



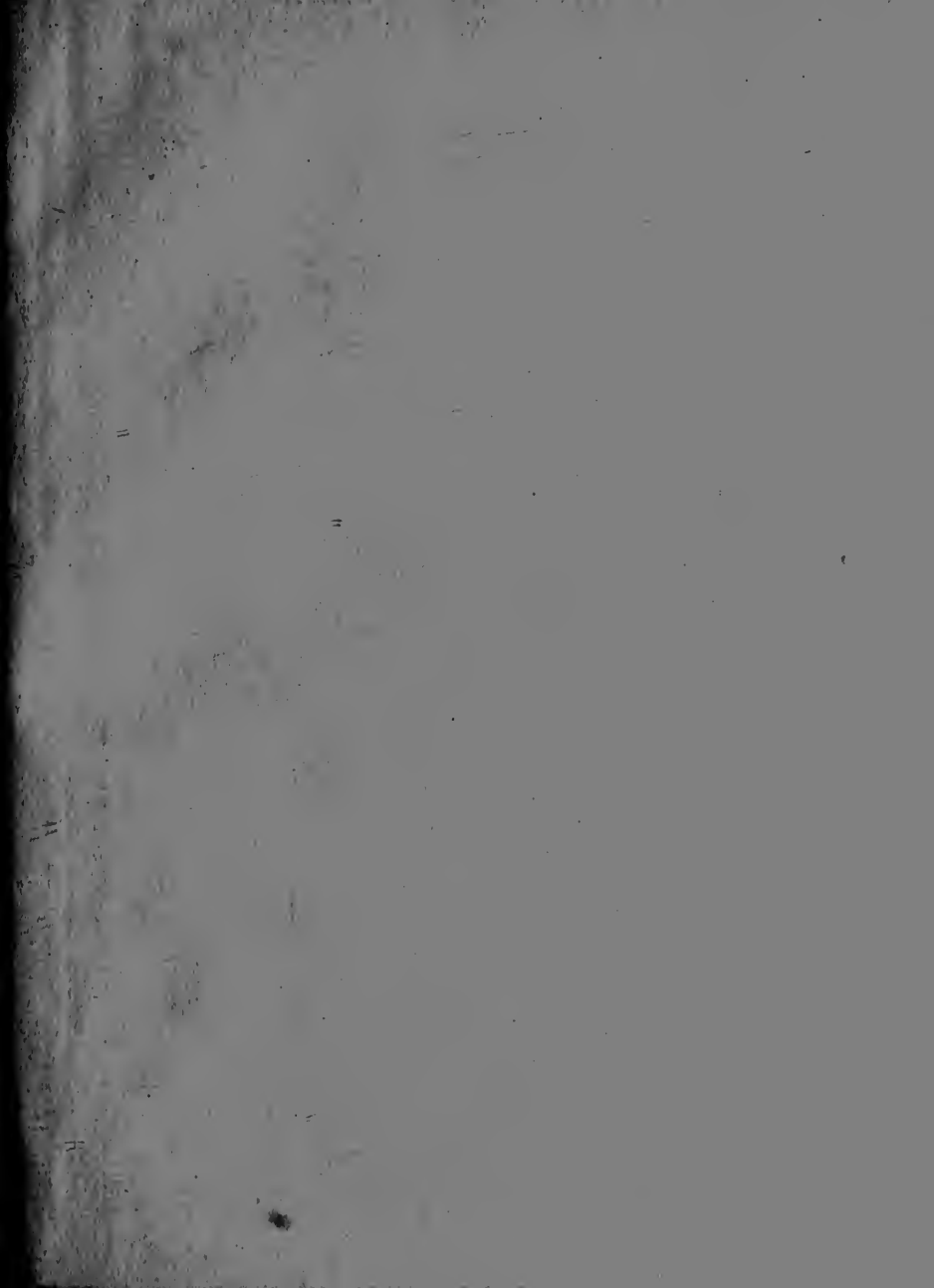
m-1

£ 3/107.

