hitherto hath bene somewhat bounde, and hath had a great name, euë lyke as Euphrates, mucho vnlyke vnto the holy Iordan, or vnto the flode Syloa, that is to say, the prymatyue churche of the Apostles. And there is no hope of grace nor of recouerye or saluacion in her. For in this Euphrates there is nothing that is sounde and good, but all together full of death & destruccion, with y* helpe of his. iii. or foure streames whiche went out from him. It is easy to vnderstande, what and who they were, whiche went out after the decaye of the holy christen churche, or after. S. Austins or S. Am|brose tyme, after the fyue monethes, that is to saye, after fyue hundreth yeares, & went out euë at one tyme, namely at the tyme of the councel holden at Laterane, and were redy to murther and flaye the thirde parte of mankynde. And they, w† their felowes, dyd greuously hurte them, in person, in goodes, in conscience, in bodye, and in the prosperyte and welth of their soules, thorowe horryble errors, in faih, relygion, and outwarde ceremonies, thorow mans ordinaun|ces and tradicions bothe against the manyfest holy worde of god, & also against the ordinaunce of the holy prymatiue churche of the Apostles. And here the great nomber of these horsemen, doth open the vnderstandinge vnto the reader, that all men maye easily percyue, what they are, commynge vp in maner, about one tyme. But their frutes shall shewe and declare that, sufficiently. Out from among these horsemen, came their captains, ridyng vpon hyghe horses and mulles, with highe pompe, pretendinge highe wysdom & gostly power. But yet these holy brethren the maynteyners of Christes churche (as they pretende) do ryde, with harnes and sallets, armed and prepared with many ordinaunces, decrees and statutes, by the whiche (alas what remedye) the christen faythe is lytle
furthered. But it is well fensed and armed with habbergions, one ryng folded in a nother fower folde. These were set on fyre with a furious madness against the pure and syncere doctrine and profession of the gospell yelow for very enuye hatered and malyce, and also for very fylthye desyre and couetousnes of golde, whiche thinges goe alwayes together. And againe sauering of brymstone in their hipocrisithe filthy chastitie, vmmete & odious for any christē harte to thicke vpon, muche lesse for any christen eares to heare, or any christen tong to speake. Their pompe and power, to subdue the symple and humble dysciples of Christ, contemners of this wicked world, is lyke vnto the power and myght of Lyons, by the wytte of man, not able to be resysted or withstanden. And yet their power is not in their handes and armes, but in their mouthes. Out of the whiche com meth, cursynge, suspendyng, excommunicating, and threatenynge with fire, and feare of hell and purgatorye, & with suche lyke firebrandes of brymstone. Oh, how many right godly and faythfull constant men and wemen haue bene murthered wthin these foure or fiue hundreth yeares, of these horsemen, whose power was onely in their mouthes. For, to the performaunce of their spiritual tirannie, they dyuised spies & serchers, whiche they called *inquisitores hereticae prauitatis*, to spye out suche as they toke for heretykes, as Saule was one at suche tyme

as he rased so spitefully against the faithfull, from Ierusalem to Damasco. Their tayle, lyke vnto the tayle of a Scorpion or a Basiliske, are those whiche goe after them, and folow their example, Princes, Lordes, and temporal Magistrates, whiche are assistent vnto them, to execute their tyrannye, bothe otherwyse & speciallye at general councels, whiche for their pleasures (euen though he be Emperours) yet they must breake their promyse of free pasporte and passage, against bothe their honour and othes, in any matters that concerne their spiritual state, pompe, lyberties, ordinauces, be they neuer so much against the holy worde of God.

The texte.

And the remnant of the men which were not kylled by these plages, repented not of the delses of theyr handes, that they shulde not worshyppe devyls, and ymages of golde and sylluer, and brasse, and stone, and of wood, which nether can se, nether heare, nether go. Also they repented not of theyr murther, and of theyr sorcery, nether of theyr fornicacyon, nether of theyr thefte.

Howe heuy and terryble is the might and power of the deuil, & of Antichrist? yea how many of the faithfull electe of God haue bene tormented and slayne by them, bothe in their bodies and consciences? And yet euyn in their tyme there wer many that remayned alyue, whiche the mercifull hande of God
dyd preserue in all godlynes, and thorow his ayde and helpe they escaped
the handes of these tyrannes. Euen in lyke maner as there dyd also many
remayne in their wicked purposes, in their cruell tyrannye & in their godles
& blasphemous lyfe, whiche not withstanding would be bothe called, and
also estemed & taken for holy and spiritual men. And yet they beleue not,
y*they haue any nede to repent, & therfore they procede & goe forwarde
with their tradicions of men, y* transgressiō wher|of they punishe more
sharply than the transgression of any commandement of God. For y* doe
they esteme in maner, lyghter thā nothing, taking it for suche a synne as may
well ynoughe be dispensed with, & remitted: And thus in the meane tyme,
they please, serue and honour the deuel with their ydolatry, super|sticion,
and inuocacion of sayntes, vnto whome they praye & say: Our father in
heauen, halowed by the name, euen vnto the very images bothe of men &
wemē. (Whiche thing the very lyuing deuyl taught them,) as thoughe the
saintes shoulde desire any suche thing, and not rather be dyspleased
therwith, vnto the whiche saintes also, they make and set vp images of
golde, syluer, stone, and woode, euen vnto those true saïntes also, which
were martired and put to death, for speakynge and preaching against suche
heathnyshe customes, and toke it for very wicked and abhominable
supersticions and diuil lyshnes, to inuocate and honour suche false goddes.
And they doe these things so manifestly, that they can not, nor wil not
denie it. No they haue no vnderstāding therof. For they thē selues are euē
lyke vnto their false goddes, and become so madde, and so farre out of their
wittes, that they can no more heare nor see thā their ydols and false goddes
can. And they wil heare of no repentaunce at al, muche lesse wil they
performe any. But they wyll rather confirme and mainteyne their deuillyshe
ydolatrye and false religion, with sword and fyre, murther and poyson, yea
and sometime they are not ashamed to practyse sorcerye & witchecrafte, to
mainteyne their wickednes, againste y* true faith & religiō. And they wil lyue
in whordom, whosoeuer say nay, euē of force, beyng extreme enemyes vnpto
holy matrimony.

Page [unnumbered]

And thus they bleare and blinde the whole worlde with their falsehede &
lyeng, and all to mainteyne their possessions and infinite blasphemyes,
whiche •••••e of their ydolatry, with worldly force and tyrannye as they
haue euer done.

¶ The .x. Chapter.

The texte.

¶ And I sawe another mightie Aungell come doune from heauen clothed with a
cloud, and the raynebowe vpon his hed. And his face as it were y* Sunne, and
his feet as it were pyllers of fyre, and he had in his hande a lytle boke open, and he put his right fote vpon the sea, and his lefte fote on the yeart. And cried with a loude voyce, as when a Lion ro|reth. And when he had cried, vii. thonders spake their voyces. And when the seuen thonders had spoken their voyces: I was about to write. And I hearde a voyce from heauen, saying vnto me: Seale vp those thinges which the vii. thonders spake, and write thē not.

T

His strong angel, can sygnifye none other thing, but our sauiour Iesus Christ, whiche reueled suche a vision vnto S. Iohn, for the profyte and comfort of the faithfull churche and congre|gacion, and for a warmyng vnto the synfull world. For he it is, whiche in suche an euil tyme, and in suche great perplexyte and dangerous warrefare of the christen churche vpon earth, com|meth downe from heauen to ayde and succour it according vnto his promes. And he appeareth vnto S. Iohn, euен as thoughe he were commyng downe from heauen, clothed with a very manyfest and visible cloude, whiche signifieth his holy manhode, eu’en as he went vp also vnto heauen, and dwelleth with* vs, with his grace, ayde, and prouydence. The raynebowe, sygnieth his hea|uely imperious crowne, and his gracious gouvernaūce ouer his faithful electe, for the whiche he is carefull and sorowfull with mercye and daylye ayde, in all thinges necessarye and expedient for them. His face and countenaunce is bryght, pleasant and full of mercye, eu’en lyke vnto the sonne. For he himselfe is the sonne of the worlde, that is to saye, the comfort, delght ioye and felicitie of all faithful. And againe, mighty stronge and righteous in all his iudgementes towards y* godlesse and wicked, whiche he stampeth in peces and burneth them with fire, that can neuer be quenched. This same Iesus Christ our Lorde and sauiour, is come againe from heauen, with his lytle, meke, euangelycall booke, namely with the newe testament, in the whiche the olde is also comprehended. This booke is contemptuous and of no estimacion, vnto the sage wyse philosopers, highe lerned doctors, and pompous proude prelates, in so muche that it was cleane lost out of the tempelles, for a great space, (eu’en as it was in y* tyme of Jeremye the prophete,) beynge songe yearely in their monasteries & colleges, as their vowes and rules, wherunto they were sworne, required, but without all maner of vnderstandynge or ferventnes of the spirite, whiche should be sought and necessarie required in holy scripture. This boke dothe Christ bring• being garnisshed not outwardly with golde, siluer and precious stones, for a face and a shewe onely so that no man can reade in it, as thoughe it were sufficient onely to kysse it, but he shal bring it open, that euery man maye reade and vnderstāde it, in their owne mother tong, and also in all scholes, where children are taught. He it is that is come into this worlde, and hath set his feete vpon al the earth, and also in the Iles of the sea, whiche were before vnkownen• euen
lyke as the true faithe also was, which was readyly & joyfully receyued of them, whiche before knewe nothing at all, and were more ignorant and vnlearned, than they that came from the grecians and Romaynes. Whiche thing maye be vnderstanden, by the left and the right foote. And what maye better be vnder|standen by the loude voyce, than the great noyse, which the holy Byble maketh, at suche tyme as it is spred abrode in all speches and tonges, ouer hundredthes and thousandes of people in so short tyme, to the great wonder and meruell of all faithfull, and to the hyghe furtheraunce and edyfieng of the christen doctrine and of the knowledge of God, and to the vttre confusion and feare of the whole diuilysh and hellyshe flocke and congregacion, euen as a Lyon of the stocke of Iuda. And immediately therupon came. vii. thonders, that is to saye, the moost godly and christen interpreters of holy scripture, were famous throughout the whole worlde, as were these Ambrose, Austen, Ierom, Gregory, Cypriane, Hy|larie, and diuerse other, whiche in our tyme haue written and taught as excellēly and profytablye in the churche and congregacion of Christ, as euer they dyd. These haue taught and brought into lyght, the worde of God very purely and sincerely, notwithstanding whatsoeuer the scholle writers and sophysters, the pompous byshops and monkyshe mumry haue many yeres decreed & dyuised, to the contrary, with their vncerten and vnstable doctrine, fayned ceremonyes, fonde tradicions, & newe strange articles of the faythe, whiche haue no grounde in gods worde, and cleane contraruye bothe to the vsage, and also to the doctrine of the holy auncient fathers in the prymatiue churche. And where it is nowe ad|ded, that it shoulde not be written what these thonders spake, let other vnder|stande it as they wyll, I thinke and conjecture that it is a prophecye of the no∣ble and excellent gyfte of God, y science of Prynting, geuen irst vnto the Ger|maynes, whiche were estemed the moost rude and barbarous people. By and thorowe whome, not onely the newe testament hath bene renewed, interpreted & translated euyn out of the very naturall fountaine & tong wherin it was wrytten, but also the whole olde testament out of y* holy Hebrew tong. Besydes this, all these before named & many other teachers and wryters of the holy churche, went first out into the worlde, and bothe with worde and deede, noysed abrode the power of the gospell, so that the renewynge therof can not be ascribed vnto those onely, whiche preachte and teache in our tyme, but vnto the holy bysshops of the primatyue churche, whiche preached and taught first of all, throughout the whole christendome, where as now, all our bysshops for the moost parte, are domme and blynde in all godly doctrine, & vterly drowned in worldly pompe, lustes, pleasures and in all wicked dyssolutenes.

The texte.
¶ And the Angell whiche I sawe stande vpon the sea, & vpon the earth, lyfte vp his hande to heauen, and sware by him that lyueth for euer more, whiche created heauen, & the thin∣ges that therin are, and the sea, and the thinges whiche therin are: that there should be no lenger tyme, but in the dayes of the voyce of the seuenth Angell, when he shall begynne to blowe: euen the mysterye of God shalbe fynished, as he preached by his seruauntes the prophetes.

Christe taketh anothe, and sweareth by God his heauenly father, euen with great earnest feruencye and holynes, that the tyme of his glorious laste com∣minge to iudge all the worlde bothe quicke and dead, is nowe alreadye nighe and at hande. And whan the victorye that was prophecyeed to be fulfylled of Antichrist (which victorye the seuenth angel, Christ him selfe or his spirite, that was yet to come in Helyas before the last daye, must blowe forth a|cordinge vnto his office) were once past, than shoulde all together be fulfylled, that all prophetes dyd euer prophecye of the kyngdome of Messias the sauiour of the whole worlde, whiche is the hyghest misterye. Of the whiche thinges all patriarkes and prophetes, yea and the apostles also, and Christ him selfe, dyd speake, namely, of the tyme of the kyngdome of heauen, that was commyng, and of the commynge of Christ in his highest honour and glorye, whiche shalbe ma|nifest and knowen vnto all men and vnto the whole world.

The texte.

¶ And the voyce whiche I hearde from heauen, spake vnto me againe, and sayde: go and take the lytle boke whiche is open in the hande of the angell which standeth vpon the sea, and vpon the earth. And I went vnto the angell, and sayde to him: geue me the lytle boke, and he sayd vnto me: take it and eate it vp, & it shal make thy belly bytter, but it shalbe in thy mouthe as swete as hony. And I toke the lytle boke out of his hande, and eate it vp, and it was in my mouthe as swete as •on•: and assone as I hade eaten it, my bellye was bytter. And he sayde vnto me: thou must prophecye againe amonge the people, and naciōns, and tongues, and to many kynges.

At this place, myght the begynnyng of the .xi. muche more conueniently haue bene appoincted, but it is no matter. Iohn in the person of all faithfull christilans, and specially in the person of them, whiche should be teachers in y|e churche of god (as the holy bysshops and other apostolicall men) heareth the voyce of God, speakinge thus vnto him: If thou wylt doe and
performe thy office and vocacion truly and iustly, than goe thy waye, and appeinte thy selfe therunto withall thy might and power, and take in thy hande the holy, open and mooste cleare cronide booke of the holy gospell and worde of God, receyue the same, and the holy vnderstandinge therof, from the holy goost thorow feruent praier. And reade therin with faythe, loue, and moost earnest zeale, of Christ hym selfe. But he telleth him before, that he shoulde not onely reade or synge it, wryte or endyte it, but that he shoulde with a moost gredy desyre, euen deuoure it vp as a foode from God and as the heauenly breade of all faythfull beleuers, and that •e dygest it in to his bowels as a moost cleane and holsome foode. Whiche thing can not come to passe with out bytternes of repentaunce and of sorowe, and heuynes of the hearte, and conscience. And specially vnto him that knoweth so muche of the wyll of God, and feleth that his spirite is so weake and frayle and his fleshe so wylde and dysobedient and his mynde so stubbourne and obstinate against the spirite of god. Or els it may be thus vnderstande, that whan a man vnderstandeth the worde of god, and knoweth that it ought to be spred furth vnto other, that is to saye, to the whole churche of God, and that the truth ought to be spoken vnto the blynde worlde, and that it can not yet be done with out great perell & danger of bodye and lyfe, than is it doubtles bytter vnto him. But yet not withstandinge it is swete in the mouthe, thorowe the conforte and loye of the truth, and thorowe the ioyful promes of the gospell of rightuousnes and holynes, thorow Christ the sauiour of the whole world in al tymes. Al this did lohn in a vision, and toke also further instruccion thereof, as foloweth.

¶ The .xi. Chapter.

The texte.

¶ And then was geuen me a rede, lyke vnto a rodde, and it was sayd vnto me: Ryse & meat the temple of god, and the aulter, and them that worshyp therin: and the quier whiche is within the temple, cast out and meate it not for it is geuen vnto the Gentiles, & the holy citie shall they treade vnder fote xiii. monethes. And I wyll geue power vnto my two witnesses, and they shall prophesyea thounande, two hundered and .ix. dayes, clothed in sacke clothe. These are two olyue trees, and two candelstickyes, standynge before the God of the earth. And yf any man wyll hurte them, fyre shall procede out of their mouthes, and consume their enemies. And yf any man wil hurte them, this wyse must he be kyld. These haue power to shut heauen, that it rayne not in the dayes of their prophesyinge and haue power ouer waters to turne them to bloude, and to smite the earth with all maner plages as often as they wyll.
He lorde doth teuele and shewe vnto Iohn, that he wyll vysyte and reforme his churche, (beyng so sore fallen and decaied) whā tyme shalbe thoroue apostolical men and godly parsons, which haue eaten vp and dysgested the booke of god, and with great swetnes and plesantnes, haue bene furent and earnest to furthér and to set furth the wyl of God. And thus he geueth hym a *e•wande in his hande (as he dyd also vnto Ezechiell) to measure & to serche out the rightuousnes of the churches, and the state of every one: And specially of them, whiche, by reason of their office and vocacion, ought to haue a speciall respecte and regarde to the seruyce of god: among the whiche, the bysshops and the highe & most speciall doctors and teachers of the churche (whiche are vnder\stande * and ment by the quiere, for as muche as they are maisters and rulers of the quiere) were the mooste wicked and vngodly: And they are compared and lykened vnto the heathen and were geuen and deluyered vp vnto them to be punysshed. For the heathen, and vngodly and supersticious people geuen to al ydolatrie, whether they be spiritual or secular, they shal treade down, destroy, and defyle the churche of Christ a long time, which is to be vnnderstande by the xlii. monethes, ye is to saye .iii. yeares & an halfe, whiche might well sygnifie .iii. hundreth yeares & an halfe, from the tyme that muche false doctrine & many sulperstiticious ceremonies came first into yε churche against the manifest worde of God. Whiche things sprang vp thorow y* pompe, pryde, couetousnes and presumpcion of the spiritual prelates & watchmen, as they named them selues, and so ought to haue bene in dede by their office & callyng. The two witnesses of repentaunce * & amendement of lyfe, which should take the gospel in hande againe, and should restore & bryng forthe the booke againe, are Enoche & Elyas. For in the wicked tyme of the Cainites before Noes floode, Enoche studied & went about, without doubte, bothe with word & dede, to reforme the world, & to reduce them vnto the true faith in God, & perfyght loue to their neyghboure againe. Wherunto he was moued by the holy goost, whiche did worke & speake in him, yea & parauenture also did write thorowe him. For there were once bokes of Enoche, whiche nowe are not to be gotten. And lyke wyse did Elyas also in y* time of yεlawe, but with a wonderfull zeale & feruentnes both in word & deed, thorow the mocion of the holy goost, whiche worketh in the ministers of god, whan he seeth his tyme, accordyng as the person & place requireth. And therfore they bathe receyued one rewarde of saluacion, and remayned as it were immortall and are prophesied to come againe in spirite before the latter day of judgement, to resiste and confounde the wycked Antichrist, and to heale with the oyle of lenitie suche as are apte to receyue it, or els with the fyre of feruente zeale
to confounde the wycked enenyes of god bothe with worde & deade, as Enoche and Elyas dyd, by the commaundement and ordinaunce of god, in their tyme, whan they were vpon the wicked eart. Lyke as also suche men might be founde in our tyme with their names, writynges, and doynges, not in one place of the eart, moued with the same spirite & with the same worde and lyke zeale of god, euery one after the gyfte of grace geuen vnto him. Moued, I saye, by the holy goost, of a godly mynde and lyke purpose as the nacions, people, persons and other circumstances required. Against these and suche lyke frendes and min|sters of god, shall many greuous troubles be alwayes devised and attempted, by the wicked malignant churche, bothe against their good name, bodye, lyfe, and also against their goodes. And they haue no nother refuge, succour, com|forte, helpe nor weapon to defende them with, but the onely, holy, eternall and inuyncible worde of god in their mouthes and handes, whiche confoundeth all their aduersaries and deadly enemyses, whiche euens them selues the longer they mainteyne their euyll and naughtye cause, the worse they make it, tyl at length they shall utterly confounde and destroy themeselves. But these .i. ministers of the spirite of god, workynge in loue and fereuentnes, with all softnes & brynge zeale lyke vnto Enoche and Elyas, they haue power thorow the spirite of god (whiche worketh all thinges in his ministers) to procure and obteyne of god grace and vengeaunce accordynge to their faith and zeale, to ye|e furtheraunce of goddes glorye, and to the profite and reformacion of the faythfull christen churche, as necessitie and conuenienecie shall require. Euen lyke as Elyas had ouer the water, whan as thorowe his prayer he obteyned of god that it shoulde not rayne vpon earth for the space of three yeares: And agayne also fyre from heauen, against those that mocked and contemned his offfyce and testymonie.

The texte.

¶ And when they haue fynisshed their testimonye, the beast that came out of the bottom|lesse pyt, shall make warre against them, andshal overcome them, and kyl them. And their bodyes shall lye in the stretes of the great citee, whiche spiritually is called zodom and Egipte, where our Lord was cruciied. And they of the people and kynredes, and tonges, and they of the nacions, shall se their bodyes thre dayes and an halfe, and shall not suffer their bodyes to be put in graues. And they that dwel vpon the earthe, shall rejoyce ouer them, and be glad, & shal sende gyftes one to another, for these two prophetes vexed them that dwelt on the earthe.

It hath alwayes from tyme to tyme bene well sene, howe this beast hathe behaued hymselfe towarde the messagiers and ministers of god, whiche were sent vnto them. And specially vnder Achab and Manasses, and suche lyke kynges and ydolatrous and hethenysshe priestes whiche serued false god|des, whiche persecuted the faythfull ministers of God, cursed and contemned them, burnt and drowned them, so farre as god permytted them.
Whiche thing was for the best vnto the persons that suffered suche thinges, and for the synlguer profyte of the faythfull churche and congregacion. And yet for all their persecucion, the doctrine and workynge of the faythfull was euer vpright and lyuely, and their good and holy name with the commendacion of their godly feruent zeale, was also wonderfully preserued to the vtter shame and confusiō of the abhomynable and terryble beast, and all his members and lymmes: As the examples of the whole world doe testifye and beare wynes: And specially euen in our tyme, and also the moost true and infallyble storye of the prouydience and of the holy worde of god. This citie, where Christ is dayly cruciied, is (in figure and symilitude) the citie of Ierusalem, whiche for sheadyng of the bloude of his Apostles, hath receyued her iust and due rewarde, as she deserued: and lykewyse the wycked churche corrupte and poysoned of Sathan, wherein he beareth rule, murtheringe the faythfull frendes of God, and ministers of the gospell, whose holy zeale and truth of God, whiche they haue preached, they coulde not nor woulde not suffer nor abyde, vntyll they were always at length confounded and vtterly destroyed. Whiche thinge shall vndoubtedly happen also vnto them, whiche doe resist and withstande all christen reformacion of the churche in their state and order. Yea they see already before their eyes, and smell the indignacion of god & his terryble iudgement, wherof they haue bene ear|nestly and faithfully warned, but they were neuer affrayd nor abasshed of it. At that tyme, the holy seruauntes and ministers of god, shall be fayne to suffer muche trouble, euen the very bytter and moost slanderous death. But at length whan all things shall be truly discussed, all the worlde shall see and perceyue the true doctrine and belefe of the faithfull & godly, & the impietie of yᵉ wycked, obstinate, blinde, and vngodly infydels, whiche woulde neuer beleue. And thus fayth and truth in god, shall haue the victorye.