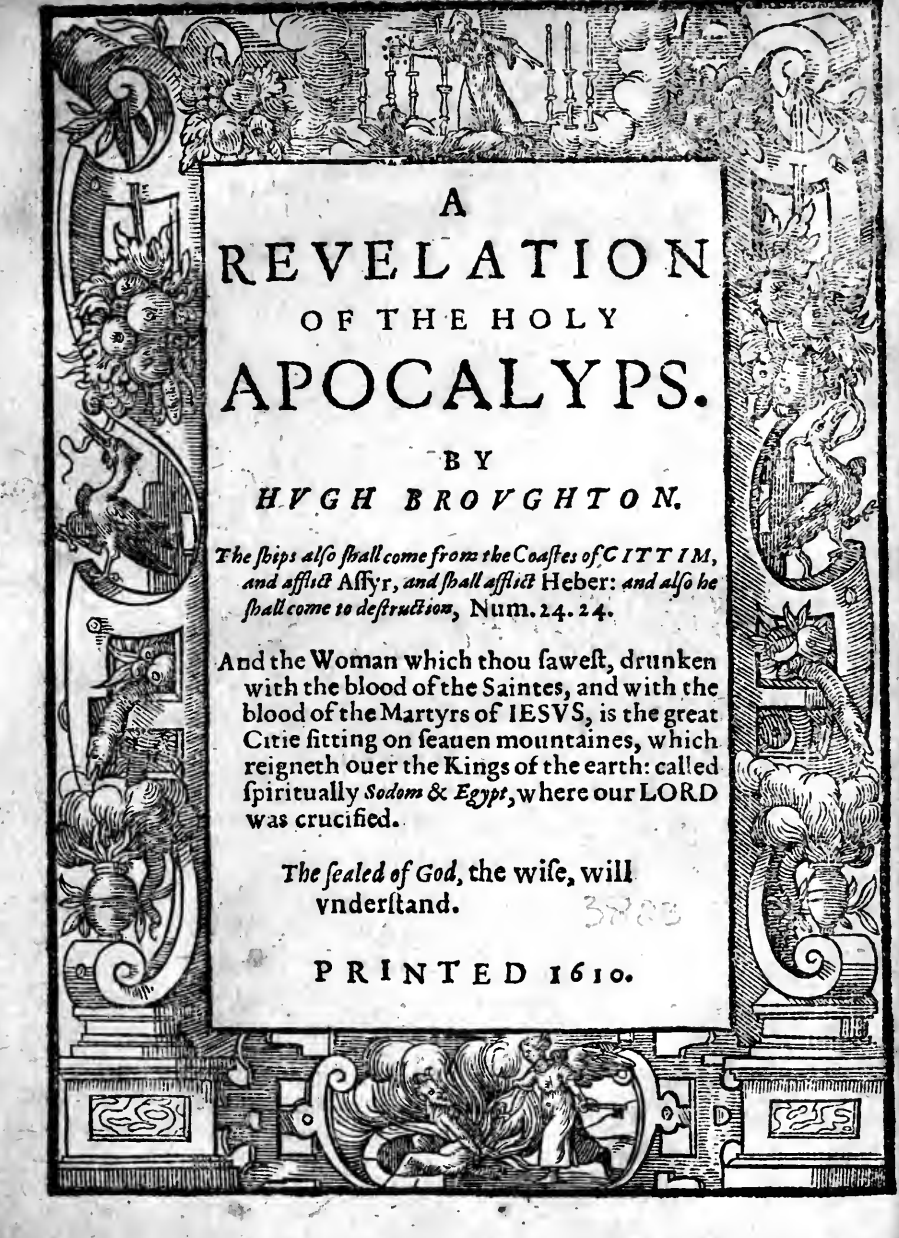
6494  
505

DUKE  
UNIVERSITY  
LIBRARY

*Treasure Room*







A  
REVELATION  
OF THE HOLY  
APOCALYPS.

BY  
HUGH BROUGHTON.

*The ships also shall come from the Coastes of CITTIM,  
and afflicke Assyri, and shall afflicke Heber: and also he  
shall come to destruction, Num. 24. 24.*

And the Woman which thou sawest, drunken  
with the blood of the Saintes, and with the  
blood of the Martyrs of IESVS, is the great  
Citie sitting on seauen mountaines, which  
reigneth ouer the Kings of the earth: called  
spiritually *Sodom & Egypt*, where our LORD  
was crucified.

*The sealed of God, the wise, will  
vnderstand.*

PRINTED 1610.

REVISED EDITION

ALPHABETICALLY

BY THE AUTHOR

OF THE

...

504781

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

Tr. R.  
B875R



TO THE MIGHTY  
PRINCE, JAMES,  
BY THE GRACE OF GOD, KING  
OF GREAT BRITANNIE, FRANCE,  
AND IERNE-LAND, DEFENDOR  
OF THE FAITH, &c.



**M**OYSES Maymonides (Gracious K.) a libra-  
rie of both former Talmudes, the Ierusalem and  
Babylonian, which from hard languages un-  
known to his nation he made familiar Ebrew, so  
that they say from Moyses to Moyses the like so  
Moyses was not, his works are exceeding profitable  
to cleare the New Testament. For as S. Paul saith, he differed not  
from the Iewes common graunt, but that they knew not God to be in  
Christ reconciling the world vnto himself: So Maymonides hath in-  
finite much that cleareth the Apostles truth more sily then Greek  
and Latin Fathers doe. And where the Apostles confute Pharisees: he  
recordeth their doctrine, that all may see the holy Apostles had inst  
occasion. In this sort he hath two sorts which the New Testament bat-  
tereth. Both he recordeth in his treatise of repentanc. One is this,  
That Moyses law shall stand for ever unchanged, and Messias shall  
come to Canaan to conquer all nations. The other is this, That all his  
learned taught, all the good things spoken by the Prophets for Israel  
in the dayes of Messias, are but for the commodities of the body. This  
is the common Iewes religion, whose God is their belly. They which  
worshipped starres, thinking they had soules and would enrich their