The texte.

¶ And after thre dayes and an halfe, the spirite of lyfe from God, entred into them. And they stode vp vpon their fete, and a great feare came vpō al them that saw them. And they hearde a great voyce from heauen, sayinge vnto them: Come vp hyther. And they ascended vp into heauen in a cloude, and their ennemyes sawe them. And the same houre was there a great earthquake, and the •enth parte of the citie fell, and in the earthquake were slayne names of men seuen .M. and the remnaunt wer feared, & gaue glorye to the god of heauen. The seconde woo is past, and beholde, the thirde woo wyll come anone.
Howe this beast with her members the wycked hethenyshe prelates and their sworne adherentes haue alwayes & in our tyme for a long season cruelly dealt with the ministers of gods word, and with the preachers of the truth of ye moost sacred gospell, it is playne and euident ynoughe at this day vnto all the world: and thorowe the cronicles, whiche shall be publyshed, shall not be hydden vnto our posteritie, how, whan, and by whome dyuere godlye men haue bene perse∣cuted and murthered and moost shamefully handeled of the spirituall prelates and their sworne adherentes, onely for the true doctrine and faythes sake. But an other tyme wyll come by the very iudgement and grace of god, whan as these holy men and faythfull witnesses of Christ, shall be had in hyghe honour and estimacion, and shall bryng more to passe with their preaching, writinges, and monumentes whiche they left behynde them, to the profyte and edificacion of the churche, and to the true vnderstandynge of the truth in all landes and nalcions of the earth, than euer they dyd in their lyfe tyme, as it is euydent that it so happened vnto the holy prophetes and martirs. And than shal all the wicked enemies and contemners of the worde of god and of Christes true religion, trē∣ble and feare the iudgement of god, not vnworthely, and they shall vndoutedly receiue their due rewarde that they haue deserued for the extreme cruelty whiche they haue shewed and declared against the faythfull ministers and seruaunites of God. Whiche rewarde they shal receyue with feare, tremblynge, sorowe, smart and paine, despaire, and with euerlasting shame and confusion folowing. Whether any suche thinge hath hitherto or maye hereafter happen, let euery true christen harte that trusteth in the mercye of god well consyder and wey by him selfe.

¶ The .xii. Chapter.

Page [unnumbered]

The texte.

¶ And the seuenth angell blewe, and there were made great voyces in heauen, saying: the kyngdoms of this worlde are our lordes, and his Christes, & he shall raygne for euer more And the .xxiii. elders, whiche syt before God on their seates, fell vpon their faces, & wor∫hipped God, sayinge: we geue the thankes O Lorde God almightye: which arte and wast, and art to come: for thou hast receaued thy great might, and hast raigned. And the nacions were angry, and thy wrath is come, and the tyme of the dead that they shoulde be iudges, and that thou shouldest geue rewarde vnto thy seruauntes the prophetes & Sainctes, and to them that feare thy name small and great, and shouldest destroye them whiche destroye the earth.
All this maye be well referred vnto the texte and vision that went before: to this purpose, that after all matters before men|cioned, once past, there shoulde be an vniuersall godlynes, and christen order, eyther thorow the generall preaching of the gos|pel thorow out y* whole world or els thorow the godly lyfe, peace and felicitie, whiche maye be at that tyme vpon earth. As it is possible inouge thorow the grace of god, and many good christen heartes doe trust and hope, that it shall come to passe. Or els it maye be vnderstande after the last judgement of our sauiour Christ, of the quietnes, whiche shall than im|mediately folowe after the cruell persecucion of Antichrist, as this blessed and comfortable angel preacheth and declareth with his trompet. For sure it is that before the latter daye the kyngdome of Christ shall appeare, and be receyued of all nacions and yles of the earth, euen of the lewes also whiche at length shal receyue knowledge of their errour, and shall confesse their obstinacy and ye wic|kednes of their belefe and conuersacion, whâ they shall see the grace and knowledge of God manifestly reueled in all tongues and speches thorow the holy worde of god, and shal perceyue the kyngdome of Christ the true Messias not to consist in the strayght and narow corner of Canaan nor in the vnhappy citie of Ierusalam (whiche is vnhappye by reason of the dyuision and vnquietnes that is in it) but in the whole wyde worlde, wherin shall be one onely fellowshyp and congregacion of the seruauntes of the onely one and almyghtie god, whom alone all the holy prophetes (of whose faythe the lewes haue alwayes made so highe boast) haue honoured and prayed, and lyke wyse the whole regimtment and flocke of theirs, and the whole worldes Messias and Sauiour, whiche was before the creation of the worlde, and hath appeared in the worlde in al humlylite more than xv. hundreth yeares, almoost longer than the lawe of Moy|ses dyd endure and continue among the lewes from the tyme of their deluy|raunce out of Egipte vntyll the commyng of Christ, when he toke his man|hode in the tyme of the regyne of Herode, whan as their regiment and gouve|naunce toke an ende. What lyes soeuer they feyne of their lande and regimtment in Vtopia (whiche they name Casp•a) wherof they must shortly be a shamed and holde their peace, and confesse their deceitye, falsehede, presumpc|ion & damnable lyes of their Talmude, & of all their false myserable blynde guydes, and Rabbynys, whose falsehede is nowe open and manfesty vnto all the worlde, for as muche as their bokes are made common (thorow the benefyte of printynge) vnto all men of learnynge and knowledge. So that this myserable people (as the holy apostle S. Paule prayeth) hath that thing fullyfled vnto them, whiche they hoped for, and whiche was promysed of God in their tyme vnto their gene|racion. Euen so maye it come to passe vpon earth, and that right sone, that the honour and glorie of the kyngdome of Christ and of God shall appeare, which
shal rule for a tyme vpon earth, and after y\textsuperscript{e} latter judgement, in heauen in euer\textsuperscript{lastynge} blisse. As than al holy patriarches, prophets, apostles and all the mar\textsuperscript{tirs} that euer haue bene, shall haue honour and glorye, whiche they shall offre vp vnto the euerlastinge and very true God, in the sight of all Goddes electe in euerlastinge blisse, in y\textsuperscript{e} kyngdome of God and of his Messias our sauiour Ie\textsuperscript{s}us Christ, according to the doctrine of the infallyble & moost true word of god. But the wicked and vngodly heathen, shall haue no part of this honour, glorye and blisse, but shall suffer and be damned euerlastingly in eternall wrath, enuy, hatred, malyce and despayre. For suche is the righteous judgement of God ouer all men bothe quicke, and deade, good and bad. Every one shall be rewarded accordyng to his workes and desertes after the iust judgement of almyghtye God, without all maner of parcialytie or respecte of persons, whether they be of high or lowe estimacion in the worlde, whether they be riche or poore, and of what lande or contrey so euer they be. For than the holy and faithful shal receiue of Christ euerlasting saluacion for their trust, faith, and loue towarde God: and contrare wyse the wicked and vngodly tyrannes, aduersaries, & persectours of the faithfull servantes of God, for their obstinate blyndnes, infydelite, and contemninge of Goddes holy wyll and worde, shall pershe for euer, and shall remayne euerlastingly, cursed and damned withal wicked spirites. Thus farre (as semeth vnto me) doe the visions and prophecies reache, that are hetherto past, and mencioned in this boke. But nowe, that whiche foloweth, is another reuelacion, pertayning to an other tyme. For a man must not seeke any other order of y\textsuperscript{e} scripture in this boke (whiche is compact together of many and diuerse visions without any obserued order,) than in other writinges of the prophetes, as they that are learned doe knowe well ynoughe.

The texte.

¶ And the temple of god was opened in heauen, and there was sene in his temple the arcke of his testament, and there folowed lyghtnynges, and voyces, and thondrynge, and earthquake, and muche hayle.

Here might the .xii. chapter well begynne, and these wordes myght be vnder\stande and taken for a preparacion vnto the very glorious, and newe reuelaciō, which is nowe (as I sayde before) opened vnto him. But this temple of God is\textsuperscript{e} the holy christen churche and congregacion in this tyme of trouble, dyscencion and batell, and participacion of the blisse of heauen and euerlastinge lyfe, vnto them that wynne and beare awaye the victorye. The Arke of the testamente is\textsuperscript{e} the blessed and holy manhode of Christ, vnited and knit in one with the godlye nature of the euerlasting word of God, which is and euer hath bene y\textsuperscript{e} Mercye stoole of all the worlde and of al men, and the onely conforte, refuge and ioye of the faythfull electe. But the lyghtenynge, the noyse of the voices, the thondelrynge,\textsuperscript{e} and earthequake,
with the great hayle, maye sygnifie the terryble dam\nacion of the wicked
for euer, or els it maye sygnifie a synguler ernest and won\nderfull
preparacion of the hearer or of the reader (lyke as was of the holy A|postle
S. Iohn, whiche sawe it) to marke, and consyder it the more dilygentlye. For
it is necessarie to marke and consyder suche reuelacions and visions, as
doe folowe vpon suche tokens, the lyke whereunto happened sometymes
also vnto the prophetes, as the holy scripture declareth.

The texte.

¶ And there appeared a great wonder in heauen, a woman, clothed with the
Sunne and

the Mo•e vnder her fete, & vpō her heade a crowne of .xii. starres. And she
was w• child, & cried trauayling in birthe and pained ready to be delyuered.
And there appeared another wonder in heauē, for beholde, a great red dragon
hauing .vii. heddes, & ten hornes & .vii. crounes vpon his heads: & his tayle
drue y• thirde part of y• starres & cast them to y• earth.

As in the prophetes of the olde testament, the first dyd write more plainely
and manifestly, than the last, whiche are muche harder to be vnderstanded,
as Ezechiel, Daniel, and zacharie are muche harder than Esaye, and Ieremy:
Euē so in the new testament, in this prophetycall boke, the latter prophecies,
reuelacions, and visions are more playne and easy to be vnderstanded, thā
the first: in so muche as this vision maye in manner be an interpretaciō of
those visions that went before. This heauen, wherin this great token dyd
appeare, must nel|des be the kyngdome of heauen, the christen churche,
congregacion and felow|shyp of all faithfull from the begynnynge of the
worlde vntyll the ende therof as Christ him selfe doth interprete it. The
woman, of whome the angell here * speaketh, is the euerlasting, mighty and
blissed worde of god, which is bryght and mightye as the Sunne, wherunto
all the vnderstanding of man, and of all fleshe is subjicte. And it is clothed
and garnysshed with y• faith and confession of the patriarkes• prophetes,
Apostles and martirs bothe of the olde and of the newe testament. This
word of God, the holy gospel promised vnto vs from the begynnynge, and
beleued, hath performed, and thorowe the mercye and goodines of God,
hath brought forthe and borne vnto vs, Christe the sauiour of the worlde, or
the true faith in Christ. But this came not to passe, before suche time, as
nonother saluacion coulde in any wyse be founde, thorow the workes of the
lawe, through the sacrifices nor throughe all other good workes. For none
of them all had power to satisfye, or to make holy, but onely the
righteousnes of the worde of God, that became man, namely our sauiour
Christe, the sonne of God and of Marye, whiche had bothe the nature of God
and of man in one only person, whiche made satisfaccion for al mankinde. This being wchilde, is in this place as muche as an earnest lust and desyre. The cryeng, is prayer. As the holy prophetes dyd euermore desyre this saluacon, & trusted throughc belefe in y\textsuperscript{*} worde of God, vnto the promes y\textsuperscript{*} was made vnto the whole worlde. Against this holy worde of God and this christen faithe, dyd appeare an other token in the congregacíó of the churche beyng called of God, namely a bloodie\textsuperscript{*} dragon and enemye of mans saluacon and of the true faithe in Christ, whiche is y\textsuperscript{*} wicked spirite, Lucifer & his felowshyp, by whose .vii. heads is sygniied\textsuperscript{*} all blasphemies and wickednes, wherwith he worketh all myschiefe. And the .x. horns, doe sygni fyhe his great and manyfolde tyrannye, wherby he worketh to\textsuperscript{*} hynder, and hurt the true faythe and the gospel of Iesus Christ the onely sauiour, wherunto he is an enemye \& an aduersarye with all his might \& power (so farre as almightye God wyll permyt and suffer him) whiche he taketh to helpe him, namely the louers frendes and gredy folowers of this worlde, vngodlye tyrannes againste all godly innocencye and christen faithe. This dragons tayle, sygnieth the might, power and ministers of the deuell, wherby he dysyreth\textsuperscript{*} to hurt the electe, yf God woulde suffer it, as it is possible, that he maye: that they shoulde fall from the heauenly vertue and godliness, vnto the loue of this worlde, and vnto earthly and fleschely lustes and afeccions.

The texte.

¶ And the dragon stode before the woman whiche was readye to be delyuered: for to delyouert

her chylde as sone as it were borne. And she brought forthe a man childe, whiche shoulde rule all nacions with a rodde of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into wildernes, where she had a place, prepared of god, that they shoulde fede her there a .M.ii. hundred and .lx. dayes.

The wycked spirite dyd bestowe all his might and power that the promyse of God thorowe the dysobedience of the children of Israell, whome he alwayes stirred vp, might come to none effecte, and that y\textsuperscript{*} trueth of God might be dysap\textsubscript{poynted}, and that the faythe in Christ, in whome our saluacon dothe consyste, might be blemysshed and confounded, and also that the gospel might be myxed with mans doctrine, interpretaciones and errours. But the goodnes, truth, mer\textsuperscript{cy}, faythfulnes and loue of God, is greater than the power and wickednes of the deuell, and of al his subtulties and ministers. For the childe was borne, god\textsubscript{des worde became man, truth had the
victorye, and falsehede laye on y* grounde vnder fote. The craft and subtiltie of the deuell was defeated by the wysdome of God, and was opened and dysclosed vnto the worlde. This childe Christ, the everlasting worde of God, whiche became man in the moost holy wombe of the virgin Marye, was receyued and taken of God the father, through grace, for the satisfaccion of the synne of al the world, and he dyd merite and deserue with his highe and most perfyte obedience and humblenes, the glorye of y* heauenlye father, and the kyngdome of heauen, wherin he ruleth for euer and euer. But the truth of the christen faith, religion, and of the gospell of Christ dyd alwaies suffer extreme sorowe and payne, beyng persecuted euen at the first, of the le\wes, of the false Apostles, of false and coloured christians, of Emperours and Kynges, of workemongers, of false and wicked byssshops, of Sorcerers, and nigromansers, of Sarasens, of ydolaters, and Epicures, of philosophers, of the* louers of this world, of spiritual prelates and religious monks and friers. &c. For all these and other suche lyke, are the hornes, crounes and the great tayle of this dragon, whiche watcheth, studeith and seketh all wayes and meanes to hurte and hynder the true faihte, the christen lyfe, and the holsome doctrine, that is to saye our sauiour Christ in the faithfull. And for this cause, the doctrine of the gospell and the christen faihte, hathe bene fayne to suffer mucche continually euuen from the beginnyng of the worlde, and immediately after the christen faith was first taught & preached. And theryfore many holy and faithfull christians haue bene fayne to flee, and y* trueth of the gospel in continuaunce of tyme, was straunge and unknowen vnto the moost parte of the hyghe learned doctours, and potentates throughout the worlde: Althoughe the true christen faihte was alwayes preserued, thoughe it were in fewe and in abiecte persons of slender reputa*ion. And this continued a longe space, namely from the tyme of Con\stantine the Emperour, whan as the christen churche semed in maner to haue escaped all daunger and perill of decaye and destruccion, vntil our tyme, wher\in she appeareth againe wonderfuly after a straunge maner in despite of al ti\rannes, and of all the power of hell. And nombring from that tyme (of Constan\tine I meane) vntyll our tyme, euene this number of yeares shall euydentlye appeare, reckenynge dayes for yeares, as it is a commune thing in scripture. If any man can finde out any plainer vnderstanding of this place (for in suche darke and obscure places of scripture no man ought to be frowarde or conten\cious) let them take it, and folowe it.

The texte.

¶ And there was a great batayle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his angels, and preuayled not, nether was their place
founde any more in heauen. And the great dragon, that olde serpent, called the
deuell and Sathanas, was cast out. Whiche deceaueth all the worlde. And he
was cast into the earth and his angels were cast our also.

The power of God, the holy worde of God, and the spirite of Christ, which
we maye ynderstande by Mychaell (who by interpretacion is, who is lyke
god) and Gabriel, (the strength of God,) hath, in all ages and tymes, bene
dryuen to holde batel with Lucifer and Sathan, with the pryde of mans
wysdome, whiche haue hindred the true honour of God, the true servuice &
religiō of God, the true faith, and haue euer withstaneden the holy and pure
gospel. But this worde of God hath alwayes had the victorie althoughge with
muche labour and daunger, and sometyme not without harme and losse,
(but not of the electe) whiche thing shall continue vntil suche tymes as our
sauior shall haue his wil and pleasure of this battell, and with the breath of
his mouthe shall slaye the sonne of the dra∣gon, the damnable Antichrist.
For the whiche thing, we ought continuallye to call vpon the mercye and
goodnes of God (in a stedfast and perfit hope and confidence) as he hath
taught vs, halowed bee thy name. Thy kingdome come. Thy wyll be done no
lesse in earth than it is infalliblye in heauen. For the hāde of God is not
shortened, but is able to gyue whatsoeuer he hath commaunded vs to aske,
and •o praye for. The peace also and quietnes of the elect and faith|full to
lyue in godlynes, maye be wysshed to be more peright, (as is also
pro|mysed thorowe the prophetes,) than it hath bene hitherto for lacke of
the true sounde doctrine of the gospel, no smal space, althoughge the very
perfyght peace can not be obteyned, but onely in heauen in the eternall
quiet kyngdome of Christe.

The texte.

¶ And I hearde a loude voyce saying: in heauen is nowe made saluacion and
strength, and the kingdome of our God and the power of his Christ. For the
accuser of oure brethren is caste downe, whiche accused them before our God
daie and night. And they oeurcame him by the bloude of the lambe, and by the
worde of their testimoneye, and they loued not their lyues vnto the death.
Therfore reioyce heauens, and ye that dwell in them. Wo to the in∣habiters of
the earth, and of the sea: for the deuil is come downe vnto you, whiche hathe
great wrathe, because he knoweth that he hath but a shorte tyme.

Thus throughe the spirite of Christ with the continual and sincere preaching
of the gospel, Sathan and his champiō Antichrist are ouercome. And thus
shal the voyce, prayse, and thankesgeuing of the faythful be heard in the
churche, as it is here written, now is Saluacion (thorowe faiithe) and the
strength (thorow loue) and the kyngdome or dominion in the churche,
become gods. Nowe maye all men see the power of gods worde, the
ijudgement of Christ against the deuel, whiche would haue roted out y•
rightuosnes of faith in Christ, & would haue di|rected and appointed
christen men vnto the rightuosnes of workes, and to the hope of their owne satisfaccion, wherby he woulde alwayes haue founde occas|sion to accuse all men before God, vnder a false pretence. But the preachinge of the gospell hath disclosed this suttell falsehede, and all suche lyke, and decla|reth, that onely the bloude of the lambe, and nothing els, can wype and washe awaye the synnes of all the worlde, yf they trust in god thorow Christ, with a true lyuely faith thorowe the grace and mercye of God, and the righteousnes of Christ, which he dystrubuteth vnto al his faithfull electe and maketh them par|takers therof. That by this meanes, Sathan can haue no quarell against the workes of the faithfull, whiche lyke thankful parsons remayne and continue stedfastly in their true faith in al maner of affliccion & aduersitie, euē vnto very death. And therfore the true ioye of all godly consciences waxeth and increaseth in the churche. And so their blisse and saluacion beginneth in this worlde, tho-row faith, which faith worketh an innocent and a godly lyfe, & thus continueth euerlastingly in heauen. But on y* contrarye parte, woo vnto them, whiche seeke their righteousnes by men at certen places, certaine times, certaine workes and certaine meates, for they can neuer fynde any true righteousness, but thorowe the falsehede & wickednes of y* deuil, they fall eyther into desperacion or els into presupciō, wherunto Sathā applieth al his study y* they fall not frō his kingdō nor escape out of his fingers. For he seketh nothing, but y* damnaciō of such.

The texte.

¶ And when the dragon saw that he was caste vnto the earth, he persecuted the woman, which brought forthe the man childe. And to y* woman were geuen two winges of a great Egle y* she might flye into y* wildernes into her place, where she is nourished for a tyme, t|mes, and halfe a tyme from the presence of the serpent. And the dragon caste oute of his mouthe water after the woman as it had bene a ryuer, because she shoulde haue bene caught of the loude. And the earth holpe the woman, and the earth opened her mouth, and swalowed vp the ryuer, which the dragon cast out of his mouth. And y* dragon was wroth with y* woman: & wēt and made warre w† the remnaunt of her sede, which kepe y* cōmaun|dementes of God, and haue the testimonye of Iesus Christe. And I stode on the sea sande.

After that, Sathan, whiche is a spirite of lyes, marketh the power of faiithe, whiche commeth & springeth of gods worde, & howe Christ beyng borne in the faithful, doth waxe & increase in them thorowe holy & godly workes
acceptable vnto god: than he goeth about to persecute y* gospel, the true & holsom doctrine, and the spirite of Christ in the electe. But the circumspecte, quickesygthte, and* highe flyeng Eagle of gods spirite resisteth the dragō, & geveth might & power with his grace vnto the Christen soule to flee into a sure place, whiche is, y* contempt of this worlde, & the loue of the world to come, the solitarines of a quiet conscience in y* crosse of Christ, & the comfort in y* remembraunce of gods word. With these wynges she escapeth from Sathan and from al his spirites, snares and suggestions. This foode & noryshment is gevē through the grace & mercy of god vnto all the electe children of God, from such time as the word was firste writen through Moyses, and afterwarde declared through y* prophetes, and fulfilled through Christ, & preached in al y* world through y* apostles, & in our tyme through the mercye & goodnes of God, renewed againe for a thousande. and .ii. thousande yeares, y* is .iii. thousande, & yet lōger, how lōg so euer it please God which wil not haue it hidden & vnknownen vnto vs. And for this cause the nombre of the yeares both in this boke & in other is obscure, not without a synlguer cōsideracion. As y* disciples of Helyas, receyyuing it of their maister, also sayde y* .ii. thousande yeares were past before the lawe, & that the lawe of Moy|ses should continue lykewyse .ii. thousande yeares, & the kingdome of Messias vpō earth also about .ii. thousande yeares, not so precisely reckened, nor fullye accomplyshed, as the Rabbines & interpreters of y* Iewes doe for the most part cōfesse & declare. But y* serpēt, which he named before a dragō, doth neuer seace since y* tyme of Adam & Eue, to persecute y* faith in y* worde of God & the secret misterie of Christ. For y* merciful & rightuous god taketh & vseth y* falsehede & wickednes o• Sathan euē for a game & a sport, as a mā may say. And y* more y* Satan goeth about to hinder the worcke & grace of god, & the performaunce of his promises, the more doeth his damnacion, his wrath, enuy and malyce in|crease, and gods grace throughge his mercye is the more aboundantyee multiplied in all men, and the true rightuousnes of the holy and blessed seede
hope, against y* whiche, the olde serpente is wont continually to fight, with al his fellowship & companie of wicked spirites, and of all kyndes of blasphemies and vices, which are his seede & generacion, lyke as all maner of vertues, grace, holynes, innocencye & saluaciō are y* frutes of gods worde & of the spirite of Christ, out of the whiche dothe spring obediēce and obseruacion of the cōmaundementes of God, so farre as the weakenes and imperfightenes of man is able. The whiche weakenes y* sauiour of mankynde and y* first borne of y* children of God doth accomplyshe, & helpeth the lacke of mans weakenes, for y*which cause he became man, & our brother, y* he might the better knowe our infirmitie and weakenes. And thus was this vision reueled vnto me, (as I thought) standinge vpon the sande of the sea.