## To the Kings Majestie.

worshippers equally made their belly their God: they who brought the flood: and confusion of tongues, unto the prophane Casars that made themselves Gods, and the King of Locusts which say they bee Jewes (Rom 2.28.29.) but by a Synagogue of Satan: & both are the great dragon, Apo. 12. The new Test. telleth that the old speaketh of Eternall blessing in Christ his death ending Moyses, Dan. 9. And the Jewes sin against the holy Ghost. For Aben Ezra could not deny this upon Dan. 9. that the seauenty seauens are from Daniels prayer unto sealing Messias the holy of all holines. He endeth sacrifice and offering: and left bread and wine, for the flesh and blood of beasts: and wee all sweare in the Lords Supper, that sacrifices bee ended by our Lords death: and by that Supper, his flesh and blood is the food of our soules, and hee would destroy Ierusalem, that no place of sacrifice should bee. That S. Stephen taught (Act. 6. and 7.) faithfull unto death, and found the crowne of life. When Ierusalem is destroyed, as the Angeli- que-faced Stephen taught from the Angel Gabriel, Christ sendeth his Angel to teach Iohn of an heauenly Ierusalem: against which, Rome shall fight to the end of the world: first by open tyranny, against martyrs: & when the Empire is destroyed for that, Satan will turne himselfe into an Angel of light: and set a Vicar of Christ with two hornes of a Lambe, but with the lawes or mouth of the Dragon, to set vp the former Empire and to be the King of Locusts: all bent to the wealth and ease of this world. This Iohn teacheth: whom Chapter by Chapter I expound, first briefly, by arguments upon enery Chapter then a scholion much larger: which I dedicate vnto your Maiestie, for the increase of knowledge in your people, still to come out of BABELON, confusion, to IERUSALEM the sight of peace.

Your Majesties  
most humble subject.

Hugh Broughton.





# THE AVTOVR

TO THE READER.



N all controuerfies men should know what both fides graunt : & what they hold differing. So where I turne all the Apocallyps againſt Rome: and did ſo twelue yeres agoe againſt the Popes champion, *D. Iohannes Piſtorius*, ſent to moue warres in *Zwitzerland*: reaſon would for facility of ending controuerſie, I ſhew how much they graunted me: and knew they muſt: that if any of mine owne nation, come ſhort: and that with Satanean malice: they be dealt with, as endeuoring to make our Church a ſynagogue of Satan. The matter ſhalbe brieſly told.

Doctor *Iohn Piſtorius* holden a father of the Ieſuites, dwelling in *Friburge of Briſcouia*, diſtant twēty English miles from *Baſil*, was ſtirred of the Pope to chalenge all our *Cantons* for diſputation: that they ought to yeeld to the Pope, as the ſeauen did: And vpon diſputation refuſed, hee would by war chalenge his ſupremacy. This then was thought no pley. Vpon this Syllogiſme the mayn ſtood.

If the ſcripture bee corrupted, another iudge muſt be had: that is the Pope: who onely doth chalenge that.

But the ſcripture is moſt corrupted: as *Geneua* graunteth in *Rob. St. prof. to the N. T.* for Ebrew

double-readings (848. as *Elias* reckoneth them) and *Aras Montanus* hath written an whole work *in apparatu*, of the old Testament, corrupted in *Babylon*, in 52. yeares, in so many places: and *Beza* checketh and vnchecketh the new, that none knoweth what to stand to: and the enemies graunt, is still strong against himself.

Therefore the Pope will require by warres that ye make him judge.

A *Rhoetian*, brought vp at *Berne*, named *Caspar Clauschristi*, at *Leyden* saw my scripture Concernt: where I defend the old Testament to bee pure to euey letter by the *Massorites*, and say the Apocrypha bee all lying workes or Ironies: mockages of fooles. I taught him so much English: and expounded the matter at large to him: and for reconciling the Creed with the Gospell. *D. Fr. Iunius* had told him hee was euer of my mind: and one *M. Baudertius* shewed my Theſeis to the Vniuersity, and the Vniuersity allowed them. By this he saw the Pope was bereft of hope to giue a charge to vs, where he hoped of victorie: or by *Ge-hennean* torment: as *Athean* a dream as his that wrote, *our Lord had gone into the second death, when God raised him vp*, λύσας ἀδίνως τὸ θανάτου. Diuinitie may not be handled with respect of persons: But if *Quirites* yeeld to me, so far I will defend *Rome* and *Mentz*: and if *Lacus Lemanus* make the fish dead: and *Wintonia* haue but a sack full of wind, which *Aeolus* gaue to *Vlisses*, when his fellowes thought it full of a great treasure, and forced him to open it, and so by tempest drowned themselves: that chester wil I leaue to the wind, to bee shut vp in *Vlisses* sack: and leaue *Lemanus*

mus to the snow water of the wild *Alpes*.

The *Rhoetian* saw all the Popes hope gone, by the scripture proued true in text: and the Apocrypha to be workes of men that knew not Christ, and all in sadnes to be foolish; and the going of the soule to Paradise to bee spoken in the Creed, and he told me with great asseueration, that if I went to *Zwitzerland*, I should remoue war. I went presently to *Basil*: and *Zurick* and *Berne* heard: and vsed me with all kindnes. Mine host of *Basil*, a D. of Law, *D. Iacobus Henric-petri*, had occasion to goe to *Friburge* to *D. Pistorius*: and on a Thursday at Supper spake much of me to him. Then *D. Pistorius* sayd: *The scholers of England be learned in the tongnes: but it were better they knew the Fathers better.* On Fryday my Doctor telleth me what he sayd: On Saterday I gaue a Greek reply to the Post: as *Pistorius* triumphed in Greek: to this summe.

*The Greek Fathers were in eloquence vnmatchable: and in handling of the Trinity, and Incarnation of Christ, and Iustification by faith, and of holy soules passage hence to heauen, and of wicked to Gehenna, they all agreed: and none euer of 1400. yeares thought of Purgatory: as their oration in the Synode of Basil shewed: 160. yeares ago: which D. Iacobus Zwinger yet hath. And so much learning as their age could vse against eloquent heathen, God gaue them. But they had no occasion to deale much for text of scripture with such: and therefore lesse studied it: But for the Lords Supper, This was their common opinion: that the Bread and Wine were Icones and Symbola, Images and Tokens of the body and blood of Christ: As Origen spake the consent of his age: and Eusebius from his great Librarie, the recorder of common graunts: And eloquent Nazianzen and others by Typi and Antitypa, and as the most sage Theodorue in sad disputation to clear  
other*

other matters, bringeth the same as a graunted common matter, to  
 prone douted: so Macarius Monachus sheweth his dayes opinion,  
 calling the bread Symbolon of the body. And none wise could  
 doubt: marking vpon what prophecy the Lordes Supper stood. The  
 Angeli Gabriel told holy Daniel that after 490. yeeres, Christ the  
 King by his death would end sacrifice and offrings. And the  
 Iewes dated all dayes in common Epistles and conueyances, the  
 yeares since the returne from Babel: as wee the yeres of our Lord:  
 in whose last yeare, they, By Daniel, looked, the Kingdome of  
 heauen should appeare, Luc. 19. though they knewe not in what  
 manner. Nowe when sacrifice was to end at the Supper of the  
 Lambe: our Lord, to seale the end of sacrificing, gaue, for beasts  
 flesh and blood, which figured his body and blood, bread and wine,  
 to bee in covenant speach his Body and Blood: All Grecians  
 knewe proper speach and ciuill: that hee should bee bad, that knew  
 not the place of both. In proper speach a Father begetteth his Son;  
 in ciuill speach Romulus was ancesster to Iulian Apostata, Baasa to  
 Achab, Iechonias Salomoniades to Salathiel Nathanides.  
 So the token of a Kings seale, is called his seale. This all the Greeke  
 Fathers knewe: and tottering Theophylact, your onely, turneth  
 to this. And the taking of the Lords Supper, is our oth that wee be-  
 lieue hee died in due tyme, to bury Moses by his buriall: and that  
 by grace his spirit is with vs to sure saluation: as mighty as by  
 his word it made the world. More is needlesse and cannot bee, but  
 is wickedly forged. So farr the Fathers were rare: not alwayes in  
 commenting vpon the Byble: But extremely deceiued almost all  
 in honouring the Apocrypha: which Iewes kept to play for Io-  
 sephus against Appiones that denyed all the Iewes story. Therefore  
 not to plead with them from the Law full of paradoxes, they obiect  
 fables and humane workes to busy them for all: And they meane  
 little further great matter in them. The Greeke Fathers sawe  
 not

not this much: though Eusebius told the true law had but 22. bookes. Nazianzen agreeth for the number: but misseth in regarding one Apocryphon, for holy: Iudith, as I remember: and Athanasius, casteth out holy Hester. So we like of the fathers for learning controverted in their age: not ay for comment. And these groundes ye shall graunt me or combat: The Hebrew text is kept by the Massorites, so that nothing can be corrupted to alter one wordes signification. The Iewes knew their owne tongue: and teach vs the native of it. In honour of the two tables of 613. letters, they bring all speches of lawes bidding or forbidding, into 613. And hold that all which faith or life may think of is in them: And the New Testament never goeth further: And no one syllable helpeth Rome: but Italy is expressly cursed by your owne translation as by all Iewes exposition, Numb. 24. upon which all the Apocalyps maketh a reuelation. This England holdeth: and will not give place to Rome, but will dispute with D. Pistorius Protonotary of the Pope at Basil, one day in Hebrew, another in Greek: with penners of every syllable of our speach. Protonotarius is stout in these tongues: as he hath written de arte Cabalistica: though he hath missed altogether: and sayth all Rabbins say Melchisedek sacrificed bread & wine: where none ever thought so: but all hold it offred to Abrahams souldiers to eat and drink, as he was a King: and blessed Abraham as a sacrificer. And for Greek Protonotarius and Pope are yet to learne how to defend the purity of the New Testament, and to see Antique, Septuagint, Thalmudique and Apostolique dialects. And no Papist ever could speak or write Ebrew & Greek as countrey speach. Thou knowest if thou dare dispute I may overthrow the Pope: Therefore tell thine own hart, and write to him: that an English man wrote to thee, that the challenger will give over his challenge: or hee bee counted a shamelesse lier.