¶ The .xiii. Chapter.
The texte.

¶ And I sawe a beast ryse out of y* sea, hauing seuen heades and ten hornes, and vpon his bornes ten crownes, and vpon his heade the name of blasphemye. And the beaste whiche I saw, was lyke a catte of the mountayne, & his fete were as the fete of a beare, & his mouth as y* mouth of a lion. And the dragon gaue him his power and his feare, & great auctorite.

B Y this beast, which was sene to ryse vp in the raging sea of this worlde, is signiied y* kingdome of Rome, vnder y*dominion of whiche kingdom, Christ was borne, & suffred his passion, & vnnder y* same kyngdōe also S. Iohn did write both this boke and his holy gospel. For this kingdom obteyned power & dominion ouer many nacions & landes, and ouercame very many kinges. Whiche thinges came not to passe for y* vertue & godlines of y* Romaynes, for they knew not their Lord & God: much lesse did they honour him. For they dyd ascribe their wealth, good fortune, successe & their victorie, not vnto y* true ly|uing God, but vnto their false goddes. And diuerse Emperours of Rome haue set out them selues, also for goddes, & haue suffred oblacions & sacrifices to be made & done vnto them. And thus haue they blasphemed y* true god, creatour & gouernour of al thīges, whose servuce & religiō, yea & his temple, priesthode and sacrifices, they didutterly abolishe & subuert most spitefully & contemptuously, and set vp al false religiō & ydolatrie to please y* people. For whose pleasure they buylded & set vp a churche of Pantheon, for y* honour of all sainctes & goddes, whiche remaineth at Rome vntil this day. The errours, riches & blasphemous * vices of y* whole world, which wer gotten in batel, are like vnto a cat of y* moun|tayne w† her many speckles & spottes, whiche with
her smacke & souour draweth many beastes vnto her, which she destroieth. Euē as yē Romaynes vnder yē preįťēce of their glorious name & title, haue gottē great power, & auctoryte, wherby they haue oppressed & hurt yē whole world, in so much, yē at length it was intolleărable. The Beare hath a weake heade, but very strōg feete, which signifieth yē poįwer of his tyrannye, & the weakenes & feblenes of their captaines & of their Emįperours, which for yē most part haue had shamful endes, after their wicked & shalmeʃful liues. And it was as spoilful & gredy to deuour as a Liō, & had his power might & strēgh of all mightly god, but yet they haue not côfessed it, nor ascrybed it vnto him, but vnto their own ydolles and false goddes, and vnto Lucifer the kyng and head of their false goddes, whiche is here named a dragon, and wyll be estemed and taken for a Lorde of this worlde, as he is also in the hartes of the vngodly and supersticious, heathen, and ydolaters, whiche knowe nothing of the onely true lyuynge God.

The texte.

¶ And I sawe one of his heedes as it were wounded to death, and his deadly wounde was healed. And all the worlde wondred at the beaste, and they worshipped the dragon, whiche gaue power vnto the beaste, and they worshipped the beaste, sayinge: who is lyke vnto the beaste? who is able to warre with him?

This Empire of Rome dyd suffer muche at the beginning, and was ofte tymes very feble, and many tymes deadly sycke, by the meanes of the daylye & continuall vproares and sedicions of the nobilitie against the commons, and againe of the kynges against them bothe. In so muche as at length, they made and suffered great battels amonge them selues, vntil the dominion at the laste, came in to one hande, and so was thought to be healed, and safe againe. As than had they yē whole earth vnder them, but they honoured and serued the deuyll and false goddes, the enemies of God, of all truth and true godlynes. Vnto these goddes of theirs, dyd they ascribe the fortune and successe of their power and of their kingdome. And so dyd their subiectes lykewyse, whiche dyd honour the Romaynes for goddes and toke and estemed them for invincible.

The texte.

¶ And there was geuen vn to him a mouthe, that spake great thinges and blasphemyes: and power was geuen vnto him to do two & fourtye monethes.
And he opened his mouthe vnto blasphemye against God, to blaspeme his name and his tabernacle, and them that dwell in heauen. And it was geuē vnto him to make warre with the sainctes, and to ouer|come them. And power was geuen him ouer all kinred, and tonge, and nacion, and all that dwell vpon the earth worshipped him: whose names are not wrytten in the boke of lyfe of the lambe, whiche was kyllfed from the beginning of the worlde.

Bothe Iewes and false christians of very pryde, malice, and obstinacye, haue blaspemed and persecuted the God of Israell, and the christen faith & Christe him selfe also the sauioyr of y* worlde, with deede, worde, statutes, & lawes and that a great deale overlong. Through Pilate their deputie thei put our sauioyr Christ vnto death, and all the Apostles also, vnder their regiment and iurisdiction, vntill the tyme of Constantyne, and also more than .iii. hundred yeares af|terwarde. Here haue we again .xlii. monethes, for .iii. yeares & an halfe, and by these .iii. yeares & an halfe is vnderstanded thre hundred yeares & an halfe, in whiche time y* name of the true God & of our sauioyr Christ hath bene wonderfully & manyfolde wayes blaspemed, & shamefully dyshonoured in his moste faithful seruantes & ministers, whom they haue most cruelly tormented & put to most painful death throughout y*whole Romishe Empire, onely for the true faithes sake in y*onely one god. His tabernacle, that is to say, y* temple of Ie|rusalem * did they pollute & breake downe, withall y* seruice & religion of God. And after that, they began a sore battel & persecucio against the christen faith, & against al faithful beleuers throughout y* whole world, by their deputes. In so muche that all the worlde must honour the kyngdome & dominion of Rome, and be obedient therunto, onely the holy electe excepte, whiche observered y* word of God and his wyll, and refused their ydolatrie: And therfore a great nomber dyd suffer and were put to death by them.

The texte.

¶ If any man haue an eare, let him heare. He that leadeth into captiuitie, shall goe into captiuitie: he that kylleth with a swearde muste be killed with a swearde. Here is the pacience, and the faithe of the sainctes.

As though he woulde saye: wilt thou heare howe the pryde, abhominacion and tyrannye hath or shall haue an ende? Than heare in one worde, howe the Assirians, Bybylonians, Medes and the Grecians had an ende: And euen so shall Rome also. Lyke as y* hath overcome, robbed, spoiled murthered, shamed and condemned all the world, euē so shall it be serued againe also. And so shall it happen vnto all them, that doe lyke vnto them, as Christ
And therfore the angell and S. Iohn exhorte all christians (that are combred and oppressed with persecucion) and him selfe also which was banysshed into Pathmos & condemned of Domicianus for God and the true faithes sake, vn\{to pacience in perfyte faithie in God, whiche shall once geue and sende a prosper\{rous & a blissed ende vnto al suche affliccio\{s. And shal eyther reforme y\{ rageing Romyshe kingdome, or els shal ytterly destroye it, as he hath done the other.

¶ And I behelde another beast comminge vp out of the earth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the first beast could do in his presence, and he caused the earth, and them whiche dwel therin to worship the first beast, whose dedly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heauen in the syght of men. And deceaued them that dwelte on the earthe by the meanes of those signes, whiche he had power to doe in the syght of the beaste, saying to them that dwelt on the earthe: that they shoulde make an ymage vnto the beaste, which had the wounde of a swearde and dyd lyue.

Whan as the Romyshe kyngdome, after the tyme of Iulyanus began to be di\{uided into the east and west, and to diminishe for a ceason, than began a newe Romyshe kingdome and iurisdiccion, namely the Popes pompe: which was not onely in the spirituall iurisdiccion (as he dyd first pretende with his wordes) but also in secular power, and toke vpon him this power, even with the sworde. And for this cause, this beast hath .ii. hornes, not with out a cause. And yet he wyll be named lyke the lambe, and Christes deputie or vicar, and wyll haue all power, as Christ hathe, bothe in heauen and in earthe. This beastes dragonishe speache maye well be estemed, and taken for none other but for y\{ bloudye, mur\{theringe, suspendyng, excommunicating and banysshinge of the good Em\perour of the Grecians, because he dyd take al ymages out of the churches, and also the godlye byshoppes of the Grecians, because they woulde haue kepeth their Easter, as they had learned of saincte Iohn the Apostle. This dyd no angell commaunde hym to doe, nor yet the worde of God, but onely this dragon or destroyer. This kingdome of papacie, toke vpon it all the power of the first beast the romyshe Emperour, and compelleth the christians to ydo\{latrye and the service of false goddes vnder a priuie colour and a secret pret\{e, as to further the true faithe the honour of the holy sainctes, of the martirs, of the seruauntes of Christ, and of Christ him selfe. By the meanes of the whiche pretence, it came to passe in processe of tyme, that men did honour and worship euen the very deuyll, in as muche as they dyd performe and obey his wyll, transgressinge the seconde commaundement of ymages and strange goddes, which is eu\{ as muche as to serue the deuil. This euil and wounde was healed longe before, of the godlye Emperour Constantine and of the holy byshoppes throughout the whole christendome, and nowe this deuyll bringeth it againe into the churche vnder a pretence of holines, out of
which pretence did spring, departinge from the faithe, and decaye of loue, as the Chronicles testifie. What wonderfull tokens haue bene wrought in the papacie, and to what ende Christ him selfe dyd prophecye longe agoe vnto his disciples, and gaue them war\ning

of them: Vnto this seconde beaste, muste ymage be made euern accordinge vnto the pleasure of the dragon, and as the papacye wyll haue it without any respecte, whether it be conformable vnto the worde of God, or good and profitable for the conscience and soule of man or no.

The texte.

¶ And he had power to geue a sprete vnto the ymage of the beast, and that the ymage of the beaste should speake, and should cause, that as many as woulde not worship y\* ymage of the beaste shoulde be kylled. And he made all bothe small and great, riche and poore, fre and bonde, to receaue a marke in their right handes or in their forheades. And that no man might by or sell, saue he that had the marke or the name of the beaste, other the nomber of his name. Here is wysdome. Let him that hath witte, counte the nomber of the beaste. •or it is the nomber of a man, and his nomber is syxe hundred, three score and syxe.

This bringethe the dragon to passe, to estabylshe and confirme the wor\shipping of ymages, whiche began to doe miracles, and dyd speake, (to the great wonder of all men) somtyme with the helpe of nicromancie the science of the deuyll: by the whiche science, many of them came vnto the papacye as their owne stories doe testifie. Out of this, dothe it folowe afterwarde, that whoso euer wyll not worship this ymage, the same must dye, euern as the papacye wyll haue it yet vntyll this daye. And with parcialite, geue them markes, that is excommunicate them, and dysherite them of their kyngdomes and heretages, suche as wyll not worshippe and honour their ymages. Here must men speake warely and circumspectly, that they dysplease no man, that they maye enjoye lyfe, bodye, estimacion and goodes quietly. But goddes worde and wyll commaundeth otherwyse, and is an other maner of wysdome. God willeth, that this beastes nomber and errour shoulde haue an ende. Reken* from the yeare of our Lorde, a thousande v. hundreth and .xx. backewarde this nomber of .vi. hundreth .iii. score and .vi. yeares and looke what tyme it was thā with the popes and the Emperours.

¶ The .xiii. Chapter.

The texte.
¶ And I looked, and lo a lamb stood on the mount Sion, and with him an hundred and xliii. thousand having his name and his fathers name written in their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thonder. And I heard the voice of harpers harping with their harpes.

H

Ere foloweth, what reward they shall have, which follow not this horned beast, nor them that worship it. The lamb upon the mount Sion is our Saviour Christ, ruling and governing in his holy christen churche, and sorowing for his faithful elect. This great number, after the customable use of the scripture, signifieth the infinite and exceeding great number of gods elect from the beginning of the world until the end thereof, unknowen vnto the whole world: Although the number of the wicked and damned sorte be also a great number. These electe are they, which without feare, shame, or compulsion have confessed, knowledged, honoured, spread forth, noyed abrode, preached and taught the name of the heauenly father before all the world, against all the spye and resistinge of the deuyll, of all his ministers, and of the wicked worlde.

The texte.

¶ And they song as it were a new song before the seate, & before the foure beastes, and the elders, & no man could learen y\textquotesingle\ song: but the hundred & foure & fourtye thousande, which were redeemed from the earth. These are they, which are not defiled with wemen, for they are virgins. These folow the lamb whither soever he goeth. These were redeemed from men byenge the first frutes vnto God and to the lamb, and in their mouthes was founde no gyle. For they are without spot before the trone of god.

This heauenly voice, and most pleaasunt musycke, is the incessaunt, containuell, and endles prayse, thankesgeuinge, reioysinge, mirthe and ioye of all faithfull and blissed in eternall blisse, in the kingdome of God and of our lord and sauour Iesus Christ. For they syng a new song, of a newe benifite, grace and acte of God whiche hathe fulfylled in Christ in tyme convenient and before ordeyned and appointed, that thing whiche from the begininge of the worlde, was promised vnto all holy patriarches and olde fathers, and loked for of all people and nacions, and beleued vpon vnto saluacion of the electe, which are redeemed with the deare pryce of the most precious heart bloude of Christ, shed vpon the crosse in the earth. These electe confessours and singers of laudes and prayses vnto God, are
they, whiche are not defyled with earthly, vnsemely pleasures of this
worlde, more delighting in fleshly lustes and filthines, than in any right godly
and christen loue of gods worde and heuēly vertues, chast thought(es), or
right godly doctrine and ceremonies: in the exerceyse wherof, they shoulde
haue suffred no maner of pleasure, care or loue of any transitorye thing, to
haue hyndred them. For this cannot be vnderstanded of any suche bodly
chastitie or virginitie, as religious parsons, Monkes, Nonnes, Priestes,
Deacons & suche other haue pretented & falsely made their boast of, vn
to the world, whiche hath be founde to be so rare, and so groslye broken and
negligētly kept, and so wonderfull seldome geuen of God vnsto the vowers
therof. And thoughe it were kept, yet was it not profitable and necessarlye
vnsto the right, christen and godly rely|gion and gods seruice of the Apostles,
whiche is onely prayed and commended in y* gospel and of S. Paule. Would
God there were lesse of suche wylye grosse and wanton chastitie and
virginitie, but lytle prayed of the most auncient holy fathers (Oh that it wer
lykēwyse lesse extolled and estemed of the fathers of our time) seyng it
hath bene so great a blot vnsto Christes true religion. Here might muche be
said, and muche more be lamented: our Lord graunt that it may sone be
amended, and redressed. These holy frendes of God, as Enoche, Noe,
Abraham, Isaac, Iacob, Iudas, Ioseph, Dauid, Moyses, and Aaron: These
patri|arkes and prophets, I saye, yea and without doubt Peter and Paule,
with other infinite olde holy bysshops, are also in this register withal the
blissed elect, and they are the most pleaasant and acceptable frute vnsto the
lorde, desierous of his mercye and grace, and beloued of him from
euerlastinge, and ordeyned vnsto his kingdome, as ioyfull and desierous first
frutes, whiche men doe eate with a great lust, desire, and appetite with
highe praise and thankes geuynge, as it ought to be. Their faiethe, is so
acceptable and pleasant before God (as it was geuen them of his plentifull
grace) that it beyng accompanied with true loue and hope, without the
which it can not be, decketh and hydeth all th•ir syn|nes, howe many, howe
great, and howe greuous so euer they were. And vnsto them all euyls and
misfortunes (euen their synnes also) and all maner of thin|ges, hapned and
ended vnsto the best. As it hapned vnsto Dauid, Peter, Paule, and Marie
Magdalene, and vnsto al holy sainctes and elect, sanctified through the
bloude of the innocent lambe Christ our sauiour. For althoughe all men

and all sainctes are synners before God, yet for the lambes sake, in whome
they truste, they are reputed without spot and blame before the iudgement
seate of God.
And I sawe another angell flye in the myddes of heauen hauinge the
euerlastinge gospell, to preache vnto them that syt and dwell on the earth,
and to all nacions, kynredes and tonges, and people, saying with a loude voyce:
Feare God and geue honoure to him, for the houre of his judgement is come,
and worshyp him, that made heauen and earth, and the sea, and fountaines of
water. And there folowed an other angell, sayinge: Babilon is fallen, is fallen,
that great citie, for she made all nacions drinke of the wyne of her
fornication.

The true and faithfull preachers of the holy gospell, are ofte called an|gels,
as they maye well be. Of the whiche, the kyng Christ, sendeth manye in to
the kingdom of heauen, accordin|ge as the state of the worlde at dyuere
times requireth. That the holy and sincere doctrine, the gospell might sone
and frut|fully flye throughe the christen churche. Whiche thing the wicked
dragon doth sore ha•e, and is greuously dyspleased ther|with, and therfore
he persecuteth it with muche falsehede, and with great power, throughe his
ministers and de|puties. And yet notwithstanding the gospell of God
remayneth euerlastinglye in his churche, even from the begin|ninge of the
worlde vntyll the ende, wherof no man in the worlde can excuse him selfe.
For the voyce and trueth therof is this, bothe open and cleare: that God
onely is the lorde, and that we must serue him in trueth and innocencye of
lyfe, and shewe all loue and trueth towarde our neighbour, as the very
naturall reason teacheth and all right and pure consci|ences (lyghtned with
gods worde) do confesse. And the loude voyce of the gos|pell soundeth
thus: Feare God, as godly children doe their moost louynge fa|ther, honour
him onely, for all grace, and goodnes can come from none but from him
onely: and feare his iust and rightuous iudgement (that it be not resisted)
against all wickednes, vngodlines & vngraciousnes: And worship him onely
with inuocacion, that hath made heauē and earth, and al that is therin.
Against this gospell, dothe the dragon euermore speake, with his first borne
and eldest sonne Antichristes: whiche syns Caims tyme, hath euer continued
euen vntyll the aduersaries, whiche at this tyme doe openly resist the
manifest and open knowne trueth, because they thincke and imagine, that it
wyl be an hinderaūce vnto their pompe, pryde, vngodly and abhominable
lyuinge. But this trueth and worde of God can not be hindered nor
suppressed: Soner and rather must all that fall and be destroyed, whiche
the dragon hath imagined and dyussed algainst this lambe, the worde of
God, against this trueth and against all maner of right godlynes: as well the
Babilonicall confusion, as all maner of wycked lawes and decrees and all
maner of falsehede and tyrannye. The holy gospell, rightly understande,
shall beate downe, confounde and ytterly destroye that cursed and
abhominable Babilon, how mightye and strong so euer it hath bene, for the
great whoredome wherof she hath made all the worlde to drinke is nowe
come to lyght and knowne.

The texte.
¶ And the thirde angell folower them, saying with a loude voyce: If any man worship the beast and his ymage, and receaue his marke in his forheade, or on his hande, the same shall drince the wyne of the wrahte of God, whiche is powred in the cuppe of his wrath. And he shalbe punyshed in fire and brymstone, before y*holy angels, and before the lambe. And the smoke of their tormente ascendeth vp euermore. And they haue no rest daye nor night, whiche worshyp the beast and his ymage, and whosoeuer receaueth the print of his name. Here is the pacience of sainctes. Heare are they that kepe the commaundementes and the faith of Iesu.

Here foloweth the judgement and sentence of God against all them whiche worship this beast of Antichrist, resisting and withstandinge the gospell, and enuye and hate the lambe and wil robbe him of his honour dewe vnto him, and wyll lyffete Christ of his kingdome whiche God the father hath geuen him that he shoule be kynge of all kynges, and also an euermlasting onely priest and immortall, whome Antichrist with his .ii. hornes goeth aboute & studieth to balnysshhe expell and ouerthrowe and to set hym selfe vp, in the temple of the christē churche, as thoughe Christ shoulde nothinge care for his churche, but were ab|sent and had forsaken it, and had broken his promisse. And as thoughe the gos|pell were in his (I meane Antichristes) power, and in suche an hart as is rather possessed with a deuyll of pryde, infydelitie, and of abhominable presumpcion to condemne the holy gospel, and to stablyshe and set vp al suche thinges as maye subuerte and ouerthrowe the gospell, as ydolatreous and supersticious ymages to be honoured in the churche, hethenishe ceremonies onely inuented for pompe, couetousnes, pleasure, pastime, and to bleare and deceaue the simple. He geueth vnto his sworne champions his marke of supersticious orders wherwith he bewitcheth and inchanteth them, wherof neyther S. Peter nor S. Paule neuer made mencion nor neuer knewe. And besydes this he byndeth them with a wic|ked othe and a deuillyshe vowe, against all godlynes, and all to confirme and stablyshe his pompe and abhominable pryde against all heauenly and earthlye power institute and ordeyned of god, without all maner of shame and feare. Al they whiche consent vnto this damnable beast, or eyther worship or maynteyne him, they shall surely suffer the wrahte of God whiche is alreadye prepared in the Babilonicall cup, powred out of God, and redye at hande, wherof they shall drincke not onely in the botomles pit of hell, but also euen here in this worlde accordinge to the effecte and doctrine of gods worde, and to the preachinge of the holy prophetes, of Christ him selfe and of the apostles, w^\textsuperscript{t}as muche shame, opprobry and destruccion as is possyble for them to haue in this worlde. And yf their vnrepentant harte shall heape vnto them selues the
treasure of ye wrath of God, goyng forwarde in their wickednes without repentance, and neuer returninge backe vntil their last howre, vntyll their very death, than is it not pos[s]yble but that their damnacion begun here in this worlde in all myschefe & wickednes and without sorowe repentance, or amendment, leauynge example vnto their posterite to committe and to maynteye lyke wickednes, it is not possible, I saye, but that the smoke of their payne & torment shall ascende vp from euer[lasting to euerlasting]e, without any maner of rest daye or night, with all those which dyd euer helpe vnto suche vngodlynes or consent vnto it, & opened such a dore vnto wickednes, and woulde be extolled and prayed therfore, with their Antichristes marke contrarye to the holy token of gods electe, whiche they haue in their foreheads, namely the holy worde of God, for the whiche they haue suffered muche payne and opprobrye, but with excedynge great pacience, for Iesus sake.