To this effect I wrote to him a Greek oration : and sent *R. Rubens Chananean* epistle, which honoured England above all nations : that he might see he had not to deale with a Thrafo. Three. dayes after he wrote to *Zurick* great commendations of my poor studies, specially of Greek eloquéce, as native *Attique* : And at three monethes end, after much combat all in Greek he writeth thus : *I will not dispute nor have our old Religion to be called into question.* Then both sides *Canones* showted, that the feare of war was gone, seing the Popes challenger putteth vp this: *that the Pope hath not one syllable in the Bible for his defence : But is unvincible accused : and hath none that dare dispute in the holy tongues for his defence. Now he daresb not for stark shame require suprema-cie, being so broken.*

After this what *Basil* spake to English of me, how for one all England should heare better while *Basil* stood, one *M<sup>r</sup> Brand* of *London* and *M. Ward* of *Cornewall* they told me, and belike at home : How they told *Netherlanders* that this combat ended warres, and sware so : they will never deny it, & noble *Danes* know, and doubtlesse told their *K.* how they staying for me at a ferry neare *Leopoldus* buriall, which they had seen, and I would see, a *Zurick* hearing my name, sayd: *wee were in great feare of war, till the Englander brake Pistorius: I would gladly see his countenance: which argueth the mind: that in quiet words calmed boysterous preparation of warres: But my hast cannot suffer stay.*

And so sayd many strangers at *Basil* : and *French* were earnest to bring me to their King. And what will to my rare honour, the state of *Basil*, *Zurick*, and *Berne* meant, I will let them write.

Now for *Iesuites* humanity. *D. Pistorius* himself four  
 yeares

yeares agoe asked *M. Hakewill* of *Oxford*, at *Friburge* of me, whether I was alive. He said, he left me at *Franckfurt*: then said he, I am hartily glad, and gave high good words. Now he is dead, and I am sorry, for I hoped to turn him. Now two Cardinalls of Rome, *Casar Baronius*, as the Iesuites of *Mentz* told me, and an other whose letters were intercepted at *Heidelberg* (of him I heard no more) obteyned of Pope *Clement* a principall Cardinalship for me: and dealt with *Mentz* Iesuites to perswade me: who when they could not, Archb. *Ioh. Adami* would have had me of his court, and obteyned that in Chapter: saying that he reioyced more for my honouring of him with dedication of my Greeke translation of the Prophetes, then for his late election to be Prince of the Empire. And he should by order have part of his court Protestantes: and he spake of me, as not misliking my religion. But then *Q. E.* died, and I returned, and he died soone after. None but shameléffe will denie this. Now this is past all deniall, that *Mentz* gaue me leave to print in Greeke my owne Religion. That brake the neck of Purgatorie: besides other Papistique great poincts. Of this the best of *Paris* wrote to *Franckfurt* to the Kings agent: that of nine hundred yeeres so much was never obteyned of the Pope, as that booke obteyned: Rome must allow what *Mentz* alloweth. And if *Haides* have but two places, as they graunt, Heaven and hell, Purgatory must give back all the land that it wan.

Furthermore when my book of *Concent* came in Latin, *Pater Baltasar Ezelius* in the hearing of his felowes in their college at *Mentz*, spake as by common consent: *We allow all that that book hath*: This I have printed in Latin, and I am sure he will not deny it: and when we are

both dead, none may: seing in my life time it is not denyed. So this much is graunted me of Rome: to assure the simplest so far, how far the city is sunk: And badnes or madnes geveth *Nabal* for name, & *Nabala* for fame to him that will not see how vpon this Rome graunt, the comment vpon the Apocalyps is past reply.

I have turned the Apocalyps into Hebrew: and so I would expound it: if the Turky merchants would pay the charges. If they refuse, I will leaue them to try, whether strange shipwrack shall revenge them. Their agent *L. Ed. Barton* gave the beginning: writing thus: *If M<sup>r</sup>. Br. may be brought to Const. that may turne to the common good of Christendome.* This he sent to *M<sup>r</sup>. Stapers.* Seing our age steeeth, wee should sell all to buy the Pearle of heaven.

Let the just be just still.







## The summe of the Apocalyps.

**I**ohns Apocalyps telleth, that Christ shewed the state to come, to the ende of the world; & a vision of himselfe: as vnto Daniel, chap. 10. this doth hee, chap. 1. And in singular sweetnes to the seaven starres, in the seaven golden Candlestickes, all these partes be applyed with addition against all Arrianes, that the *Eternall, the sonne of God, the Creator of the world*, is he, that appeared vnto Daniel. So, *Iohn* expoundeth Daniel, into Salvation of all Iewes of grace. This goeth through chap. 2. & 3. in easie facilitie.