The texte.

¶ And I hearde a voyce from heauen, sayinge vnto me: wryte. Blessed are the deed, which herafter dye in the Lorde, euen so sayth the spirite: that they rest from their laboures, but their worckes folowe them. 

In so great danger of the faithful vnder the iurisdiction of Antichristes abh[ominacion with his ii. hornes, and vn]lawfull vsurped power vpon bodye and soule, vtt[erly against the worde of god, which is the onely comforte of al faith]full soules, is it necessary that some comforte come vnto them from heauen a]boue, which the lambe sendeth vnto all true christians, thorow[e] the holy gos[pell, which the spirite of God wri]teh in their hartes to beleue stedfastlye that it can not be otherwyse in this worlde, but that all they whiche wyll folow Christ must beare the crosse euen vnto death as Christe the innocent lambe dyd, but afterwa[rdes shall they see nothing but euerlastinge saluacion merited & pur[chased vnto them thorow]e the passion and death of Christe to the iustificacion and merite of eternall saluacion, of all the electe. Whiche comforte shall be muche greater in their soules in the kynkdo[me of Christe, than is possible for al the merites of man to deserue or obtayne: And speciallye at suche tyme as the glorified bodye shall be ioyned and vnited againe vnto the blissed soule, after the latter daie. And therfore the good workes of the faithful as thei doe not goe before their faith and loue, but are onely the frutes of them, euen so shall they not preuent the merite of Christ for all electe from euerlastinge, but as the spirit of Christ saythe, they folowe and come after them, whan they haue obtayned rest and peace thorow[e] the free grace and mercye of God, and thorow[e] the merite of Christes rightuousnes, after this, I saye, thorow[e] faithe have folowed good workes out of an humble and obedient heart,
whiche workes the lorde wyl gra\ciou\lye crowne as his gyftes, and receyue
and rewarde them as acceptable vnto him.

The texte.

¶ And I loked, and beholde a whyte cloude, and vpon the cloude one syttinge
lyke vnto the sonne of man, hauinge on his heed a golden crowne, and in his
hande a sharpe spckle. And another angell came out of the temple, cryinge
with a loude voyce to him that sate on the cloude. Christ in thy syckle, and
reape: for the tyme is come to reape, for the corne of the earthe is rype. And
he that sate on the cloude, thrust in his syckle into y• earth, and the •earth was
reaped.

Althoughe the right faithfull, garnyshed with good workes after y• worde of
God, were euermore sure of their saluacion, yet not withstandynge the
iudgement of God whan his tyme is come, goeth forwarde against all suche
thiniges as are set vp against the worde of God. As it was readye at hande at
one tyme by reason of the obscuringe and blyndinge of gods worde amonge
y• Iews thorowe the cursed Talmud, wherunto they gaue more faith and
credence, and cleaued more earnestly vnto it, than vnto the lawe of God and
to the pro\phetes. And lykwisyse among the christians, specially among the
hyghe bys\shops and prelates w\ their glorious tytles of Popes, Patriarkes,
Cardinals Pr\mates and suche other orders, of the whiche, one euer
desiered to be aboue a nother, sekyng alwayes their owne glorie, lust,
pompe, honour and dignitie, and not the wil of God, faithe, godlynes of lyfe
nor yet the gospell whiche they haue alwayes pretended, falsely and
craftilye to colour and cloke their myschefe and wickednes. As concerninge
the Turkes faithe we can saye but lytle what their greatest faut, wickednes
and beastlynes is, we haue had more knowledge by writings than by any
profe or experience. But it is to be feared, yf God be not mercifull vnto vs,
we shall learne it soner than we woulde. In the myddest of all this thorowe
the trompet of the gospel beyng blowen out in our tyme af\er a wonderfull
sorte, thorowe the spirite of Helyas, whiche appeareth & com\meth

Page  [unnumbered]

abrode plentuouslye and effectuouslye, is rysen and daylye ryseth suche a
mouyng and sterringe vp of mens hartes, suche a knowledge of the truth,
such a lyght and lanterne of doctrine, and such a iudgement of Antichristes
workes, suche a feare of the wrathe of God: so that there is a good hope
that y•holy and holsome seede of gods worde so plentiously sowne and
spred abrode, shall not returne againe without great frute and edif•enge of
the faithe and the lyfe of men. For as for the lewes whether they wyll or no,
they must nedes despaire of their workinge, their faithe, their doctrine, and
of all their state, whan as they see that the whole kyngdome of heauen, (whiche they take to be theirs peculiarely,) to be taken from them and to be made common vnto all them that feare God thorowe the whole worlde more than euer was founde by them. Euen so almonge the christians, the doctrine and profession of the holy gospell, true faythe and all godlye vertues, shall waxe and increase in the heads and rulers of the christendome as it shall also be ioyfullye receyued of all true Christen subiectes, notwithstandinge that the number of them shall alwayes be least: And also the knowledge, vnderstandinge, lernyng and readynge of the holy scripture shall somwhat increase amonge the spirituall prelates, as it shoulde be hoped for and with most earnest and feruent prayer desired and called for of god. And it is well to be thought and to be beleued, that the Lord wyll doe his parte also euen in suche wyse as is here promysed so y•Antichrist beyng thus put to shame (but yet remayninge stylly impenitent) shall be reaped downe with the syckle of gods worde thorowe the spirite of Helyas, and shall be cut downe & thressshed, not to the destruccion but to the profyte, edification, and saluaciō of the world. This hath our Lorde and sauiour Christ brought to passe, whiche is alwayes the heade of the churche, who is not onely present therwith, but also doth gra∣ciouslye rule and gouerne it, edifieth and helpeth it, and he with and roteth out the enemies and aduersaries with the sickele of his rightuous iudgemente, and shall utterly banyshe and consume them accordinge vnto his moost victorious and muincible worde.

The texte.

¶ And another angell came out of the temple, which is in heauen, hauynge also a sharpe syckle. And another angell came out from the aultar, whiche had power euer fyre: and cryed with a loude crye to him that had the sharpe sickle, and sayde: thruste in thy sharpe sickle, and gaddre the clusters of the earthe, for her grapes are rype. And the angel thruste in his syckle, on the earth, and cut downe the grapes of the vyneyarde of the earthe: and caste them into the great wynefat of the wrath of god, and the wynefat was troden without the cytie, and bloude came out of the fat, euen vnto the horse brydel by the space of a thousande and syce hundred furlonges.

Lyke as before the iudgement of Antichrist and his felowship was prophecied in this world, with the spirite of Helias and with the syckle of the gospel: euen so doth the spirite of god in this place prophecie further of y•other iudgement which shal happē afterwarde at the latter daye vnto these obstinate, impenitent and blynde contemners of gods iudgemēt in euerlastinge damnacion after the latter iudgement. Whiche damnaciō (or hell) is here vnderstande and signiied by the great fat of gods wrathe, where all the wicked shall come together, and with one stampe & treadinge of gods iudgement, sentence, and rightuousnes, shal be euerlastingly trodē, as muche more greuouslye thā by y•worldly and temporall punishment in
this lyfe, as the heate of the fyre is more painefull and intollerable vnto the bodye of man, than are the cloudes vnto ye earthe

The .xv. Chapter.

The texte.

¶ And I sawe another signe in heauen great and maruellous, seuen angels hauynge the seuen last plages, for in them is fulfilled the wrathe of god. And I saw as it were a glassey see, myngled with fyre and them that had gotten victorye of the beaste, and of his ymage, and of his marke, and of the number of his name stande on the glassye sea, hauynge the harpes of God, and they songe the song of Moses the seruaunt of God, and the songe of the lambe, sayinge: Greate and maruellous are thy workes Lorde God almightye, iuste and true are thy wayes, thou kyng of sainctes. Who shall not feare, O Lorde, and glorifie thy name? For thou onely art holy, and al Gentiles shal come, and worship before thee, for thy judgementes are made manifest.

T His is a nother prophecye of the holy apostle S. Iohn reueld and opened vnto him of god, that against all the wyt and reason of man, against al worldly power, against the diuises, ymage and hinderances of all enemies and of all the wicke, the gospell shall ryse vp in the dominion of the Romaynes thorowe the dyciples of Christ, thorow the holy goost and thorowe the wonderfull and meruelous power of God. And also many heuy plages shall come vpon those wicked and vngodlye people and vpon the myghtie rulers of this worlde whiche studye and go about to hynder the procedynge of the gospell. All these plages are rekened one after a nother thorowe the .vii. angels and the .vii. yvalles. This sea of glasse myxed with fyre, sygniified the wickednes of this worlde and al wicked enemies and aduersaries of the true th and doctrine of the gospell, and of all Christen and innocent conversacion, and of all godlye liuynge. Against whiche enemies at all tymes in this worlde and specially at the first beginnynge and springynge vp of the gospell and christen religion, the holy electe were fayne to lye in feld and to warre: Against the Iewe with miracles: against the heathen with holy scripture: against the suettell Philosophers and worldlye wyse men, with the faythe that the gospel teacheth, and with an innocent and a godly
lyfe: against the tyrannes, and the violence of the Romaines, with pacience: Against ydolatrye & false servise of God, with stedfast constantnes euen vnto death, cleauynge vnto the vnderstandyng and sentence of the trueth. And thus thorowe the power of Christ and thorowe the spirite of Helias, they haue gone thorowe them and gotten the victorie against the olde dragon and his wicked spirites and against all vnfaythefull in y* whole worlde and in al nacions. And the laude, honoure and triumfpe of this victorie they ascribed to no creature but onely to Christ whiche alone can overcome the wickednes of the worlde, all lyes and falsehede, the deuyll with all infidels in spyte of all their tyrannye. And therfore as Moyses dyd synge a song of prayse and thankes geynge after the destruccion of Pharao & after the ioyfull victorie of the children of Israell, euin so also dyd they synge vnto him the song of the lambe whiche belongeth and is dewe vnto him onely, sayinge: It is gods worcke and not ours, whiche the almightye hathe wonderfullye and graciously wrought for vs, for his owne glorious sake, whiche is righteous in his iudgementes and true in his promyses, whose wayes are iudgement & grace, righteousness and trueth, whiche onely preserueth the faithfull electe, as a puysaunt and mighty lorde, and as a faithfull and louynge father, whom all men ought to feare with suche reuerence as godly childrē geue vnto their fathers, and with all hartye obedience: other wyse than the wicked, whiche lyke vnfaithfull & contemptuous children doe despyse and cumente their omnipotent and almightye God and father, and righteous Lorde and iudge whiche knoweth all thinges. And therfore he is to be praysed and most highly exalted in the congregacion of the faithfull, as he is euernastingly hated and cursed of the wicked and damned sort to their vutter and eternal damnacion. And no man can hynder or auoyde it, howe strong and mightye so euer the Emperour of Rome is, as Domicianus, Nero and other, but that al nacions shal heare, beleue and receyue the holy gospel, whan the tyme is ones come, and shall honour and worship the onely eter|nall almightye God, and his Messias promysed vnto them, the sauiour of the whole worlde, and the redeemer of all faithfull electe.

The texte.

¶ And after that, I loked, and beholde the temple of the tabernacle of testimony was opē in heauen, and the seuen angels came out of the temple whiche had the seuen plages, clōthed in pure and bright lynnen, and hauynge their brestes girded with golden girdels. And one of the foure beastses gauę vnto the seuen angels seuen golden vyalles full of the wrath of God, whiche lyueth for euermore. And the temple was full of the smoke of the glorye of God and of his
power, and no man was able to enter into the temple, til y' seuen plages of the seuen angels were fulfylled.

Nowe as the gospell is come abrode in to the worlde thorowe Christ and his Apostles, to the synguler profite of the faithfull and elect, and to the saluacion of their soules, euen so is it a stomblynge stone, offence, cōdemnacion & an hurte or losse vnto the wicked, and speciallye vnto the kyngdome and dominion of Rome for a long space, whiche hath resisted it with force, with dyuerse assaults of body, goodes and possessions against the true faith, and with cruel tyranny, whiche the almightye and rightuous god at his tyme, hath always taken in hande to punyshe most greuouslye, and hath brought it also to passe. The ope∣nynge of the tabernacle of testimonye, is the manifest fulillynge in the newe testament, of those mysteries and secretes, whiche were hydden and sygniied in the olde testament vnder diuerse ceremonies. The seuen angels whiche came out of the temple, are the multitude of ministers and preachers of the gospell: which serueth vnto the wicked for the increase and augmentaciō of their dam∣nacion. For the whiche cause they maye be called plages (as Christ was called of Simeon, a fall) but to the comforte of saluacion vnto the electe. These an∣gels and euangelical preachers must be pure in al their conuersacion, and must haue their breastes girded about with faith and loue with all the harte, soule and mynde, garnysshed with all godly vertues. To one of the angels dothe Christ geue (thorowe the .iiii. beastes as is also sygniied in the .iiii. Chapter) power to bringe furthe and to publyshe abrode the gospell, whiche maye be signified by the vyals full of the wrathe of God against the wicked and vnfaith|full. But full of grace and mercye vnto the faithfull whiche abyde and suffer bothe payne and ioye, welth and woe. And thus is the temple of God the Chri|sten churche, fylled with swete smellinge smoke of the prayse, honour and good|nes of God, truly confessing and knowledginge the power and might of God.

And the churche of Christ coulde not be at rest, nor coulde not quietly prosper, vntyl these .vii. plages came forthe, of the which plages the gospel, beyng prea∣ched by the ministers of God, wherof there were a great multitude sent of god, was the occasion.

¶ The .xvi. Chapter.

The texte.

¶ And I hearde a great voyce out of the temple saying to y* seuen angels: go your wayes, poure out your vyalles of wrathe vpon the earthe. And the first angell went, and powred out his vyalle vpon the earth, and there fel a noysome
and a sore•otche vpon y• men which had the marke of the beaste, and vpon
them which worshipped his ymage. And the seconde angell shed out his vyalle
vpon the see, and it turned as it were into the bloude of a dead man: and
every lyuinge thing died in the see. And the thirde angell shed out his vyalle
vpo the riwers and fountaynes of waters, and they turned to bloude. And I
hearde an angell saye: Lorde, whiche art and wast, thou art righteous and holy,
because thou hast geuen suche iudgementes, for they shed out the bloude of
sainctes, and prophetes, and therfore hast thou geuen them bloude to drincke:
for they are worthy. And I hearde another out of the aultar saye: euen so
Lorde God almightie: true and righteous are thy iudgementes.

The mercye of God vouchsaued to preserue, augment & to prosper
the regiment of the Romaynes, at y• beginninge of y• whiche whan it was in
most quietnes, the tyme was come that Christe shoulde be borne. And God
offered his grace vnto this kyngdome and sent them his holy gospell
thorowe the holy apostles to the synguler welth and profyte bothe of that
kyngdome and also of y• whole earth: out of y• which y• world might lerne
peace, loue, humilitie, pacience, gentilnes, temperance and all true vertues,
aspecialye faithe in the one onely God, and hope of saluacion in tyme to
come, & also true christen loue one to another. This dothe the gospel and all
writynges of the apostles exhort and mooue men vnto, moost earnestly. But
this so holy and profytable doc•trine, and invincible trueth hath the dragon
always withstanden and resysted, with his beast the Empire and regiment
of Rome, the first and seconde, wherof is spoken before. And for this cause
this kingdom hath wel deserued many and diuerse punishementes, whiche
the lorde God hath permitted thorow his mini•sters of rightuousnes whiche
are to be vnderstande in this place by the angels and the vials full of plages
whiche are come and fallen vpon the dysobediente and the contemners and
despysers of faithe, loue and of the trueth. The firste• plage is fallen vpon all
ydols and false goddes whiche they had set and packed together in one
tempel of Pantheon, that is to saye all goddes. But the y•dolatrye of these
false Goddes was subuerted and ouer thrown thoroue the whole
Empire of Rome thoroue the holy gospell as the Chronicles doe euidently
testifye. Thus dyd the religion and gods service of the Romay•nes first fele
the wrathe of God againste their wylls, but all hapned vnto the faithfull for
the best to the honour and glorie of God and to the furtheraunce and
profyte of the Christen churche and congregacion. The seconde plage of the
seconde angell, is the seconde iudgement of God againste the reglement of
Rome, and this is imbeselynge and diminyshe of their power and dominion•
many landes and people fallynge from them, and that with muche bloude
sheddynge of the Romaynes as it is playnely mencioned in the stories, as of
Nero, Domicianus, and Iulianus and dyuerse other.
The thirde plage maye be vnderstande of the destruccion of the citie of Rome thorow y* Gothes & wandales and other enemyes of the Romaynes• which had no maner of lettes or hynderaunce neyther of hylles nor of dales, of see nor of waters, neyther by any host or power of men nor yet by any strength or keping of cities. Of this plage of the Romaines al stories make mencion at large. And as than had y* bloody kyngdom of Rome an end, for the whiche cause the angel crieth iustlye, lorde thou art rightuouse. &c. The angell of the waters may be talken for the angell of God whiche did gather together suche a great multitude of people, which came altogether against this kyngdom, because it had so long plaged al people and shed so muche holy martirs bloode for the true and christē faithes sake which must nedes be reuēged. And therfore is this rightuous and manifest judgement of God prayed againe the seconde tyme, and preached of goddes angels with highe thanckes geuynge.

The texte.

¶ And the fourthe angell powred out his vyall on the sunne, and power was geuen vnto him to vxe men with heate of fyre• And the men raged in great heate: and spake euyll of the name of God, whiche hath power ouer those plages, and they repented not, to geue him glorye. And the fyfte angell• powred out his vyalle vpon the seate of the beast, and his kyngdome wexed derke, and they gnewe their tonges for sorowe, and blasphemed the God of heauen for sorowe and payne of their sores, and repented not of their dedes.

The fourthe plage went ouer the seconde regiment of Rome whiche had both the temporal & spiritual gouernance, and was twise worse than the first. For as muche as thorow her .ii. hornes it had power bothe ouer bodye and soule, ouer the doctrine, and ouer the polytike lawes, with mouthe and hande, against God, and also against the temporall gouernaunce, against Christe and all his ministers. Howe it hath dealete with the Empyours, and what rule they haue kepte amonge them selues one Romysh Pope against another practising all wicked sciences of the deuil bothe with quicke and also with deade mē, against many good and godly Kynges and Emperours: and againe how ofte Rome and the Papacye hath bene greuousely plaged of God with rebellyon, treason, murther, poysonynge, nigromancye and with suche other kindes of wickednes as are neuer herde of in any other storyes, we maye reade in the storyes of the Popes and of the Emperours, from the time of Charles the great vntyll late dayes. That by this meanes the summe of christen vertue and godlynes is turned into very desceite, fraude, falsehede and hipocrisie. And the moste parte of all the wicked Popes were religious men and mooste false traytours to the gospell of Christe. As for repentaunce there is none founde by this deuilyshe flocke. The fyfte angell with his fyfte plage fallen vpon the seate of pestilence, is rebellyon and resistance against the gospell rysed vp thorow false teachers whiche haue preached bothe without, and also against the holy lawe and scripture of the
lorde, and haue rayled against many godly and faithfull men, leauynge and refusynge holy scripture and settyng vp the studye of Aristotle in the steade therof, whiche in the papacye hath bene more regar|ded and esteemed than the holy worde of God. By the meanes wherof so many greuous errours are crepte into the churche as well in matters of faythe and religion, as of discipline and Christen behauour.

Muche deuision, many sectes by the meanes of so many orders of religions, and so many glorious names and tytles, yea and heresyes also. Of the which al stories are full, from Emperour Fryderiche the first of that name vntyl y* ende of the thirde Frydierche. In the whiche tyme there was muche trouble rysed vp in the christendome in the seculer iurisdiccion, thorow the Turke, and in the spirituall thorow the beggyng orders of religious parsons and of the hyghe heathynshe scholes and vniuersities. Of the which times mucbe might be wrytten, heuy inoughe to be red, but to auoyde tediousnes vnto the reader, it shall be intermitted at this tyme.

The texte.

¶ And the syxte angell poured out his vyall vpon the great ryuer Euphrates, and y* wa|ter dryed vp, that the wayes of the kynges of the east shoulde be prepared. And I saw thre uncleane spirites lyke frogges come out of the mouthe of the dragon, and out of y*mouthe of the beast, and out of the mouthe of the false prophet. For they are y* spirites of deuyls, workyng miracles, to go out vnto the kynges of the earthe and of the whole worlde, to gather them to the batayle of y* great daye of God almighty. Beholde, I come as a thefe• Happie is he that watcheth and kepeth his garmentes, lest he walke naked, and men see his filthyhes. And he gathered them together into a place called in the Hebrue tonge Armagedon.