Now for tymes to come, this appeareth, chap. 4. God on a throne sitteth a iudge, like *Iasper*, for *Beniamins* temple: & *Sardius* as *Ruben*: to fight for the tribes. And Christians, in state Persones, are 24. Bishops, and besides goodly, this in, chap. 4. Then the *Lambe* and *Lion* openeth the Booke of seaven seales, chap. 5. then hee cometh further against *Cesares*, on horse, white: with plaguing riders, vpon red, blacke, pale; For the martyrs, who crave to destroy the Empire, but are bid to expect *Diocletianes* persecution. Then shall their profane world be rowled vp, chap. 6. After that, a generall apostasie commeth, chap. 7. Howe that falleth out, the seaventh seale doth shew. Christ standeth at the golden Altar, to receive all prayers, & Rome bendes a policy against all this. Therevpon Christ, as in *Ezekiel*, casteth fire into the earth: and Angels trompetters sound howe haile and fire is mixt with blood: by that, Popes bee made a mountaine: so a mountaine of fire cast into the worlds sea,

to set all on fire: when the *Starre-Bishop* falleth from his heavens, to turne the Law-waters, into wormewood and to darken the chiefe Sunne, Moone, and Starres: comming vp by falling, and by turning the Scriptures into gall, soone darkening the third part of the Church: that three woes are pronounced, chap. 8. By his keies of the pitt, whence he fetched the wormwood of his hærèsies, he bringeth *Locustes* of *Monkes* to devour all the West, and able to make warres, and becommeth *King of Locusts*: and maketh warres: and so becommeth a fire mountaine, to make haile and fire mixt with blood. This was one woe. He weakned the East Empire, to set vp the Saracens: and is plagued from *Euphrates*: as his Idolatry and treachery turned away the East, chap. 9. Christ reviveth the Gospell, when men eate the litle booke, teaching againe, how hee is the Angell of Covenant, and Mediator for the faithfull, chap. 10. Martyrs bring policies to see what the king of Locusts his Citie or policie is: and he falleth, and the Gospell is restored: and he falleth with worlds ende, chap. 11. The same matter is repeated for *Cæsares* and *Pope* in a dragon of Romane Armes. As it was called Egypt, chap. 11. and Pharaoh, a *Dragon*, Esai. 27. The vpper parte of the *Dragon*, is shewed to be the *Romane Empire*: one, compiled of the foure in Daniel: and the taile is expounded to be the beast arising from the earth, chap. 11. or King of Locusts, chap. 9. he reuineth the former empire, so, that none can live in it, without his marke, chap. 13. His marke is to *force Christians to Idolatry*. For which vilanie, Romane *Babylon* is told of a fall, chap. 14. By vrging Idolatry, he driveth from his *Ægypt*, the Church through a sea of fire and fagot, into the wildernesse. Where the Tabernacle built hath a smoke of Gods anger, and Angels seaven plague him, as hee plagued all vnder the seaven Trompets: (Chap-

ter 16.) For that our holy Martyrs calling for vengeance from vnder the Altar rowled vp also the Popes heaven as a booke rowled. The *Beast* revived hath no difference from the former; but in bloody color, and the daughter *Rome* riding vpon it, all bloody, Chapter 17. *Rome* shall fall as *Babylon* & *Tyrus* did, Chapter 18. It shall fall when all nationes sing *Halelu-Iah* vpon the destruction of the wicked, with vnderstanding. Then the **WORD** of **GOD**, will catch the *Beast*-false-prophet: the whole *Dragon* revived, and cast him into a *Lake* burning with fire and brimstone: which is the second death, Chapter 19. But the *Romane Dragon* shal be tyed 1000. yeeres before the King of *Locusts* deceiveth generally. But then hee makes a new *Gog and Magog*: for the old *Ierusalem*: and thereupon shalbe destroyed, as the old was, by the first coming, so he by the second, of **CHRIST**, from a throne of iudgement: as the old *Gog and Magog* was, Chapter 20. As *Iohn* in *Patmos* saw the heavenly *Ierusalem*: so *Patmos* the Church, tossed with *Aegean* waves shalbe in Gods sight such, as *Isaiah*, *Ezechiel*, *Aggei*, and *Zacharie* spake of. **CHRIST** saluteth vs poore heathen, with his owne most gracious voice.

To him that loued vs, and hath washed vs from our sinnes by his blood, be all honour & glory for ever, Amen.

*Isaie 25.*

*And hee (the ETERNAL) will destroy in this mountaine the covering, that covereth all people, and the waile, that is spread vpon all nations.*

**THE**



# THE ARGUMENTS OF THE REVELATION.



He Apocalyps may be divided into speech vnto the present age : and into prophecies for time to come. Common to both are the nations, and places, and the times.

The nations to whom the book is commended are cities of old *Gyges* kingdome called the Land of *Gog* : where the *Lagida* and *Seleucida* had parted *Asia the lesser* betwixt them. Ezechiel told, that when they were overthrowen for scattering his people into all quarters, God would be glorified over them : and in wrath remember mercy. As over Antiochos: in that the Land of *Magog*, *Antiochia* first bare the name of *Christians*. Over both in these seven townes : whereof *Philadelphia* beareth plainly the name of *Ptolomie Philadelphus*. *Sardis* was the Court of rich *Crasus* : whose wealth God gave to *Cyrus* the great: that sent Israell home from 120. nations: and built the temple vpon his owne charges. In it the old memory of *Gyg* or *Gog* is continued.

The nations called are from all people. The damned for deadly hinderance of the Gospel is *Rome*, plainly described by full many arguments vndeniable. The whip of Romes Idolatrie be the *Saracenes*.