Consyder and waye yf this angell maye not sygnifie the spirite of Helias in oure tyme, whiche spreedeth abrode the gospell in to all the worlde, bothe with worde and dede to the confusion and vtter destruccion of all errours, and to the profyte and reformacion of the worlde in all states and degrees. For this seede can brynge forthe no nother frute. But the great Eu|phrates• of the pretensed spiritualtye, is so sore fallē from their irst rule, that it is become more worldly and secular than the very secular state, in so muche that it is vtterly dryed vp and wythered from the gospel syncerely preached. Which is not to be merueyled at, for it is euen of very necessitie. For falsehede, deceyte, lyes and Hypocrisye must be opened and dysclosed by the trueth of gods word, and by the preachinge of the gospell: that syncere loue, trueth and faythe in the worde of God, with a sure confydeny of the
harte in the lorde God, myght be taught and prynted into the naturall wyt and vnderstandinge of man. And therfore it is necessarie that suche wrestyng of the true knowledge and doc|trine shoulde be dysclosed vnto suche as haue any vnderstandynge and are not vtterly corrupte, euen vnto worldlye princes and hygher powers, and that the innocencye and clearnes• and also the synguler profyte of the doctrine of the gospell might come to lyght that they myght see and confesse that it is the very trueth, and so acknowledge and imbrace this Sunne rysinge vp. Al|though this doctrine be to stronge for their bloude and fleshe and they beyng fleshye, ouer weake in strengthe to lyue after the gospell. Nowe against this euangeliacall Sunne and manyste knowledge of the trueth, shall arysse .iii. maner of enemies whiche shall assualte it. First the deuyllyshe dragon, the great enemye of God and of all goodnes, the botomles pyt of all wyckednesse, with whome the mercye and goodnes of God dalyeth and playeth to shewe and declare his mercye and goodnes manifestlye before men. The seconde is the beaste at Rome, of whome we spake before, the very right Antichrist, whiche speakeyth and worketh all that he can against the gospell of Iesus Christe, wherunto he preferreth his decretalles, and wyll be Lorde ouer the scripture, ouer the churche and ouer the whole world, and yet he wyll be ta|ken and estemed for the vycar and debyte of Christ, and S. Peters frende, and the most holy father, and for the head of the whole holy christendome. And whosoeuer contraryeth or gainsayth this, he must dye, and also be cursed and made the deuyles, by the power of this beastes mouth. The thirde is the false pro|phete: not one person but an whole order and multitude of byshops, and rely|gions parsons, monckes, friers. &c. Whiche by their office and callynge ought to mainteine and supporte the true doctrine, but haue appoynted and bent them selues, their whole lyfe and state, vtterly against the doctrine of the gospell: that nothing can be more vnlike the state of the Apostles, eyther in doctrine, religion or lyfe, than is their order and state. Wheref it is not nedefull to make manye wordes, howe they haue alwayes resisted the doctrine of the gospell. These are suche .iii. foule vnclene spirites, as none can be founde more vnclene, whiche notwithstandinge doe worke great tokens and miracles. The deuyll with great wonders bothe amonthe Turkes and the Christians. The papacy, by forcerye, witchcrafte and nigromancie. The monkes and religious spirituall sorte withall suttyltie, falsede & crafte of suche miracles as are or haue ben done wherby (as it hath ben & is eudent inouge) they haue begyled bothe riche kin|gles, princes and y• whole world, of their goods & possessions, thorow their false doctrine. And they fight and kepe batel alwayes against y• holy gospell, as Gog and Magog did against Ierusalem, with dyuuerse victories and triumphes, but they shal be ouercome at length thorowe the power of gods worde, and of y• gospell reveuled and come to
light, thorowe the spirite of Enoche & Helyas, of the whiche is before
mencioned, in the great daye of God the almighty, which shall come at suche
tyme as no man is ware of, and whan all men thincke to be most sure euē at
suche tyme as the wickednes of these .iii. spirites shal be most strong and at
the highest. As than shall the godly ministers of the gospel, indewed and
strengthened with the spirite of Helias, joyfully come furthe against these
deuils and against al maner of errours bothe of the faith and of the
outwarde lyfe. As than shall those be happye whiche watche and are careful
with great diligence for the christen doctrine and religion, whiche are
clothed with the power of the holy goost and with a right zeale, whiche set
furthe the workes of God, as dyd Helyas, not onely with wordes and
wrytinges, but also with lyfe, deedes, examplpes, continuance and
constantnes in goodnes, without any pryde or desyre of vayne glorye, that
no man shall euer see any shame by them. But the iudgemēt of God hath
gathered the .iii. vnclene spirites into one place, into the eternall fyre of
dammacion, and eueralstinge shame, payne, and confusion, whiche is
pre|pared and promysed to the deuyll and his angels. For Harmagdon maye
sygl|nifye as muche as the iudgement of curse.

The texte.

¶ And y* seuenth angel powred out his vyalle into the ayre. And there came a
voyce out of heauen from the seate, sayinge: it is done. And there folowed
voyces, thonderynges, and lightninges: and there was a great earthquake,
suche as was not sence men were vpō the earth, so mightye an earthquake
and so great. And the great citie was deuyded into thre parties, and the cyties
of al nacions fell. And great Babilō came in remembraunce before God, to geue
vnto her the cuppe of the wyne of the featcenes of his wrathe. Euery yle al|so
fled awaye, and the mountaynes were not founde. And there f•ll a great hayle
(as it had bene talentes) out of heauen vpon the men, and the men
blasphemed God, because of the plage of the hayle, for it was great and the
plage of it sore.

This seuenth angell is more harde & vncerten to interprete and to
expounde, than all the other. Lyke as it is more vncerten to wryte of thinges
to come, than of suche thinges as are alredy past. It may wel be a great feare
in tyme to come that y*kyngdom of the Turkes for a short space, shal be a
great plage & sorow, an heuy iudgemēt ouer the corrupte & decayed
cristēdome. Whiche plage may here be founde & marked out of these
wordes, y* it shal happē & come to passe beforc such tyme as the Lambe
& his ministers shal rule vpon y*earth, that both Iewes & heathen shal be
conuerted vnto Christ y* it may be sayde, it is al done, and so vp y* the full
end of the worlde to come, & the terrible iudgement of God to fal vpō one
sorte & parte of men whiche shall than be a lyue, whiche is y^1 first parte. And the other part is of them whiche shall ryse vpnto euerlastynge sal\uacian. And y^3 thirde, is of them which are already damned, which is and shalbe the greatest part. Vnto whom this iudgemēt, & all that shal goe before or come after it, shal be more fearful & terrible thā any hart can thincke, or any young ex\presse, which terrible & heuy thing is here sygniied (as muche as is possyble) by the terryle voyces, thonders, lightninges, earthquakes, & ouerthrowing of the greatest & mightiest cities & kingdomes, as Babilō & Rome were. What thing can be thought or ymagined more terrible & fearfull? Whiche thing this cursed and damnable worlde shall and muste suffer by the righteous judgemeunte of God, and it muste fele the great wrathe of God, forasmuche as it hath alwayes despised the blessed gospel and Christ our sauiour and redeemer. And therfore the great and heauye stroke and plage of gods righteous judgement shal fal vpon the worlde, and yet shall it not amende them, but as damned parsons, shall cast and set them into euerlastinge blasphemye of God wherin they are hardened, and wil not amende. Whiche is the highest & greatest plage that the lorde God maye or wil sende vpon his enemies.

¶ The .xvii. Chapter.

The texte.

¶ And there came one of the seuen angels, which had the seuen vialles: & talked with me, saying vnto me: come, I wil shewe thee y^1 judgement of the great whore that sytteth vpon many waters, with whome haue committed fornicacion the kynges of the earthe, and the inhabiters of the earth are droncken with the wyne of her fornicacion. And the spirit ca\ried me away into the wildernes. And I saw a woman syt vpon a rose coloured beast, full of names of blasphemye, whiche had seuen heades and ten hornes. And the woman was arayed in purple and rose coloure, and decked with golde, precious stone, and perles: and had a cup of golde in her hande, full of abominacions and fylthines of her fornicacion. And in her forheade was a name wrytten, a mistery, great Babilon, the mother of whor|dome and abominacions of the earth. And I saw the wyfe droncken with the bloude of sainctes, and with the bloude of the witnesses of Iesu. And when I sawe her, I wondred with great marueyle.

Ne of the seuen angels whiche spake of the seconde kyngdome and iurisdiccion of Rome, & of y^* beast with .ii. hornes, commeth now againe & wyll speake more largely, & sufficiently of Anti\christ, whiche is his chiefe pricke• & marke wherat he wil shote. Whom he nameth here w^t a new name, the great whore, whiche wil be y^* head & chiefe gouernour of many naciōs whose special abiding is in y^* lande named Italy, which lieth in y^* see,
in maner as y* lesser Asia dothe. With this pompous, suttil, deceightfull & shameles, lecherous & proude state of y* papacy haue kinges cómitted whordō almost these thousāde yeares,

beuyng sometyme frendes together, and sometyme enemyes, sometyme one in his chiefe fauour and sometyme another: And thus haue all Christen kyngdoms suffred them selues to be ruled and ledde, yea to be put in feare, and againe in cő|forte and ioy by him, what with his suspendinge and cursyng, vntyll he crepte so farre into the churche of God, and became the highest desolacion and decaye therof that euer was. This woman vpon the rose coloured beast, is not onely arayed with red scarlet robes• lyke as his Cardinales are (otherwyse than euer Christ, or his humble Apostles, byssshops and spirituall ministers were) and like bloud• thurstye soudyers, but rather with muche Christen bloude sheddynge vnder y* pretence of the punyshement of heresy, as all that must be named which hath bene spoken or written against the pompe, vsurped power and tyranny of the papacye. This woman is also arrayed with suche infinite variable colours and ornamentes of monkery and with dyuerse lyueres of religious orders by whome she would haue had both honour and profyte, whiche with their names and sectes haue obscured and blemysshed the name of Christ, wherof S. Paule doth complayne to the Chorinthians as an vnsemynge thinge, as it is in dede a great blasphemye that the names of S. Benet, S. Austen, saincte Fraunces, shoulde obscure the name and honour of Christ our onely sauiour and redemer. This woman besyde her variable garmentes, hath also taken vpon her (for to set furth her pryde, dignite, and estimacion withall,) to rule over all Christen Kynges and Princes, whiche she hath brought vnder her and made subiect and contributorye vnto her with falsehede and lyes, utterly against the doctrine of the holy gospell, *Vox autem nonsic* So shall not yee: And also against the example of Christes fetewasshyngye. And lykewyse against the holy order and commendacion of saincte Peter, whiche had neyther golde nor syluer. And against the order of the holy Apostl saincte Paule, whiche to auoyde offence and to opē the gospell woulde erne his breade with his handes, as other of the apostles al|so dyd. This whoryshe woman hath garnished and decked her selfe farre other|wyse, not with dyuerse and many vertues, but with precious stones, golde and siluer. &c. The cuppe of golde, is not the loue of Christ, the christen faith, nor the lawe of God, but muche rather all the Popes decrees, decretalles, bulles, pa|tentes, dispensacions, suspensions and cursynges. This is the very abhominacion of whordome, that she might playe the whore at her pleasure after this fas|hion, with pompe, authoritie and lust without any shame or feare beyonde all measure: And all this vnder the name and pretence of Christ, and of holynes, in the honour of God and for
the welth of the soule, whiche thorow him are ye lon|ger the more
vn|blessed and vn|happy. And therfore for the name of the christen
churche, he hath deserved a nother name, that is, to be called more
worth|lye the whore of Bab|ilon, the mother of all abhominacion, ydolatrye,
and of all fallyng vnto hethenyshe supersticions. The innocent bloude of the
holy godly prophε|tes and preachers, whiche the right christen churche
hath neuer locked, hath this whore, the proude glorious papacye, shed so
without number or measure, tyll she was so dronken therwith, that she toke
and estemed suche tyrannye for a godlye zeale and feruencye, and hathe
perswaded her selfe, that men must suffer it and be content therwith, what
soeuer she dyd, yea although she shoulende sende faith|full soules vnto hell
by heapes. Is not this a great meruell vnto all men of vnderstanding? and an
offence and slander vnto al vnfaithful, as Turkes, Ie|wes and other? and an
intollerable violence & oppressiō vnto the whole world?

I wyll not say eu|en vnto the very inhabitours of Rome, and to all right
faith|full hartes.

The texte.

¶ And the angel sayde vnto me: wherfore merye|lest thou? I wyl shewe thee,
the mystery of the woman, and of the beast that beareth her, which hath seuen
heades and ten hornes. The beast that thou seest, was & is not, and shal
ascende out of the botomles pit, and shal go into perdicion, and they that dwell
on the earth shall wonder (whose names are not written in the boke of lyfe,
from the begynnynge of the worlde) when they beholde the beaste that was,
and is not. And here is a mynde that hath wysdome.

In this exposicion and declaracion good christen reader) hast thou this
com|fort, that this woman, the cursed dannable papacie shall haue an ende:
not in the worlde, wherin Antichrist shal haue his place so long as the
worlde shal cō|tinue and endure, but in the hartes and consiēces of the
faithful Christianes, in all states and degrees, which shall withstande and
reprouе him, and shall hynder and let his presumpcion and no more feare
his thonderboltes, neyther regarde nor esteme his suspencions and
cursynges, nor take no power nor auctorite at his hande any more. And as
for the beast whiche beareth her, whiche signifieth the Romyshe
prescrip|cions, the papall seate, his indulgence, pardō, and
excommunicacion, shall be taken and estemed as it is, and as it is knowen to
be vnto all the worlde out of the holy and manifest gospell: And therfore he
shall not cease to persecute with the helpe of suche kynges as are as good
and vertuous as him selfe, and he shal couet alwayes to clyme vp and to be
hygher and hygher, vntyll at length he shall fall downe into euerlasting
perdition before God and all the world, which shall wonder therat, and specially the wicked and ungodly, which are not elect unto salvation, which had pleasure and delight in such pomp, pride, dignity, tyranny, and abomination as he dyd use: They shall wonder and meruell, I saye, when they shall see the papacy to be thrown downe from heaven into the damnacion and pit of hell, lyke as it hapned vnto his father the great dragon the devil, Luke the x. Now the knowledge of the judgement of God and of his truth by the gospel, which teacheth vs to knowe bothe Christ and Antichrist, is a singular wisedome and a great gyfte of God.

The texte.

¶ The seven heads are seven mountaynes, on whiche the woman sitteth, they are also seven kynges. Fyve are fallen and one is, and another is not yet come. And when he cometh, he must continue a short space. And the beaste that was, and is not, is euens the eight, and is one of the seven, and shall go into destruction. And the ten hornes whiche thou sawest, are ten kynges whiche hath receaued no kyngdome as yet, but shall receyue power as kynges at one houre with the beaste. These haue one mynde, and shall geue their power and strength vnto the beaste. These shall fight with the lambe, and the lambe shall overcome them. For he is Lord of lordes, and kynde of kynges, and they that are on his side, are called, and chosen, and faithfull.

This vision of the seven hylles, agreeth well vnto the seven hylles whiche are in the citie of Rome, of the whiche she hath made her boast and triumph, as she hath also done of the seven heade churches. And howe many the kingdoms are wherupon he hath sytten appeareth by the chronicles. And whiche of them are fallen from him and forsake him we see daylye. But he that shall come and remayne for a shorte space, that same parauenture shall be the kyng of the Turkes, whose infidelite and tyrannye, maye soner be reformed mollyied and altered (after mans iudgemente) by the gospel, & by the instrucson of gods word, may soner be brought vnto the religion and true faith of Christ, that the proud seate of Rome & her adherentes. Thus may the eight beast as the papacie or see of Rome is the seuynt, but it shal sone be iudged vnto damnacion. The x. kynges receyue not kyngdome of God, vntil they receyue the gospel of Christ, not of Antichrist, but of the spirite of Christe. But in the meane tyme they shall receyue power and aucthorite of the beast, whiche power they shall exercyse and practyse to ouercome the lambe. & to oppresse the gospell for the pleasure of the ii. horned beast. But the lambe,
the word of God, ye revealacion of ye holy and godly doctrine and truth, the
grace of God, the lorde Christ, shall overcome them. For they shall
understand and beleue that there is a lorde of al lordes and a kyng of al
kynges. To whose kyngdome the electe which are called of God from
euerlasting, doe apperteine. And thus shall the x kynges shortly hate the
whore w her court, and shal turne her naked out of ye florishyng and
bewtiful rayment wherewith they and their auncientries haue garnished &
annownred this whore & her harlottes, & by ye means haue geue occasiō
unto suche pryde & vnchristen pompe (I might wel say unto suche
Luciferyshe pryde,) for as muche as he wyl be like and equall unto Christ,
and the brydegrome of the holy churche, where as he hath geuen a great
offence and slander unto the holy churche, & in maner hath shamed her
and oppressed her thorowe his tyrannye, In as muche as they (the kynges
and princes) them selues must cfoesse ye the grauntes whiche this whore
receyued of the Emperours Constantine, Charles and Lewes byeng
decyued by her, was the poysone and confusion of the christen churche.
This hatred and enuye against suche an whore, shall the spirite of Helias
styre vp in the hartes of kynges to doe with one accorde, as ye 
trueh beying
knowen shall require, as they dyd before indewe her with suche power. And
thus shall the word of God be fulfylled. The woman in the great citye is he
which hath exalted himselfe for a byshop over all byshops, and a regent and
Lorde over all Emperours and kynges, sittinge also in the place and seate of
Christ, whiche onely & alone hath receyued power of the father over
heauen and earth, which he neuer gaue vnto any other, as it is written Et
gloriam mea • Alterinon dabo. I wyll geue my glo∣to no nother. Esaye. xlii.

¶ The xviii. Chapter.

The texte.

¶ And after that, I sawe another angell come from heauen, hauynge great
power, and the earth was lyghtened with his britnesse. And he cried mightely
with a stronge voyce, sayinge: Great Babilon is fallen, is fallen and is become
the inhabitacion of deuils, and the holde of all foule spirites, and a cage of all
uncleane and hateful byrdes, for al naciōs haue droncken of the wyne of the
wrathe of her fornicacion. And the kynges of the earthe haue committed
fornicacion with her; and the marchauntes of the earthe are wexed riche of the
aboundaunce of her pleasures.

T His chapter maye be taken for a songe of triumpe, of al faithfull
against all tyrannous kyngdoms which haue contemned, the faithe, trueth,
religion, and all godlynes, and woulde not albyde any of them. And
speciallye against the kyngdome and power of Rome, by reason of the
tyrannes, whiche from the belginninge haue martried tormented &
murthered the holy professours of the onely one God. And mo•t principally
against the seconde regiment of Rome whiche vnder the pretence of the name of Christe, hath dealte so cruellye against all faithful Christianes, and against the euangelical kingdom of god. And y° former chapter nexte goyng before being wel vnderstatede, there is no great difficultnes nor hardnes in this. For this chapter is, as it were, an ex|posicion and declaracion of the former. Christ the angell of y° great councel, lyke as at his first cōmynge he came in the moost highest humilitie and lowlynes, belcame man, suffered and dyed: euen so at his last commynge, he shal come in most bright glorye, not into a virgins bodye, but into the whole worlde with mooste hyghe brightnesse, and proclamyng his gospell vnto the whole worlde, to riche and poore, wyse and symple in euyll. A ioyfull gospell is it, Babylon y° great and worishe citie, she is fallen, she is fallen. She hathe no suche honour more that she wyll take vpon her as she hath done. Nowe is it knoen that she hath bene an habitacion for the wicked, vnfaithful, desceightfull, and of Sodomites whiche haue made all the worlde druncken and mad with her poysone and infectuous drincke. And hath committed Simony withal spirituall thinges, whiche, euen as the cursed Simon magus dyd, she hath solde for muche monye and for great riches. And as for the hyghe humilitie and lowlynes of Christ, whose melryte she hath pretended to be her owne, she hath chopped and changed it, yea she hath solde it for princely and lordly honour to be exhibite & done vnto her feete, and with moost deuely she pryde receyued.

The texte.

¶ And I hearde another voyce from heauen, saye: come a waye from her my people, that ye be not partakers of her synnes, and that ye receaue not of her plages. For her synnes are gone vp to heauen, and God hath remembred her wickednes Rewarde her, euen as she rewarded you, and geue her double accordyng to her workes. And poure in double to her in the same cuppe whiche she fylled vnto you. And asmuche as she glorified her selfe and lyued wantonly, somuche poure ye in for her of punyshment and sorowe, for she sayde in her selfe. I syt beynge a quene, and am no wyddowe, and shal see no sorowe. Therfore shal her plages come in one day, death, and sorow, and honger, and she shalbe brente with fyre: for stronge is the Lorde God whiche shall iudge her.

These wordes speaketh Christ, thorowe his spirite, from heauen vnto his people, that they shoulde forsake the companye and felowshyp of Antichriste, that they make not them selues partakers of y° horrible synne, of the double in|dignacion and also of the plages whiche shall lighten vpon
him. For the synne is greater than that goddes righteousnes couldle suffer it
any longer vnpunished. And therefor he wyll recompence her with
punishment, as she hath deserued, and that by heapes one in a nothers
neck. For there woulde no long sufferyng of God, nor no warninge of the
word of God, helpe. Thus hapneth it vn\to all violenc and tyrannous
kyngdoms, euen from the Assirians vnto the last of the Romaynes. Great
pryde and pompe must be subdued and vanquished with great shame and
bondage. This prophecye is lyke vnto the holy prophete\tes Esay, and Daniel,
although it perteineth vnto a nother kingdom, but lyke vnto that bothe in
wickednes and in punishment.

The texte.

¶ And the kynges of the earthe shal bewope her and wayle ouer her, which
haue committed fornicacion with her, and haue lyued want onlye with her,
when they shall se y\* smoke of her burnynge, and shall stande a farte of, for
feare of her punishmēt, saying: Alas, alas, that great citie Babilō, that mighty
citie: for at one houre is thy iudgemēt come. And the merchantes of the earth
shal wepe and wayle in them selues, for no man wyll bye theyr ware any more,
the ware of golde and syluer, and precious stones, nether of pearle, & ray\nes,
and purple, and skarlet, and al thynne wod, and al maner of vessels of yuery,
and all maner vessels of mosst precious wod\e, and of brasse & yron, and
synamon, and odoures and oyntmentes, and franckynsence, and wyne, and
oyle, and fyne \*\*\*e and wheate, beastes, and shepe, and horses, and
charettes, and bodyes, and soules of men.

With this Babylon haue princes and prelates yea whole kyngdoms committed
whordome. For she hathe receyued and geuen them, yea hathe set them in
and out. And all for worldly gayne, and for honour sake, without any respect
of righteousnes, onely for money & brybes. For there was neuer founde
more shamefull marchandyse, than that whiche they of the Popes courte,
specially the Curtysans, haue exercysed many yeares with other mennes
godes, and w\* nothing els but with leade and syluer, with parchment and
byshoprikes with sellyng of their Pallium and Robes, whiche shoulde be a
spirituall iurisdicciō, and with first frutes. &c. Yea there is no ende of suche
marchaundyse, lyke as in the texte all thinges are named whiche are of any
pryce. So that in the Popes churche there was nothinge but for mony, not so
muche as the water or salte of the see, nor oyle nor breade, nor creame. &c.
All must serue for holynes and for the maintenaunce of the couetousnes of
the spiritualye. To be shorte, reade but onely a boke that is called the Popes
Fayre, there is his marchandyse well des\crybed and proued by the
customes and lawes of the Romaynes.

The texte.
And the apples that thy soul lusted after, are departed from thee. And all things which were decked, and had in price, are departed from thee, and thou shalt find them no more. The merchants of these things which were waxed rich, shall stand a far from her, for fear of the punishment of her, weeping, and wailing, and saying: Alas, alas, that great city, that was clothed in raiments and purple, and scarlet, and decked with gold, and precious stones, and pearls: for at one hour so great riches is come to naught.

First of all there was much holiness and much good example and doctrine in the holy church of Rome, as St. Paul testifieth in his Epistle to the Romans, and there were many holy bishops and martyrs which loved the truth, unto whom the gospel was a singular joy, delight, comfort, and glory. But in the progress of time it was turned upside down. So that there was nothing left in the rulers and heads of that church, but only the name of the church. All that was perfect, godly, and holy, was lost and gone. And at length their commodity which they invented would no more be esteemed among true godly Christians. For they have not of those things which these merchants do promise, of the grace and mercy of God, and of his word. And therefore the Romanists do ever so well and fret against the gospel, because it bringeth no other ware with it but her old ware, that is to say, humility, lowliness, poverty, sorrow, contempt, which all men doe flee and abhorre: And it maketh an end also of all worldly pompe and honour, joy and pleasure, idleness and wantonness. The outward and glorious superstitious will bring no more profit or advantage, precious garments and perles will not become the professors of the gospel. Crowns and shaven crowns, will no longer be taken for holiness of them that have any understandynge and knowledge. Peter and John and all the Apostolicall ministers of Christ, will contemne and despise gold and silver. For Christ hath taught them faith, love, and truth, poverty and lowliness.

The texte.

And every shippe gouerner, and all they that occupyed shippes, and shypmen whiche worke in the see, stode a far from, and cried, when they sawe the smoke of her burnynge, sayinge: what citie is lyke vnto this great citie? And they cast dust on their heads, & cried wpyngne, and waylynge, and sayde: Alas, alas, that great citye, wherin were made riche all that had shippes in the see, by the reason of her costlynys, for a one our is she made desolate. Reioyce ouer her, thou heauen and ye holy Apostles and prophetes: for god hath geuen you judgement vpon her.
Thus doth the lorde God shewe and aduenge him selfe of all violent and tyrannous pryde and presumpcion of them, whiche perswade them selues that there is no God but they, or els that he hath no care of those things that are vpon earth. Wheras it is evident and manifest out of gods worde what hathe alwayes bene the ende of all proude and presumptuous kyngdoms. Whiche the spiritualtye should best haue knowne and haue taught other also. And spe|ciallye he that had, and wolde haue suche a byshoprike. And wolde also kepe it vntyll he shoulde peryshe together with it because he hathe not ordered him selfe therin after the wil of god nor after the right rule and square of gods worde and of holy scripture, nor hath not done that thinge that his offyce and vocacion hath required as he ought to haue done, as it is evident vnto all men. They haue desyred and studyed onely to haue great power and dominion vpon y• whole earth, & in all nacions and yles, onely for honour and gayne, with very small studye or diligence to rule the worlde well and godlye, or to further gods honour and the saluacion of the soule onely. And for this cause doeth all the worlde wonder at suche a great and horrible fall. And they that seke & study after dignite honour and auctorite, & after worldly lucre, they tremble for feare and mourne and bewayle the heuy iudgement of God and their worldly hynderance. But the holy and faithfull whiche not onely vpon earth regarde and seke the honour and glorye of God, which they doe cheffely desyre but also in heauen, whiche haue the fruicion and perfyght syght and knowledge of the rightuousnes of God, they prayse God hartely for the rightuous iudgement whiche is reueled vnto the worlde.

The texte.

¶ And a mightie angell toke vp a stone lyke a great milstone, and cast it into the see. sayinge, with suche violence shall that great citye Babilon be cast, and shalbe founde no more. And the voyce of harpers, and musicions, and of pypers, and tromperters shalbe hearde no more in the: and no craftes man, of whastsoever crafte he be, shal be founde any more in the. And the sounde of a myll shalbe hearde no more in the: and the voyce of the brydgrome and of the bryde, shalbe hearde no more in the, for thy marchauntes were the great men of the earth. And with thyn• ch auntment were deceaued al ancions: and in her was founde the bloude the prophetes, and of the sainctes, and of all that wer slayne vpon the earthe.

Suche a nother thing dyd Ieremy also prophecye of the kingdome of Babilō and euen as he prophecied, so came it to passe. And euen so doubtles shall •• lykewyse come to passe vnto this proude presumpcion, and lykewyse vnto all vngodly tyrantes whether they be of the spiritualtye or of the temporaltye. An heuy and greuous iudgement shall take and ouerthrowe the mightye of the worlde whiche mysuse their power and might. Yea and it shall ytterly fall and decaye with all their ioy, lust, pryde and tyrannye whiche they haue vsed in the tyme of their gouernaunce. And specially the spirituall ministers of god, whiche for their office and vocacions sake, ought
to have done and taught otherwise. And kyckewise suche handy craftes as hav
erued ydols & ydolatrye, and maynteined false goddes and false
goddes seruyce, inuented onely for lucre and for no godlynes, shall also
have an ende. And kyckewise the ydel priestes with suche as depende vpon
them, an unprofitable kynde of people, and al suche things as hav
ministred occasion vnto worldly lustes, pleasures and delicyousnes, shall
have lyke end and fall as Tyrus, Babilon and Nynyue, of the whiche the
prophetes make mencion. As Rome & the Romyshe Empire also

had once. Muche more shall it happen kyckewise vnto the Papacye and y•
courte of Rome and to y• prelates, whiche ought to be spiritual, as they also
name them selues, but in very in dede are more carnall and worldly than
any other. What godly men have bene destroyed for the truthes sake in
councels and at Rome, it is so euident that it neadeth not here to be
rehersed.

¶ The .xix. Chapter.
The texte.

¶ And after that, I herde the voyce of muche people in heauen, sayinge:
Alleluia. Salua&cion and glorye and honour & power be ascribed to the Lorde
out God, for true and righte&ous are his iudgementes, for he hath iudged the
great whore whiche dyd corrupte y• earth with her fornicacion, and hath
auenged the bloude of his seruauntes of her hande. And againe they sayde:
Alleluia. And smoke rose vp for euermore. And the xxiiii. elders, and the foure
beastes fell downe, and worshypped God that sate on the seate, sayinge: Amen.
Alleluia. And a voyce came out of the seare, sayinge: prayse our Lorde God all
ye that are his seruauntes and ye that feare him bothe small and great.

¶ A man might so say, what dothe the punishment of the wicked
tyrantes and their damnacion, helpe or profyte the godlye and faithfull
christians whiche are persecuted of the dragon, of the beast and of y• false
prophetes for the true faihte and religions sake, euen vnto deathe? Hete in
this place is a sufficient and perfit answer vnto this question. For thus it is
sayde, the same godly ministers and faithfull witnesses of Christe the
cruciied and slaine lambe, they doe nothyng els in heauen in their
immortall soules but synge thanks and laudes vnto God almightie, styrring,
prouokyng, and exhortyng one a nother with lyke affeccion and zeale to
prayse God. For Alleluia is nothing els but prayse God. Allelu, is as muche
to saye as prayse ye. And ya is one of the names of the lorde God wherby he
is named, of whiche names there are dyuerse. Nowe here maye we learde
with what maner of wordes we shoude and shall prayse God, bothe here
and also in heauen: Namely thus, all saluacion and goodnes whiche may be
profitable vnto vs and maye be desyred of God, and againe all laude and
prayse, for al maner of benefites and goodnes perteyneth onely vnto the
mooste mercyfull, eternall and almightye onely one God, and must be
ascribed vnto him. Honour whiche is a profession and a declaracion of al
vertue and godly kindnes and loue, and of al mighte, power and
omnipotencye, is due onely vnto the true, onely and eternall God creatour
and maker of all creatures. For all his workes and judgemētes are right,
commendable, holy and true without all maner of partialitye, and specially
for as much as he hathe subdued and brought downe the glorious and
proude tyrantes bothe of the spirituallie and of the temporaltie, and hath
sent them to eternall damnacion. And hathe caused their wickednes and
abominacion also to come to lyght in this worlde, to the synguler comforte
of the faithfull electe that were oppressed of them. And thus they cease not
to gyue lawdes and thanckes vnto God, saying continually, Alleluia. But the
smoke is the true oblacion and the right sacrifice whiche the holy saintes
do offer in heauen everlastinglye, and performe also vpon earthe in the
holy churche euen vntyll the latter daye, I meane geuynge of thanckes and
acknowledging the goodnes of God, as is before sayd. This oblaciō &
sacrifice is made cōtinually without ceasynge with infynite and
vnspeakeable ioy, of al holy patriarches, prophetes, Apostles, matı́tirs,

and of the whole heauenly felowship, and of all them whiche euer from the
beginning haue pleased the lord God with faith, loue, hope and obedience.
But the maner and the ceremonies with the wordes reuerence and ioy
whiche the holy and faithfull electe do vse, dothe the holy scripture describe
after the maner & capacite of men, in suche wyse as may be best
vnderstande and perceyued of vs. Amen, is as muche as that God is the
trueoth, & faithful in keping of all his promises and wordes. And here maye
we learde that we shoude not name nor esteme the holy and faithfull
saintes as princes and rulers of heauē, for as muche as they name them
selues but seruantes of God, and are no better, and that also not by merite
and deseerte, but onely by the grace and eleccion of god. And also some are
also greater and higher than other, as Abraham parauen|ture than Isaac,
and Ioseph than Simeon, Peter than Philip, but that ought not curiously to
be serched out of man. In heauen shall we see and knowe per|fiteely the
cause and occasion of the judgement of God, but not in this lyfe.

The texte.
And I hearde the voyce of muche people euen as the voyce of many waters: and as the voyce of stronge thodeninges, saying: Alleluia. For the Lorde our god omnipotent raigneth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lambe is come, and his wyfe made her selfe readye. And to her was graunted, that she should be a rayed wyth pure & goodly raynes. For the raynes is the rightewesnes of saintes. And he said vnto me, write, happy are they which are called vnto the lambes supper. And he said vnto me: these are the true sayinges of God. And I tell at his fete, to worship him. And he said vnto me: se thou do it not. For I am thy felow seruaunt, and one of thy brethren, euen of them that haue the testimony of Iesus. Whorship God. For the testomonye of Iesus is the spirite of propheycे.

This maye be vnderstande of y holy & faithful saintes vpon earth, whiche after the manifest & ioyfull preachinge of the gospell as muche as is possible, in the whole world (whan as both Iewes and Turkes shal become Christen) shal prayse & thancke the almighty God for suche syngular grace and mercie, which hath hitherto bene hindered & kept downe with such force and violence by Anti\christ. As thā shal the glory & prayse of god increase in y christen churche, which is the kingdome of Christ: And, thorow the gospell, promysed vnto Christ the bridegrome which church as a faithful and deare beloued spouse which here in this world, loueth & honoureth Christ as muche as she can, shall be fylled and satisfied with all goodnes in eternall blisse and saluacion. The sylken aray, is the innocency of lyfe in this world, thorow y grace of Christ, and in heauen it is the immortal glorificacion of body & soule. For than shall man be right blissed whā as he shall be fully satisfied in god thorow Christ with aboundāce & plentuousnes of all benefites and goodnes which can be desiered or wyshed. That same is y euerlasting supper of the mariage of Christ wherwith Christ shal holnour his electe, & make them blissed. And in al this whiche Iohn seeth in this vision, it is said also vnto him, y al these thinges, visions & reuelacions came vnto him from God, & to the honour of God, whiche he as a true & faithfull minister should further with al diligence. But as Iohn would haue worshipped y par\son of y angel whiche spake vnto him, y angel would in no wyse suffer him, like as no saint neither in heauē nor in earth wil suffer any such thing nor take it vpō thē nor yet in good worth. For god onely must be worshipped, frō whōe onely al goodnes commeth, and must be desired and looked for of him onely. The angels wil be takē & estemed for nothīg els but for brethrē, frēdes & felow seruaūtes of y onely one cōmon & general lord, & felowes withal them y beleue in Christ & are ready for his sake vnto al goodnes, & to suffer al maner of thīges euē vnto death
But this is the right, perfyte and sure wysedome, which the worldly wyse
doe not knowe, neyther desyre nor regarde.

The texte.

¶ And I sawe heauen open, and beholde, a white horse: and he that sat vpon
hym was called faythfull and true, & in ryghteousnesse dyd iudge & make
barrell. His eyes were as a frame of fire: and on his head were many crownes:
& he had a name written, that noman knew but he himselfe. And he was
clothed with a vesture dypt in bloude, and his name is called the worde of God.
And the warriers whiche were in heauen, folowed him vpon whyte horses,
clothed with white & pure raynes: and out of his mouth went out a sharpe two
edged swerde, that with it he should smyte the hethen. And he shall rule them
with a rodde of yron, and he trode the wynefat of fearsnes and wrathe of
almightie God. And hath on his vesture & on his thighe a name writtē: King of
Kinges, and Lorde of Lordes.

The spirite of God must speake with men after the maner of men, yf he
should be vnderstande. And therfore he describeth the maiestie of Christ,
euen after the maiestie of an Emperour. For the highe powers are wont to
be honoured euen as Christ is here described with his honour, laude and
name. For he is y*word of God, wherwith this S. Iohn beginneth his gospel,
and wherby all thinges are made: whiche is also God and manne the obiecte
of faith, that is to saye the thing wherunto y* faith of al electe hath her
respecte: And he is also the rightu|ous iudge ouer all that euer is in heauen
or in earth whiche hath a fyerye and burning zeale and hate against all
wicked whiche contemne and despyse his worde, but crowneth all the godly
and faithfull with the crowne of his rightu|ousnes. His name is vnknowen
vnto all the world, the trueth wherof he would not expresse before Pilate,
and yet trueth & gods worde is all one thing. This rightuousnes of Christ is
signiied by the sworde, althoughe the worde of God also doth perce
thorowe the inwarde harte and mynde of the faithfull as it is written in the
.iii. to the Hebrues. But here the sworde is taken for the rightu|ousnes in
gods kyngdome wherwith Christ ruleth the kingdom whych hys fa|ther hath
guen hym for his herytage, as Dauid sayth. For like as he hath ioy in
euerlastyng e blisshe with his wariers & hoost that folowe him, euen so doth
he presse and tredde downe all the wicked with eternall damnacion, before
whome also he trode y* presse vntil his vesture was blody: But they toke it
for a mocke and a folyshe yes*, as it was vnto the Iewes a slander. But yet
their knees must bowe vnto him, not onely the angels and men in heauē and
earth, but also they that are in hell shall be troden of him with the wrathe of
God almightie. For without dout he is the king of all kynges and lorde of all
lordes.

The texte.
And I saw an Angel stande soche sonne, and he cryed with a loude voyce, saying to all the foules that flye by the myddes of heauen: come and gather your selues together vnto the supper of the great God, that ye maye eate the fleshe of kynges, and the fleshe of ••ye captaines, and the fleshe of mightie men, and the fleshe of horses, and of them that syt on them, and the fleshe of all fre ••• and bonde men and of small and great. And I saw the beast, and the kings of the earth, and their warriers gathered together to make batayle against him that sat on the horse, and against his souldiers. And the beast was taken, and with him that false prophet that wrought miracles before him, with whiche he deceaued them that receaued the beastes marke, and them that worshipped his ymage. These bothe were cast into a ponde of fire burnynge with brimstone: and the remnaunt wer slayne with the swearde of him that sat vpon the horse, whiche swearde proceaded out of his mouthe•• and all the foules were fulfylled with their fleshe.

Lyke as Chryst maketh a supper vnto hys chyldren and seruauntes in hea\[u]en, eu\[n]en so doth he also, beyng the sonne of ryghtuousnes make a supper vn\[l]to the deuyles & to al dampned sowles. In euerlasting supper of al bitternes &

vblessydnes wherof they maye eate and be partakers altogether. And there is than, desperacion, hate, enuye, wrathe and murmuringe againste God, and all kyndes of euil whiche are sygniied by corporall thinges accordynge to our ca\[p]acite, and after suche wyse as men maye be most moued therby y*they must of necessitie marke and consyder it. And it is to be noted that S. Iohn seeth these gestes of the deuell in hell, that they are the destr\*yers of y* worlde, tyrantes of all maner of degrees, the beast with .ii. hornes, the dragon & false prophete, all enemyes of gods trueth, religion and of all maner of godlynes, oppressours of the innocent frendes of God. To be shorte, all they whiche beare the marke & to\[l]ken of the dragon & of the beast, whiche is infideylte & misbelefe in Christ, lyke as faith in y* crucified Christ is the sure marke and token of al the electe. These vnfaithfull must lyue eternally in the ponde of fyre, and they shall be po\[nis]shed & vexed painfully with vnspeakeable sorowe and heuines, euen y* deuel & his seru\[a\[t]es together. And although some come out of this life with y* sword without faith, yet their damnaciō did begin here, & shal continue euerlastingly.

¶ The .xx. Chapter.

The texte.
And I saw an Angel come down from heaven, hauynge the kaye of the bottomlesse pit, and a great chayne in his hande. And he toke the dragon that olde serpent, whiche is the deuil and Satanas, & he bounde him a thousande yeares: & cast him into y*bottomlesse pit, & he bounde him, and set a seale on him, that he shoulde deceaue the people nomore, tyl the thousande yeares were fulfyllled. And after that he must be loked for a lytell season.

His chapter maye be taken, as it wer, for a rehersal of the vis|ons & reuelacions that were before mencionned. And by the waie it describeth againe y* honour and maiestie of Christ, of gods worde, and the power of the holy gospell, and the benefites of Christ, & addeth therunto the last iudgemēt of the deade whiche shall dye .ii. deathes. This angel that commeth from heauen is Christ whiche shoulde come in to this worlde as was promised vnto the firste man in the beginynge of the worlde that he shoulde tredae the old serpent vp|on the heade. Whiche is nothing els, but that he shoulde take his power from him whiche the iust and rightuous God hath suffered him to exercise againste man for the synne of the first dysobedience and transgression. Whiche power Sathan hath alwayes exercised and practysed with all wicked discyte and dyluerse errours, and specially with ydolatrye, after the whiche doe folow blindnes and all maner of synnes. This power hath Christ mightily and with force ta|ken from Sathan the deuyll, thorowe his rightuousnes and humblenes euen vntyl the crosse, satisfieng for all the pryde, transgression, disobedience and vn|faithfulnes of Adam and Eue. And thus he hath bounde him with the chayne of his well deserued power, that is to say, hath hindered him of his proude ty|rannye & shameful wicked power against the faithful electe of god. This band should indure a thousande yeares y* is to say, a long tyme, namely euen y* tyme of the right Christen faith, which after y* saying of y* olde fathers should indure for .ii. thousande yeares, but it is vncerten from what tyme, men should begin to teken these yeares, & that the faith in this tyme, should be sore assaulted, whiche hath alwayes bene at this point euen in the tyme of y*lewes in y* olde testamēt and amôg gods owne people hath sometime increased and somtime fallen & del|decaied. And according therunto might Sathā exercise his power at some tyme more thā at a nother. And thus thorow Christ, Sathan is alwaies bonde vnto the right faithfull. But whan the faithe decayeth and goeth backewarde, and the falsehede, desceite and dysobedience of man increaseth, so that gods word is more and more contemned and forsaken, than dothe Sathans
power increase againe (as it hath ofte come to passe) that he maye deceyue the people, the heathen, the vnfaithfull againe, and so vse his power and tyranny againe as lōg as there is lacke and want of true faiythe in this worlde.

The texte.

¶ And I sawe seates, and they sat vpon them, and judgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnesses of Iesu, and for ye worde of God: whiche had not worshipped the beast: nether his ymage, neyther had taken his marke vpon their forheades, or on their handes: and they lyued, and raygned with Christ a .M. yere: but the other of the dead men lyued not againe, vntyl the thousande yere were finyshed. This is that first resurrecciō. Blessed and holy is he, that hath parte in the first resurreccion: For on suche shall the seconde death haue no power, but they shalbe the Presistes of God and of Christ, and shall raigne with him a thousande yeres.

The seates to iudge Sathan and his companye, are appointed of Christ vnto the holy apostles and vnto other electe, the soules of them whiche for the lambes sake wer beheaded, that is to say, after diuers maners and fasshions put to death for the gospelles sake, whiche woulde not make any oblacions vnto ydols nor false goddes, nor woulde not worship the beast, that is to saye Anti|christ, nor woulde not feare nor honour his ymage, but dyd manfully fight for the holy gospell and for the true doctrine and religion of the Apostles. All these shall haue seates in the kyngdome of Christ to iudge the whole companye and courte of Sathan, and to conuince them of their wickednes, blasphemies and damnable errours, whiche shalbe open and manifest vnto the worlde thorowe the gospel. And this their condemnacion beyng openly and manifestly knowen, and their godles tyrannye, shall be their death, from the whiche they shall not ryse vp againe tyll a thousande yeares be past. This manifest judgement, victorie and honour obtayned with Christ, is vnto them the first resurreccion, namely a great honour and felicitie, not onely in heauē with Christ but also vpon earth in the kingdom of Christ, which he hath vpon earth with his spirite in the congregacion of the holy electe. And they are happy and blessed, and their lyfe is euerlasting both in the heuenly company, and also in the holy churche & congregation of the faithful & godly soules vpon earth. For they are the most deare beloued & the most acceptable and of highest reputacion with Christ ye lord and kyngge of heauen as right prestes and ministers ought to be amonge vs, and they shall rule and reigne with Christe vnto the ende of the worlde vntyl the last daye of the latter judgement, and in the seconde resurreccion, and vntil the last and eternall judgement of the wicked and damned blasphemers.

The texte.
And when the thousande yeares are e•pi•ed, Sathā shalbe losed out of his preson, and shal go out to beceave the people, whiche are in the foure quarters of the earth, Gog and Magog, togather them together to battayle, whose nombre is as y* sande of the see: & they went vp in the playne of y* earth: and compassed the centes of the sainctes about, & the be∣loued citie. And fire came downe from God out of heauen, and deuoured them, and the deuyll that deceaued them was, cast into a lake of fyre and brimstone, where the beast and the false prophet shalbe tormented daye and night for euer more.

A lytle tyme before the last day, shall Sathan obteyne power againen tyll the ende of the worlde, and shal exerçye and practyse it, and shall worke w† the wicked and vngodly in the whole worlde, according to his nature & wickednes. And he shall styte his wicked armye & warriers Gog and Magog, of whom the Prophetes do muche speake. And they are the greate and infinite nomber

of the enemyes of God, of the holy doctrine of the ghsopel, and of all holy con|gregations of true and faythfull Christians, whiche are called and are in dede the very true Ierusalam, whiche dwell vpon earth as citizens of a fortunate, holy, quiet and honorable citie and communaltie. Agaynste this holye citie and comunaltie shal sathan fyght a newe batell, with his armye and men of warre, with all his power, myght and wyckednes, and shall attempte and goe aboute to overcomē thē & to deceyue them, and to make them to forsake the trueth of God, and shall worke all meanes to destoye soules: And thys shall he doe in the whole worlde. He shall spare no laboure to compasse aboute, and to besiege, not the stonye citie of Ierusalam in Iewry, but (as it is sayde before) the holye christendome vpon earth, the cytie of the faythfull citizens, namely the godlye elect. But the grace and mercie of God towarde his beloued, and the promesse of Christ towarde his churche, is greater and stronger than the wickednes and power of Gog and Magog, the wycked warrieis agaynst Christ, which shall consume them with fyre, euen as he did stryke Senacharibs army vpon an hundreth thosande, and .iii. score and .v. thousand in one night thorough one of his aungels, and brought them into as•hes with the fyre of Goddes ven|geaunce and ryghtuous judgement. And euen vpon that shall folowe the ge|nerall judgement of God, by the whiche the deuil with all his hoost & cōpanye shall be thrown into euerlastyng Payne & damnation, which is resembled vn|to a lake & graue of fyre and brymstone, in the whych the dragon, the beast & al false prophethes shalbe tormented day and nyght, that is to say, perpetuallye without ende. And that shall be the seconde death.
And I saw a great white seat and him that sat on it, from whose face fled awaye both the yearth and heauen, & their place was nomore founde. And I saw the dead, bothe great and smale stande before God. And the bokes were opened & another boke was opeʃned, which is the boke of lyfe, and the dead were iudged of those thynges whiche were writen in the bokes accordyng to their dedes: and the sea gaue vp her dead which were in her, and death & hel deliuered vp the dead which were in thē: & they wer iudged euery mā according to his dedes. And death and hell were cast into the lake of fire. Thys is the seconde death. And whosoeuer was not founde writen in the boke of lyfe, was cast into the lake of fyre.