The time in trope is taken from the time of Christ his persecutions : *three yeares and an half*. But therein is meant the

the qualitie of state, not length of yeres, that men should be afflicted the afflictions of Christ. So the Dragon *Cesars* afflict a yeare two yeares and halfe a yeare: and the Dragons taylor the Pope, and the old Romane Empire, monethes 42. and the Vicar of the Lambes hornes the king of Locustes, dayes 1260. They who thinke to get any certeyntie hence, deceyve them selves, and the truth is not in them. The allusion is most heavenly: calling Christ still into mind.

The thousand yeares come neare proprietie: telling when the Popes authoritie should come to the highest.

These points may commonly be considered.

## CHAP. I.

The present age is saluted, with narration of particular place, and day, and vision of Christ: and in seven epistles the partes of it be applied vnto playne experience.

## CHAP. II.

*Ephesus* learneth how remission of studie loseth the Church. Rome continually practised that: still shaking off Greek and Hebrew, and skill in Gods word.

*Smyna* is told that Iewes, not right Iewes whose praise is of God, would seeme to be Iewes: but should bee found lyars. So Rome would chalenge the true Iew, *Rom 2.* but they that seemed to stand, shall fall.

*Pergamus* heareth of idolatrie and fornication. *Rome* and *Venice* be deaf.

*Thyatira* hath a new Iezabel, with witchcraft and whoredome and Baal: Papiests are full of charming: Nunnes full wanton, and Goddes of their owne making.

## CHAP. III.

*Sardis* the court sheweth, how the pompe of court, hath hardly lively religion: yet still some be there. So Rome the court towne seemed vnder Iohn alive: but had forgotten S. Paul, *Rom. 11. & 13. & 2. Thes 2.*

*Philadelphia* had true love, and tryeth who be the sound Jewes: and shalbe as Salomons pillers in the heavenly Ierusalem. Such were full many Monasteries of learned men: which knew well what S. P. Q. R. meant: when *stultus populus quarit Romanam.*

*Laodicea*, followeth the common maner, neither hoat, nor cold: but holdeth on what negligent custome hath once brought in. So antiquitie and vniversalitie are the Papistes answer: They never plead better skill in the Ebrew Law and Greek Gospell: so thar Turkes and Iewes may see how they build not vpon a rocke by sure grounds, but flee to custome: never allowed of God.

This from obscure *Patmos* on the Lordes day, Iohn teacheth that the base corners shall have truth: when they receive the holy, banished: and Rome the banisher shall be left in Satans throne, to pester the yeare with Popes holy dayes: honouring creatures with religion of dayes, as Rome did to *Iulius* and *Augustus*, and as ill in *March, May, Ianuary, and February*, and in all *Ovids fastis.*

The stories of times which God writeth be more then yet men would ever learne. The Lords resurrection day, is surely taught vs, and that wee should keepe. But his birth day, he would not have vs to know: and when men would after three hundred yeeres seeke it out, God gave them over into a deccived minde to misse 3. moneths: that of 1300. yeres that

that dotage was not espied, vntill this age searched about, & found better matter. Yet *Laodicea* will follow custome, and cared not for grace, from him who was, and is, & wilbe: and from the seauen spirits: the one, Eternall that giveth seauen lampes of oyle to his seruants: and from Iesus Christ, that is above all the Kings of the earth, *Psal. 89. Dan. 2. & 7. & Apoc. 6. and 19.* whom Rome pearced with spear and nailes: But they shall feel whom they pearced, and whom they crucifie agayne: to haue him counted a base and bare man, & not as our *Tabor* when the Godhead made the humanitie shine like the Sunne. Now for times to come,

### CHAP. III.

When the voyce of Christ like a trumpet, making them happy which know the sound, *Psal. 89.* behind vs calleth vs from our owne course, we shall see God in the heauen of the Church, like *Beniamins Jasper* building his Church in *Paules Shebar*: and like *Rubens red Sardis* fighting against *Hagarities* for the Tribes: with the *Rainbow* of the covenant: like *Levies Smaragd* teaching the brightnes of the Gospell.

Thus we shall see God sitting vpon a throne, wher Christ from obscure *Patmos* sheweth that heauen is not best seene from great cities, which alwayes overflow in wickednes: but from place where fewest be to disturbe.

So shall be seene 24. Bishops or Elders: that can apply the Patriarkes storie vnto the Apostles Gospell, all these clothed with the iustice of Christ: being to the soules as white linen is to the body. Seven lampes of oyle grace beate with much affliction as beaten olive: the seven graces of the spirit make this: and the whole company be afore the throne, a fea- tleare, and blameles: iustified freely by the grace of God.

"An Ebrician must teach the word to the simple: the discourse would be harsh.

† Eph. 5. 27

And the Church shall not want rare wightes, full of eyes, whereof one shall see more then millions of Papists, full of courage, & readines to be sacrificed, as *Timotheus* at Ephesus, and *Polycarpus* at *Smyna*, and at Pergamus *Antipas*: and full of wise pleading, as Paul to King Agrippa, and of high flight into the heavens carying soules thither, not as in *Campus Martius*, when for the Cæsars funeral a summer house is made, and full of spice, and in a corner an eagle is, and when it is set on fyre, the eagle is let out: and fled high: and is sayd to cary the Cæsars soule to the Gods. *Herodian. lib. 11.* These have a true hight, and have six wings: two to cover their face, from looking into Gods counsell about reach: two to cover their feet, that their wayes be not called into sight; & two to flee in their course, as *Vzielides* expoundeth, *Es. 6.* And the whole bent of these tendeth to honour God.