The great, general, ryghtuous, most iust and last iudgement of God whā as y* whole world shalbe iudged, is here desribed by the great and whit stoole. Which shall be greuous, heuy and intolerable, vnto the rebellious, disobedyʃent, wycked and obstinate contemners of Gods holy worde, the euerlastynge ghospell of Christ. But it shall be ioyfull, swete, pleasant, delectable, welcome and acceptable as most hartely desyred and loked for vnto the godly, fauythful, humble, & elcte of God. The iudge vpó the stoole is our sauiour Iesus Christ, dreadful and feareful vnto al the world & vnto such earthly mē which haue set their marke, ende, loue, hope & felicitie vpon the earth, & in those thinges wherlin the worlde deliteth, as are fleshely lustes, pride of life, & al wickednes & lack of loue both toward god & the neighbour. And therfore the earth, sygniʃieth y* men that dwel vpó the earth & the deuils which remayne in earth, in the ayer (which is also called heauē) which are thrust out of their places & habitacions, & no more found therin, but in the place & habitaciō which the iust iudgemēt & omnipotencie of God hath prepared for thē in y-earth y† is most wide & distant from the kingdom of heauen. Vnto this dredfull and terribel iudgement of God shal come & stand before the iudgemēt seate of God and Christ, all those whiche were deade, both masters and seruauntes, great and small, hyghe and lowe, myghtie and vnmyghtie, men and women, yong and olde, none excepte.

Than shal the heartes, consciences, thoughtes and secretes of al men be opened and dysclosed: not onely vnto them whiche shal and must than knowledge them selues giltye and worthye of eternall damnacion, but also vnto the other. For as than shal all wickednes of the conscience be open, euydent and manifest: For they shall accuse and condemne them selues, without any cloke or excuse, whan as they shall beholde all men, and shall reade with perfyte vnderstandynge and with feare and tremblynge the other great boke of gods righteousnes and elquite, of his warnynges, doctrine, instruccions and threatnynges whiche they haue had sufficiently in
this worlde euery one in their tyme thorowe gods mercyfull and fatherly procusion and sendyng, but they haue utterly contemned and despysed them with all the righteousnes & godlynnes that they haue taught. And they woulde nothing regarde nor esteme the holy worde of God, which was geuen vnto the worlde in the holy scripture for a perfyte rule and square: but they would neuer credyte nor beleue it, but rashly against their owne conscience haue refused and contemned it. And therfore shall they be wyped out of the regyster booke of the faithfull and of them whiche shall lyue perpetually w God and withal his peculiar electe in eternal ioy & blisse. And thus they shal remaine continually in the eternall indignacion of God, in euerlasting hate, enuy & most painfull tormentes and great impacie and continuall sorowe, in so suche that their eternall death shall also be with corporall payne and tormente of the bodye euenn with the whole felowship of the deuyll, and that without any ende or ceasynge. This judgement and heuy daye shall no man be able to escape and auyde, whether he be consumed in the earth, in the fyre or in the see. For all this standeth in the hande of y Almighty power of God, whiche with one word, wyll and commaundement made all elementes, heauen and earth and all that is therin. And where he sayeth that the hell shoulde geue vp her deade: vnderstande therby (as in many other places of holy scripture) the graues in y earthe, or wheresoeuer they be, out of the whiche the deade shall ryse vp and they that shall be than alyue (as S. Paule saieth) shall be changed in a shorte space, in the twinclynge of an eye, to stande together before the judgement seate of God with them whiche shall be iudged to euerlastinge lyfe or death. But euery one of them whiche shal appeare and shall know them selues manifestly, shal iudge them selues accordynge as they haue done, after or against the wyll of God, in faith or infydelite, in loue or contempt of god, in the feare of God or in securitie, after the lustes of the fleshe, rightuously and vnrightuouslye. For there shall no colour, crafte, lyes, dissimulacion, violence, might, anger or respecte of parsons auayle or helpe, but euery man shall there be iudged accordynge to hys workes. And thus shall hell with all suche that belong vnto it & shall be damned, be nothing els but a fyery lake, a terryble and heuy state of damnacion, ordeyned and prepared of all the myserie, sorowe, wickednes and euyll that can be thought or ymagyned. This is the seconde death, the rewarde punyshment and recompence of all them whiche are not founde writen in the boke of lyfe, which shall remayne perpetually with Christ in heauen (with all the holy angels and electe) in the ioyfull, perfyght and eternall blisse and fruicion of all the grace and goodnes that is prepared of God and of Christ our heuenly kynge for all faithfull beleuers. But this is incomprehensyble vnto all reason, wytte and sense of man, onely to consyder it generallye: as S. Austen saith, saluacion is a state wherin is all perfyghtnes abundantly of all those thinges y t are good
and to be desyred eyther in heauen or in earth, wherunto God of his mercye will helpe and bryng vs.

¶ The .xxi. Chapter.

The texte.

And I sawe a newe heauen and a newe erth For the fyrst heauen, and the fyrst erth were vanysshed away, & there was nomore See. And I lohn saw that holy cytie, new Ierusalem come down from God out of heauen, prepared as a bride garnisshed for her husband. And I harde a great voyce out of heauen, saying: beholde, the tabernacle of God is with men, & he wyll dwell with them. And they shalbe his people, & God himselfe shalbe with them, and be their God.

N Owe from this place forth, the holy Apostle and Euangelyst S. Iohn describeth the saluation of al suche as are electe, their state, and the kyngdome of heauen, and finally the euerlasting blisse, wherof he wrote somewhat in the fyfte chapter, but here he wryteth more playnely, plentuosly and largely of it. As con\cernynge the newe heauen and newe earth, after what maner they shall be, it is no place here to dyspute or to contende muche aboute it.

The testymony of the holy apostle S. Peter and of S. Iohn in thys place is suffycient for vs: S. Peter in the thyrde chapter of hys seconde Epistle sayth (as Iohn doeth here) that thorow the worde of God wherby heauen and earth are created and made, shall there be a newe heauen and a newe earthe agayne: whiche the faithfull elect shall well see, whyche had rather beleue the worde of God than all the weake and deceyueable reason of the phylosophers, whiche haue taken in hande to dyspute and discusse such thynes but lytle to the pur\pose. But S. Paule dyscusseth the matter with one worde, saying: we shalbe alwayes with y[e lord, in that same state where Christ our lord the euerlastyng kyng is, namely, with all them whiche shall be saued, both angels and soules, and also withal those men whiche dyd ryse and wente vp to heauē with Christ. This is certen that like as thorow the synne of Adam, thys world is corrupte and infect and the earth also with weedes and vnprofitable thynes, whych hynder and hurte the pleasaunt and good frutes whiche myght serue and be profitable vnto the worlde: and the see lykewyse with hir vnquietnes and ralgyng, doth muche harme: so shall the earth and water no more be, but altoge\ther with out faute lyke as mankynde shall lykewyse be without any maner of faute in perfyte ioye, pleasure and blisse. Euen so, I saye, shall the whole earth be garnyshed after suche a sort, that it maye be a very paradyse, wyth\out any maner of labor that the blessed shall wyshe to lyne vpon it, but that they are in their contrye in heauen. The same heauen whiche was made wyth one worde, may likewise be prepared of God with one worde for the whole and persyte
blisse of the faithfull electe. Let vs content and satysfye ourselef with this in this doubte and dysputacyon whiche can not be comprehended nor discussed with any reason of man. But the holy citie that lohn sawe, is nothyng els but the state of all the faithfull electe in eternall and full saluation withoute anye maner of imperfection, with aboundance of all goodnes, where nothing more can be desired, and with sure and quiet possessyon of all heuenly treasures, in the syght and fruicion of God the hyghest and the onely goodnes and felicitie, as he can gyue himselfe to be inioyed, and that most louingly,

most cōmfortably and moste blissedly vnto all treatures of knowlege and vn|derstandyng. And that thorowe the cleare and blissed glasse of the excellent holly and excedyng blessed manhode of Christ, the kyng of all honoure and blisse vnto all faithfull elect. Whose blessed and sacred body and soule vnited and knytte in one with the holy godhed, is a perfite and a cleare glasse, wherin hys moste pleauntaue gloryfied manhode maye be beholden. In whiche glasse all the blessed sayntes, that is to say, all that are saued doe beholde and haue the perfite fruicion of all that goodnes, whiche the Lorde God is in him selfe: and of all benefites that he will gyue vnto all his creatures euerlastyngly. This glasse is sygniied by the tabernacle of God, wherein God wyll abyde and remayne with man, with all grace and loueing kyndnes, and that in the newe Ie|rusalem, whiche is buylde altogether of moste precious stones, of the blyssed frendes of God, in whom God hath a pleasure and a delught to dwell and to remayne and to deale and distribute his ioye, felicitie, and blisse, vnto the faithfull elect. For Ierusalem is not the myserable and wretched citie of ye Iewes, whiche is called Ierusalem, and lebus, and I can not tell with howe manye more names besyde, whiche was so ofte ouerthrown for the rebellyon and dis|obedience of their citizens, and for that they forsoke God, in the whiche cytie the blynde, proude, frowarde and obstynace Iewys doe fyxe and set all their hope and felicitie, where they hope and desyre to be lorde and to reigne ouer al men with their Messias whom they vaynely (beyng grossely deceyued) doe looke and gape for: but it is that Ierusalem, whiche is neyther heauenlye nor earthly, but a spirituall Ierusalem, a generall felowshyp and brotherhoode of all faythfull seruaūtes of God, whiche haue a ryghte Christen fayth, and a perfyte loue thorowly furnyshed with all good and holy workes, the bondes and lymites whereof are thorout the whole compase of the earth, wheresoeuer the Lorde God is rightly knowen and truely serued after his owne wyll, ex|pressed in his worde. So that there are .iii. maner of Ierusalems. But saynct lohn speaketh in this place, of the heauenly and newe cytie of those which are blissed in God, whiche citie is in heauen, prepared of God and made readye of Christ the brydegrome of all faythfull, for them, his spouse. Whiche spouse is garnished, not of her selfe, but of
God with all heauenly graces and vertues, and with the ornamentes of all perfeccion. In this citie of the heauenly and eternall Jerusalem, shall the lorde God in Christ dwell, as it were with and among his people and deare beloued spowse and well garnished or floryshyng bryde, with moste hyghe ioye and delught and endles blisse and felycitie.

The texte.

And God shall wipe awaye all teares from their eyes. And there shalbe nomore death nether sorowe, nether criyng, nether shall there bee any more payne, for the olde thinges are gone. And he that sat vpon the seate, sayed: beholde, I make al thinges newe. And he sayed vnto me: Write, for these wordes are faythefull and true. And he sayed vnto me: it is doen, I am Alpha and Omega, the beginninge and the ende, I wyll geue to hym that is a thirst, of the well of the water of lyfe, free. He that overcommeth, shal inherite all thinges, and I wylbe his God, and he shalbe my sonne.

Howe and what this blisse shall be can no man expresse. But what thyninges shall not be there, that doeth he declare. First there shall be no teares: For there shall no maner of aduersitie, trouble or vexacion, happen vnto any man. There is also no maner of decaye nor weakenes, neither of the body nor of the soule, no maner of sycknes nor infirmitie of complexions, no bodly hurte nor affliccion, no dreade nor feare of death, no heuy nor greuous temptaciō, no lacke of any thing, no myschanuice, no weeping, nor waylyng, nor payne, smart nor impediment. For in the state of blisse and saluacion, is no thought nor sorowe to be taken for any of these thinges. For the first and originall occasion of all these miseries (the synne of Adam and Eue for whose sake the worlde was created,) is altogether past, and utterly ceased, ended and finyshed together with death and the deuyll, thorowe the rightuousnes of our sauiour Christ. Thorowe the whiche rightuousnes all mankynde, so many as are faithful, is reconciled vnto God for euermore. Thus hath Christ syttyng vpon the stoole of his kyngdom and glorye, ordeyned all thinges newe. This must be stedfastlye confessed and beleued of all faithfull christians, as an infallyble trueth, & therfore it is gods commaundement that it shoulde be wrytten for an euerlasting remembraunce, for an holsome doctrine and consolacion, that all men should beleue the trueth, and so beleuynge obtayne blisse and saluacion. For this is the ende of all thinges, the blisse and saluacion of mankynde in God, whiche wyll declare and dystribute his glorye, mercye and louyng kyndnes, vnto them whiche he hath choisen from euerlasting vnto his honour and glorye: whiche is the begynnynge and ende of all thinges that
are, euer were, or euer shal be. Vnto all them which in this vale of mystery dyd thirst after righteousnes and after the glory of god, vnto them wyll the grace and fauorable mercye of God gyue the liuing wel and fountayne of all goodnes, and the eternal springyngfloode of refreshment vnto saluacion, and to perpetuall ioy and felicitie in God. But these giftes and rewarde must be obteyned with muche labour and trauell, yet not properly as desert or merite: for suche great euerlastynge rewarde, the hyghest goodnes and felicitie, can not be purchased with any labour or trauell of man, but it must be obteyned and inhereted of and by the free grace and mercye of God. Vnto them all, whiche shall be thus eternally blessed, shall Christ the spouse & bryde grome of the churche, be their Iesus and sauiour, and also their God, and theyr perfyte satisfaccion? in suche maner and wyse, that they shall be as his deare children and louyng sonnes, and he (Christ) shall be their father, brother, God and their euerlastinge kyng and captayne.

The texte.

¶ But the fearfull and vnbeleuynge, and the abhominable, and murdrers, and whormongers, and sorcerers, and ydolatres, and all lyars shal haue their parte in the lake whiche burneth with fyre and brimstone, whiche is the seconde death.

Here foloweth now also the contrary part, what Christ the iudge shall ordeine and make with them, whiche in this worlde were fearfull and cruell vnto all godly, humble, and lowly men: hiche haue hurte and noyed all men: whiche neuer woulde credite nor beleue the holy gospell, the holy scripture, the euerl|stinge worde of God: whiche haue handled and deale abhominably against al kynde and nature and against al loue: whiche euen against their natural kynd, of very set purpose haue bene murtherers, and shedders of innocent bloude: whiche haue defyled and stayned the naturall state ordeyned of God, with fylthy vnchastnes. And haue practised sorcery and witchcrafte, contrarye to y* ho|nour and lawe of god, not without makinge some bande or covenanaut with the wicked spirite the arche nemny of God, whome they haue serued, and obeyed his pleasure and commandement in setting vp of chapels and altares, in seruing, honouring, worshippinge, praying vnto, and callynge vpon false goddes (vn|der the name of saicntes) whome they haue sought farre and nere, to make their oblacions vnto them, against whom the holy prophets haue alwaies cried out, against the false teachers, false prophetes, and false apostles. Theirs and all o|ther lyars and wicked doers part shall be in eternall damnaciō, where nothing is but sorowe, angwishe weping and waylyng, heuines, dystresse, delpaite with euerlasting contempt and hatred
of God. All whiche is the seconde death, vnto the whiche men doe come thorowe these forenamed synnes and blasphemies committed in the world without repentance or amends. For the first death is the corporall death of the bodye layed vpon all men of almightie God by reason of synne.

The texte.

¶ And there came vnto me one of the seuen Angels whiche had ye seuen vyalles ful of the seuen laste plages: and talked with me, sayinge: come hither, I wyll shewe hee the bryde the lambe wyfe. And he caried me awaie in the spirite to a great and an hye mountaine, and he shewed me the great citie holy Ierusalem, descending out of heauen from God ha|uinge the brightnes of God. And her shynyng was like vnto a stone most precious, eu en lyke a lasper, dere as Christ all: and had walles great and hye, and had twelue gates and at the gates twelue Angels: and names wrytten, whiche are the names of the twelue tribes of Israel: on the East parte thre gates, and on the Northsyde thre gates, and towardes the Southe thre gates, and from the west thre gates, and the wall of the citie had twelue foundacions: and in them the twelue names of the lambe .xii. apostles.

Christ is the angell of the great councell, whiche thorowe his angels that serue him worketh and bringeth to passe the ordinances of God with punyshmentes and plages of the wicked and vnfaithfull, whiche doe hynder and let his ordinances. The rewarde dothe he pay him selfe. For he him selfe is the rewarde and the crowne of the blessed. This Christ our lorde and sauiour talketh here with Iohn his beloued, and of a speciall trust and loue towards him, he sheweth him his spouse and wyfe, and nameth her the lambe wyfe, but it is the christen churche, the fellowship of all saintes and holy electe. This christen churche is in .ii. maner of states. In the irst state she is mylitant euer striuynge, and ightyng, euer in warrefare, assaulted with much trouble and vexacion, sorowfull, vnperfyte, and euer waxynge and increasyng. And in the o|ther state she is triumphant, victorious, euer triumphinge, quiet, free, without care or sorowe for any vexacion, perfyte, heauenly, blessed, and euerlasting. Of bothe these states for certen fewe properties the earthly Ierusalem the citie of the Iewes is set for a figure, comparison, example and counterpane. Whiche Ierusalem of the Iewes, lyeth vpon an hyll, hath .xii. gates and great hyghe walles, and lyeth on highe towarde the whole lande rounde about on euery belhalfe. Of the whiche they that wyll knowe more, maye reade Iosephus which writeth largely therof. Nowe here speaketh Christ of the spirituall Ierusalem in her double state. It lyeth also highe for as muche as it is highly indewed w^t gods grace and glorious giftes, for whose sake almightie God sent his onely begotten sunne vpon earth to clense and to make her pure, to bylde her, to bew|ifie and to garnyshe her, and to make her glorious, eu en for an euerlastynge kingdome, and for a deare beloued spouse for him selfe. This citie is great, for it reacheth vnto all the endes and coasts of the worlde, and it is also
holy, for it is sanctified with the holy and blessed presence of Christ, wth his precious hearte bloode, which was shedde in the highest loue and obedience towarde god

and mankynde, and that washeth a waye the synnes of all the worlde, in that are al the faythful purged & densed. This descending of the heuenny citie Ierusalam or holy chrysten churche signifieth the comon felowshyp and participacion of the churche triumphant that reygnyth in victory, with the churche mylytant, that contyneweth and remaineth in battel and warrefare. For they bothe are one churche, deuided and sondred in .ii. onely in this worlde by reason of the tyme. For that churche, whiche is nowe militant and lyeth in warrefare vpon earthe,shal shortly be in heauē victorious and triumphant. This churche both vpon earthe and in heauen hathe one godly glorye, & al honour, vertue,prayse, might, and blisse commeth vnto her from God. The light of this churche, is the most precious stone, namely vpon earth, faythe with loue, and in heauen trueth and saluaciō in Christ. The walles which defende, preserue, and kepe this citie, is the faith and belefe in the holy worde of god, by the whiche the faithfull beleuers are kept and preserued. The .xii. gates maye we take and vnderstande for the .xii. articles of the holye Christen faythe, vpon the gates, the xii. apostles, or patriarkes, or prophetes whiche haue their glorious and holly names not onely written in heauen, aboue all other holy saintes, but also vpō earth in the militant or warrefaring chuch. These gates of the articles are wel and orderly set and appointed, of the father, of the sunne, of the holy gost, of the grace and rewarde of redempcion. The .xii. foundacions of these walles, maye be taken for the bokes of the olde and newe testament, vpon the whiche ye wall of the christen churche, the holy faiythe (whiche is but one bothe of the christianes of the olde and of the newe testament, bothe of the prophetes and of the Apo∣stles) is and ought to be founded and grounded. And where as the Apostles are here more named than the prophetes, it is done for this purpose, for as much as thorow the Apostles the doctrine of the prophetes, and the gospell promysed in the prophetes was spredde abrode and publyshed in the whose wyde worlde: whiche gospell the prophetes dyd preache and wryte onely vnto the children of Israel, and to their neighbours the people nexte about them of the lande of Israell, and againe because the apostles were witnesses in their owne Parsons of the slaying and death of the lambe.

The texte.

¶ And be that talked with me, had a golden rede to measure the citie with all, and the gates therof and the wal therof. And the citie was buylt foure square, and the length was as large as the bredth, and he measured the citie with the
rede twelue •• furlonges: and the length and the bredth, & the heyght of it, were equall. And he measured the wall therfof, an cxliii. c•bytes: the measure that the angell had, was after the measure that man vseth. And the building of the wall of it was of jasper. And the citie was pure golde, lyke vnto cleare glasse, and the foundacions of the wall of the citie were garnished with all maner of precious stones. The first foundacion was laspis, the seconde Saphire, the thirde a Calcedony, the fourthe an Emeralde, the fyfte Sardoni•, the syrie Sardoes, the seuenth Crysolite, the eight Beral, the nynth a Topas, the tenth a Chrisoprasos, the ele•euenth a laciute, the twelue than Amph•chist.

In the .xliii. of Ezechiell and lykewyse in zacharie doe we reade of y• mystery of this holy citie, whiche is here described as thoughe it shoulde be measured how long, how brode and howe highe it were: But it is done of Christ after the maner of a vision, and as it were in a misterie. For Christ knoweth his churche well inoughe and all whiche are the rin or belong therunto. The golden reed is as it were a golden met wonde and it signifieth the right square of the holy scripture whiche onely declareth and sheweth certenly and truly what is ryghte or croked, wel or amisse in the religion, and doctrine, ceremonies, and discoine of the churche. And where as the citie lyeth foure square, it sygnifieth the .iii. quarters of the worlde, in the whiche the almightye God hath alwayes had his peculer electe, faithful folowers and observers of the true loue of God and of the neighbour, wherein consisteth the lawe and the prophets, and also the com[m]aundement of Christ the sauiour of the whole worlde. The length is from the east to the west, the bredth is from the northe to the south, and the higth is euen from the earth to the heauen. So that heauen and earth and the whole churche both triumphant in heauen & militant vpon earth are full of the glory of God, of the power and kyngdome of Christ, whiche the father gaue him whan as he dyd set him at his right hande, in the moost hyghe honour, glorye and blisse for a mirrour vnto all faithfull and holy electe. An hundreth and .xliii. is a full and a perfite nomber euen .xii. tymes .xii. And it signifieth all perfeccion of the grace of God the holy goost, and of all true and perfite vertues whiche true faithe onely preserueth and maketh good, and perfight, and also acceptable vn∣to God. The true faithe and belefe which hath alwaies bene preached and preserued in the holy churche, as well by the Israelites as by the christianes, stan|deth marked thorowe the holy goost in the holy scripture. And there are as malny precious stones theri• as are holy doctrines and examples by the which the state of christendom, the christen religion, the churche of God, the holy Ierusalem is buyled. Thys ••ie is buy•ded of pure golde. For fayth can not be with our feruent loue, whych is compared
vnto golde which is not also without pultenes of an innocent and godly lyfe,
which is sygnified by the glasse. Nowe of the comparison of the .xii.
precious stones wyth the .xii. articles of the fayth, ma|ny thynge|s myght be
wrytten and sayd, which I leaue vnto them that be lear|ned to consyder, for
as muche as in effecte there is nothyng wātyng, and the ho|ly goost hath set
forth and opened the vnderstandyng of them in no place of the holy
scripture more playnely.

The texte.

The twelue gates wer twelue pearles, every gate was of one pearle, and the
strete of the citie was pure golde, as thorow shynyng glasse. And • sawe no
temple therin. For the Lorde God almyghty and the lambe are the temple of it,
and the citie hath no nede of the sonne nether of y• mone to lyghten it. For
y*bryghtnes o• God dyd lyght it & y* lambe was the lyght of it. And the people,
which are saued shall walke in the lyght of it. And the kin|ges of the ear•• shall
bryng their glorye (and honour) vnto it. And the gates of it are not shut
by •ay• For there shalbe no nyght there. And into • t shal they bryng the glory
and honour of the nacions. And there shall enter into i• none vnclene thynge,
nether whatso|•uer worketh abhominaciō or maketh lyes: but they onely
which are writtē in the lambes booke of ly•e.

Hereby ma•e it well be perceyued, that thys vision, and the buyl|dyng of thys
cy•ie• muste and ought all to be vnderstande spiritually after the maner &
custome of the prophetes. For there can be founde no perles so great, &
agayne men can not make walles & gates wyth perles, and specially where
as he spea|keth of one perle. In all stretes is nothyng sene but pure golde of
loue, and of purenesse and cl•anesse of lyfe. He that hathe not that• is none
of them that may dwell in the christen••t• nor that may be admitted to b• a
ci•izen in that heuenly felowship In the temple at Ierusalem was a bodilye•
and an exteriour tem|ple and aultar with the p•esthode of the Iewes• lyke
as the tabernacle of Moy|ses permitted also vnto the Iewes as long as they
dwelt in the land, els should
faithful, louyng & a thanckeful harte and mynde, is a good and a right temple vnnto the lord. Onely ye lord God is y• temple wherunto we shoulde turne, as ofte as we wyll praye and geue thanckes vnnto God. He onely can heare vs, helpe vs, and saue vs: all goodnes commeth of him onely, and therfore al honour, prayse, and thanckes geuye perteyneth vnnto him onely. But God doth all this vnnto vs onely thorow y• innocent læbe, whiche onely washeth awaye the synnes of the worlde, and was offered vp for vs, & with his righteousnes and innocencye hath made full satisfaccion for all the synnes of the electe. This lambe is the Sunne of righteousnes without any maner of blemyshe, whiche no man can see in the Moone, whiche somtyme waxeth and sometyme waxeth and sometyme minisheth. And therfore the christen churche and the heauluene Jerusalem, hath lyght inoughe and sufficient, of Christ, whiche is y• light of the worlde, as he saieth. And he is also the brightnes of God, so farre as it pleased God the father that we shoulde knowe thorow Christ. And for this cause, there can be no sacke of lyght and trueth, of grace and helpe in the whole churche. But yf in this churche here beneth which is the militant and warrefaring churche, there be any darknes, it is by reason that the worde of God is kept downe, and by reason that Christ is not taken of some, for the same that he is: but they are none of the right churche. Notwithstande Christe shineth bryght, and burneth also, in the heartes of the faithfull. And in that lyght which Christ is, doe all people walke, whiche shall be saued. For the holy christen faiythe, was preached by this holy mans S. Iohns tyme, and grew, and increased in al lan|des and nacions of the whole earth. And the kinges also of y• heathen were cal|led and receyued of Christ, & indewed with highe benefites & with great grace, so long as they did reteine & kepe the gospel and the doctrine of y• Bible & main|tayned constantly y• true faiythe in gods holy worde. So long as the gates of the christen articles doe stande open: so long dothe y• light and daye of y• christen relig|ion, doctrine and wysedome continew. And so long as this faiythe remayneth and faileth not: so long shal no errour hurte the christen churche nor yet obscure or darken it. To the faiythe of the whiche articles, as they were preached by the apostles, al nacions, euen the heathen, were easely brought and allured, for they were manifest by the gospel and proued euidently by the worde of God. But as sone as men woulde goe beyonde that rule & square, and so haue gone about to set vp new articles of the faiithe in their counsells, without and besyde the worde of God, and that bothe vnnecessary and against all reason, than coulde the true faiithe no more increase, but from tymt to tymt as the multitude of their new ar|ticles dyd increase, euen so dyd this true faiithe diminishes and decaye, and so became the christendome (as we doe see, y• more p•tie) lesse & lesse, & the burthen of ce|remonies more & more tyll they waxed intollerable. As are the articles of aur|cul•r and eare confession, of purgatorye, of supersticious fastinge, of y•primac• of the bysshoppe of Rome, of the eleuacion and adoracion of the sacramente
of the body and bloude of Christ, of the inuocacion of saintes, of worshippyng e of ymages. All the which with other lyke, haue brought great offence and slan\der vnto the christen churche, and haue bene a great occasion of the ruyne and fall of many vnfaithfull. In to this holy churche, shal no vnclene thing enter: for true faithe and loue shal preuent & auoyde al maner of euyl, and the bloude of the lamble shall pourge, clense and washe awaye all maner of *ynnes. And in lyke maner also, all that is abhominacion vnto the lorde, as ydolatry, abhom|nable blasphemies, & forged lyes, & false doctrine shall haue no place in ye right churche. For vnto the right holy churche, which is knowē onely vnto God, and inuisible vpon earthe, doe onely the electe children of God perteyne, whose na|mes are wrytten in heauen in the booke of the lyuynge.

¶ The .xxii. Chapter.

The texte.

¶ And he shewed me a pure ryuer of water of lyfe, clere as Christ all: procedyng out of the seate of God, and of the lambe. In the myddes of the strete of it, and of e*her *yde of y' ry|uer was ther wood of lyfe: which bare twelue maner of frutes: & gau|e frute every moneth and y**eues of the wood serued to heale the people with al. And ther shalbe no more cu|se, but the seate of God and the lambe shalbe in it: and his seruauntes shall serue him. And they shal se his face, & his name shalbe in their forheades. And ther shalbe no night there, and they nede no candle nether lyght of the sunne: for the Lorde geueth them lighte, and they shall raygne for euermore.

C Hrist openeth vnto Iohn his deare beloued disciple, the secrete misteries of the kingdom of heauē, & expoundeth the visions of the other prophetes, as farre furth as is requisite & necessary for the christen doctrine. And thus Iohn seeth here a pure ryuer of water, very clere, whiche is the holy scripture, ye worde of god, the doctrine of Christ, & the holy gospel of our saluaciō. That same is clere vnto al them that haue a pure heart & mynde, not defyled nor blemished with transitorye loue & care of ye worlde, nor with any temptacions of ye fleshe. This holy doctrine procedeth & commeth out frē the holy spirite of god, and of Christ. For he is one God with ye father & the sonne. He is the seate of glorye, of omnipotencie & of ye godheade. He procedeth out from the welspring of all wysedom grace & mercye, and floweth throughe the myddes of al streates of Christes churche, which is the citie of god & of the lambe. And of both sides of ye riuer doe
stāde glorious & bewtifful trees of lyfe which receyue their increase, their leaues and frute, of the moysture of the riuer. And these trees are y⁰ holy fathers, of the faithful christen churche, of the olde & new testament, whiche by their faith, and by their vnnderstandyng and readyng of the holy scripture, of y⁰ lawe, of y⁰ proſphetes, and of the gospell, haue lyued, taught and wrought very frutefully in the holy citie of the churche, and haue brought forthe twelue maner of frutes, that is to saye many frutes, and haue serued god without ceasynge with muche frute and profyte in right and true good wo•kes and vertuous exercises. The leaues, frute and sappe of these holy trees, were very holsome and soueraine, as were also the frutes of the dysciples, of the prophets and apostles. For the holy bysshops and preachers of Gods worde, dyd make repentance,

faithfull, holy, and christen people (by their preachinge, •eachinge, wrytinge, prayers, and christen example of lyfe) of them whiche were before very hethen. And in this churche, there is no cursed frute, and no meate is vnclene vnto the faithfull: For they shall receyue and inioy all maner of frutes and meates with thanckes geuynge, and with all temperatenes and measure. Neyther shall the holy goost be extingwysshed in the holy churche of God, but he shall prouyde ministers of God, and shall incorage and confortem them with his aye and assystence, that they shall profyte, goe forwarde, and procede frutefuly in all goodnes, and thorowe true faihte, they shall knowe the face of God, & his gra•ious and mercifull wyll and pleasure in this militant & warrfarynge churche: but in the heauenly Ierusalem they shall knowe him face to face, euen as he is, and shall laude and prayse him euerverlastingly. And these ministers and seruants of God, shall not be ashamed to knowledge and to confesse y⁰ name of god, the christen faith & the holy gospel. They shal beare about, preache and glorifie the name of Christ openly, with ioy, delght and pleasure. And neyther Sunne, nor Moone shal helpe or adde any thing to this cleare and bright daye of gods knowledge, for the spirite of God shall doe all together. And the blissed soules in heauen haue their Sunne, and Moone, the glasse of the godheade, the excel•lent bewty of the glorified and exalted manhode of Christe, wherby they shall reygne in blisse for euermore.

The texte.

¶ And be sayde vnto me: these sayinges are faithful and true. And the Lorde God of sain•tes and prophetes sent his angell to shewe vnto his seruauntes, the things whiche must shortly be fulfylled. Beholde, I come shortly. Happy is he that kepeth the sayinge of the Prophecy of this boke. I am Iohn whiche saw these things, and hearde them. And whē I had hearde, & sene, I fell downe to worship before y• fete of the angel which shewed me these things. And he
said vnto me: s• thou •• it not, for I am thy felow seruaunt, & the fellowe seruaunt of •hy brethren the prophetes, and of them which kepe the saynges of this booke. But worshippe God.

Christ speaketh vnto Iohn, and geueth witnesse and testimonye vnto this booke of Reuelacion of secrete misteries, that al whiche is written in this booke is certen and true, and not to be contemned and taken as any trifle or fable. For this booke was ordeyned of God to be spoken (thorow an angell) vnto Iohn, that he should write it, and should leaue it behynde him in y*faithfull and holy churche of Christ. Euen y* same god whiche reueled vnto other holy prophetes and men of God thinges that were to come y*
very same God hath now sent his angel, & geuen him in commission to open & reuele vnto Iohn these visions and prophecies of thinges to come, whiche should happen, come to passe & be fulfilled very shortly, y* is to say, they should shortly begin, & so happen and come to passe one after another vntil they be all fulfilled. Beholde with certen thinges wil I come very shortly. The comming of Christ is prophesied vnto vs after suche sorte & forme, y* we should carfully & diligently wayte for it continuallye, lyke as true & faithful seruanantes doe waite & watche vpó y* returning of theyr masters, & doe neuer slepe, as Christ teacheth in y* gospel. And because this boke shoulde not be contemned nor lyghtly estemed in the christen churche, therfore Christ sayethe by his messenger and angell, that he is happye, that is to saye, he is the seruaunte of God, and pleaseth the Lorde well and shall be partaker of grace and saluacion, whiche beleueth this booke• & taketh all thinges that are written therin for true & holy, and estemeth y*prophecies of this boke, whiche are many and dierse, no lesse than other holy bookes of the prophetes and euangelistes, & other holy prophecies. And where as he saieth• I am Iohn, it is as muche to say as thus, yf ye beleue my preaching of Christ in other matiers, because I am the same Iohn whiche was conuersaunte and lyued with Christ, than beleue me in this booke also, because of the visions, syghtes and sayinges, which I haue seene & hearde my selfe, and haue written in this booke. And I knowe also and am assured that this angell was an holy angell, and therfore I, for feare and reuerence, woulde haue worshipped him as a seruaunt and minister of God, and I dyd also worship him, and fell downe at his feete to worship him, that I might seme to shewe thankefulnes vnto him for the infnite benefite and grace, that he reueled and opened vnto me suche highe and holy secrete misteries. But he woulde not accept and receyue suche honour and worship at my handes, nor was not content therwith, wherby I am taught that I should
utterly honour and worship none, but onely the almighty God. And althoughte the nature and dignitie of angels be higher than the state and dignite of man, yet by the reason of the manhode of Christ, and by the reason of the saluacion of mankynde thorowe Christ, the nature of man is exalted aboue all angels. And therfore from hence forthe the angell wyll not be hygher esteimed than as a felowe seruaunt of all men vnto the lorde. And lykewyse our sauiour Christ nameth himselfe a felow brother of his disciples, and that also after the resurreccion. And also the angel nameth Iohn in this place, a brother and felow of y′ apostles, onely for this booke, and sheweth how acceptable they are vnto the lorde, (namely reputed euen as the brethren of Christe) whiche doe esteme this booke and beleue the wordes whiche are written therin. And therfore no man ought to esteme this booke lightly, nor to contemne it, for as much as in many places it teacheth the misteries of Christe very euidentlye. Althoughte in dyuerse thinges prophecied in this booke which haue not yet beue sene to be fulfylled (because they concerne this tyme of ours, the latter tyme) it is some\what darke and obscure.

The texte.

¶ And he sayde vnto me: seale not the sayinges of the prophecye of this boke. For y′ tyme is at hande. He that doeth euyll, let him do euill styll: and he whiche is fylythe, let him be fylythe styll: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And beholde, I come shortly, and my rewarde is with me, to geue euery man according as his dedes shadie. I am Alpha and Omega, the begynnyng and the ende: the first and the last. Blessed are they that doe his commaundementes, that theyr power maye be in the tree of lyfe: and maye entre in thorowe the gates into the citie. For without shalbe dogges and inchaunteres, and whoremongers, and murcherers, and ydolaters, and whosoeuer loueth or maketh leasynge.

In the olde testamente before the commynge of Christe, the Prophetes were partly commaundede to seale their prophecyes: for lyke as the fullylynge of suche thynge as were propheceyed and promised was fatte of, euen so myght many dyuers opynyons be amonge the interpreters. But here in this place, the angell commaundeth Iohn that he should not seale the boke, for as muche as suche matters as are prophecied therin shoulde be fulfylled very shortly. As it is euident that dyuere of them were fulfylled immediately, yea euen the great and notable vision of the subuersion and destruccion of the citie of Ierusalem

and of the death and banishment of the Iewes, was alreadye fulfylled: for
the whiche cause he dyd prophecy nothing of it, but of dyuere other thynge wyche were yet to come, he dyd prophecye. And theryfore also after this booke he wrote his holy gospel, of the goddehead of Iesus Christ, against certen heretikes. And theryfore he saieth, the tyme is at hande, for the whiche cause men must suffer the wicked to worke accordyng vnto their wickednes, for they shall not practice it long. Men must suffer the wicked lewes and hethen (whiche so wyfullye and maliciouslye doe noye and persecute the faithfull christians) to take theiyr pleůsure. Let the false apostles, heretikes and hipocrîtes, whiche pretende great holyynes, although they be shamefully defyled as well inwardly as out wardlye, let them remayne defyled and wicked, it shall shortly have an ande, the iudgement of God hangeth ouer their heads. But he that doeth well and rytely nedeth not to feare the iudgement and comming of Christ. He that is holy thorow true faire and loue towarde Christ, the same desiereth ernestly from day to daye the commynge of Christ vnto the last and generall iudgement. And as sone as he seeth any of those tokens happen, which haue any lykelyhode of the approchinge of the end of the worlde, and whiche shoulde come to passe before, than he lyfteth vp his heade and sygheth and wysheth for the commynge of Christ most desierously, that he might be sone rid and delyuered from y• myserp and wretchednes of this worlde. But now, thou Iohn, marke and take good hede, I wyll come shortly and bringe the rewarde with me for al them that haue laboured and done eyther good or euyll. For, the tyrannes and workers of iniqute wyll I punyshe with dystresse & plages, and all other blasphemers lykewyse. I am the begynnynge of all thinges, I haue created the worlde, because I am the worde by the whiche God hath created all thinges. And I am also the end, for the last daye shall be my daye, whan as I shall come to iudge the quicke and the deade. They performe and doe gods commaundementes, which in true faith and loue indeuour themselues with al diligence to doe the wil and pleasure of God w^2 holy workes & vertuous exercises, & whansoever they haue any trouble or a ouersite, than they call and praye vnto god for grace and merçye for Christes sake, whose rightuousnes they take for the oblacion and ranstowne for their synnes, offerynge vp vnto him the sacrifice of thankesgeuynge with a true and perfyte faythe in the mercye of God thorowe Christ Iesus. Suche true faithfull men, are lyke vnto a frutefull tree that begynneth to budde out, whiche in due tyme bryngeth furthe muche fruite. And suche true faithfull beleuers can onely enter, thorowe faythe, into the Christen churche here vpon earthe, and whan the tyme commeth, they shall also enter in to the heauenly churche. But the vnfaithfull doe shewe and declare also theiyr fruîtes, of all wyckednes and fleshely lustes, wherin they defyle them selues euyn lyke swyne, and become shameles in theiyr synnes lyke very dogges. For the whiche cause they can not enter in to the righte christen churche and congregaûtion, neyther sorcerers, inchanters, whoremongers, murtherers, worshippers of ydols nor any suche as make lyes of malyce and of an euyll conscience.

The texte.
I Jesus sent my angel, to testify unto you these things in the congregacions. I am the root and the generation of Dauid, and the bright mornynge star:e And the spirit and the bryde say, come. And let him that heareth, say also: come. And let him that is a thirste, come. And let whosoever will, take of the water of lyfe, free.

Lyke as almightie God saieth vnto Moyses, I am the God of thy fathers &c. euen so saieth the angell here in the person of Christe by the inspiracion of Christes spirite, that this prophecy was opened and reveuled euen of Christ him selfe, thorowe the angell, vnto holy lohn, and therafore all men ought to credyte and beleue all these sightes, visions and reuelacions: And they ought also to be propouned and preached vnto the congregacions for their edifienge, that the faithfull maye take diligent hede, and beware of the terrifyle and shameful pe•rels, daungers, and euyls which shal preuayle in the christen church, and shortly aryme and beginne, as is already happened, and shall daylye be fulfylled more and more one after a nother, as is before sayd. But now howe Christ is y•ooele of Dauid, marke this wel, for as much as for his sake, Dauids kingdom was preserued, and his posterite also was preserued in the extreme and troblesome affliccions of the lewishe nacion, vntyll suche tyme as Christ our lorde & sault•out was borne of the stocke and progeny of Dauid. For not withstandynge all the synnes wherewith Dauid dyspleased God, and dyd, in maner, greater and more heynous synnes than Saule dyd, yet coulde he vse the helpe of no nother thing fauyynge onely of faith in the promes of God, whiche assured and promised him, that Christ the lorde and promised Mess•as, should be borne of his seede, wherin he might well reioyse bothe for him selfe and also for al his posterite, other Kynges and Lordes. And therafore our lord & sauiour Christ is the too•e and generacion of Dauid, by reason of his manhode: but concernynge his godheade he hath an vnknownen rysinge vp and begynnynge, and an vnknownen commynge furthe of an euerlastinge birthe. And lykewyse Christ accordynge to his manhode is a bryght mornynge starre, whiche should drawe and allure the eyes of al men vnto him as vnto the risyng vp vnto blisse and vnto all saluacion. All this, is the voyce of Christ the brydegrome. And now foloweth the voyce and desyre of the bryde and spouse whiche out of a true faithe, and an heartye desyre and zeale, in all faithfull and electe, desireth and wyssheth after the seconde comminge of Christ vnto the latter judgement, and so consequently to inioy the participacion of the blessed and perfyte kyngdome in heauen with all faithfull electe, bothe with bodye and soule. For all the electe children of God doe hunger and thirst after the honour and glorye of Christ in the kyngdome of heauen, as well they that are vpon earthe, as they that are all ready in heauen for they wyshe and desyre in their spirite the fulfyllyng
of gods wyll and pleasure, wherunto with all humblenes and submission they doe utterly submitte their wyll, for they knowe that his wyll is best and moost perfecte. And this desire and wyshe of the faithfull electe pleaseth God well. And althoughe he wyl not heate them at suche tyme as they desyre, euen at the very same Moment, yet he dothe promyse vnto them his gracious ayde and mercye in the meane tyme, whiche he wyll doubtles performe. And all, of mere grace and mercye without any maner of deserte.

The teste.

¶ I testifye vnto euery man that heareth the wordes of the prophecye of this booke: yf any man shall adde vnto these thinges. God shal adde vnto him the plages that are written in this booke. And yf any man shall minishe of the workes of this prophecye. God shal take awaye his patre out of the dooke of lyfe, and out of the holy e, and from the thin|ges whiche are written in this boke. He whiche testifieth these things, saith: be it. I come qu••ly: Amen.

Euen so, come Lorde Iesu. The grace of our Lord Iesu Christe be with you all: Amen.

In this place, first after the speakynge of Christ, and againe after the speakynge of the holy bryde, and of the christen churche, maye the holy Apostle S. Iohn speake these wordes in his owne parson, as he dyd in the begynnynge of the booke, to warne and exhorte al men there by, y* no man adde any thing vnto this booke (as a new vision) no more than to any other booke of holy scripture, nor take any thing there from, as thoughe any thing might be mysunderstande therin, and so refused as vnholie and not good. For God wyll not suffer any suche thing to be vnpuynyshed nor vnaduenged: this is the very intent & meanynge of these wordes. And therfore such men doe amysse and synne very greatly, whiche doe refuse this whole booke, as thoughe it were not autentical, where as it is euydent y* it hath bene alwayes songe and reade in y* holy churche from the begynnynge to the ende. Now are those bookes called Apocripha, and vnautenticall, whiche men might well reade out of the churche priuately by them selues, but not in the churche and congregacion. Nor it is not lawfull to confirme and mainteyne any maner of doctrine, concerninge our faithe and religioun by the auctoritie of any suche vnautenticall bookees, except it were in all pointes conformable vnto other holy scriptures. And now that, that foloweth here after, where as he sayeth, he which testifieth these thinges, saieth. &c. These wordes maye be referred vnto that, that goeth before, where Christ speaketh of the callynge of the bryde. Euen the same Christe sayeth here at the last ende againe: yea I come without doubte, take no thought nor thincke it not long, the tyme is not long vnto me, whiche am that I am, Amen, that is to saye, without any doubt. After this dothe holy S. Iohn
conclude and ende this booke after the maner of the apostles, desiring

e•nestly the commynge of the kyngdome of Christ• very quickly, as all
faithfull Christians doe. The grace of our Lorde Iesus Christ be with all
faithfull elect Christians whiche shall be vn|tyll the ende of the worlde, and
specially with them whiche reade this booke with faithe and an holy
Christen desyre and mynde.

Amen.

¶ The ende of the Reuelacion of S. John thus brefely expounded by the seruaunt of
Christ Leo Iude, a minister in the churche of Tigury, and translated out of the high
Duche by Ed|monde Alen.