And by their examples the common congregation acknowledgeth the holy Trinity: and the Creator, where the heathen have no lamp of grace, not the best learned of them, not one spirit of seven. Their sage, as *Pythagoras*, in tongue confessed God to be one: But they knew not the trinity, and that the Sonne would be manifested in the flesh, to come a man looking through our walles, and to come a Iudge of all, nor that he framed the world for man, because he would dwell in a tabernacle in vs. In the heavenly policy of the Gospell, this must be proper to true Christians: who finding a victory, cast down their crownes when they come before God.

The Scribes confesse all that we cōfesse: The trinity of old confessed they: as their workes yet shew, which might have broken the Arians necks, if Greek pride had submitted them to learne Thalmudique studies. One errour in the root maketh a million in the branches.



## CHAP. V.

The counſel of God is hid: how he will uſe the prophane Cæſars: and how man of ſin will afterwardeſ exalt himſelf in the Temple of God. Moyses by Balaam tould but briefly, that Italy ſhould afflict Heber, & be periſhing vnto the end. Daniel ſpeaketh nothing of the Romans afflicting the faithfull. But ſhewing that the Image, and four beaſtes being cõſumed by our Lords firſt comming into the world, by implication he ſheweth that Italy ſhould kill Chriſt, & deſtroy Ieruſalem, and ſo breed a new Image of a beaſt. But his pictures end in the Macedonians. Our Lord in *Math. 24.* only toucheth deceit and vexation: and S. Paul *2 Theſ. 2.* ſheweth that Emperour ſhall hold on till he be taken away: & then ſhall man of ſin ſhew himſelfe in the Temple as if he were God *Adoni kam*, a Lord ſtanding ſure. But how the Emperour ſhould be uſed, and Pope come vp and fall, that Daniel meddled not withall, who dealt moſt of kingdomes. And proclamation that none in heaven nor on the earth could open the book, telleth that he meddled not with Antichriſt, nor Cæſars puniſhment.

Iohns weeping that none could open the book, telleth that the matter is of great uſe: that they ſhall have weeping, and gnawing of teeth, which contemne the matter. Now one of the *24.* Biſhops bearing the perſon of a Doctour, ſaid to him, being in his traunſe, now as a child, that the Lyon of Iuda ſpoken of through the Prophets and ſpecially *Num. 24.* how he ſhould vnwall and ſubdue al the ſonnes of Seth, and is the roote of David his figure, who conquered all reſiſters, & ſet vp religion, he will tell what Eſay ſpake of his conquēſts. So Chriſt ſtandeth at the midſ of Gods throne, in a playn deſcription

scription: a lambe, *John 1.* as one that had been slain, *Mat. 27.* slain by *Rome*: vpon whom the reuenge must goe, having seven horns of power, to reuenge Satan with his seve heads: and seven eyes, which be seven spirits of his providence, sending Angels over the earth: as in building Ierusalem, *Zach. 1. and 2. and 6.* And he taketh the book from God, as *Chap. 1. 1.* as Mediatour now: though he were in the glory of GOD: and held it no robbery to be equall with God: and then the rare wightes and 24. Doctours pray him to open the state to come, and all creatures shew that they shall serue Christ, when Idolaters be destroyed.

#### CHAP. VI.

The Lyon harted, the pacient ox, the wise man, the high sighted eagle, tell how by his martyrs he buildeth the Church: and for their prayer the Cæsars shall have war still: bloody warre, great famine, that come wilbe as deare as spice: that a bath, choenix, a pottle, wilbe sold for the Romane Denarius, about half a french crown, though GOD strike not vines and olives, but in wrath remembreth mercy. Such warre, that bloud, death, famine and pestilence, shall make a riddance of the fourth part of men.

This cometh in reuenge of the martyrs. In Aboth Rab. Nathan, in Moses life, all the just soules ly vnder the throne of glory: Here the terme *Altar* teacheth that by Christ the *Altar* they have justice: Neyther Scribes nor Apostles knew purgatory. Covetousnes bred the teachers, slouth and contempt of truth the beleeuers. They are told that they must have patience a while till martyrs blood be seed to make a Church of a sufficient number to have a Christian empire.

Then

Then the prophane policies shall have an earthquake: their sun of stately empire shalbe turned to blacknes: their moone of Princes, into blood: their starres shall fall as olives shaken: their heaven shalbe lapped vp as a rowl: all Ilands and mountaines shalbe changed for them.

John from *Esa. 2. and 14. and 34. and Ose. 10.* seeth a vision fitted to their speches, that by considering Iudaes fall, the ten tribes fall, Assurs fall, and Daniels Image, we may be sure of the Cæsars fall: and he expoundeth himself & the Prophets: That Kings, great men, & rich, and Coronelles, & the mighty shall hide themselves and wish as Samaria that mountaynes might hide them from the anger of the Lamb. And so he teach Iewes, that for contempt of Christ, their destructions came.

The five seales are not distinguished in time, but in common place of victory, war, famine, and both with plague, and martyrdom, all these in times come sometimes at once. The sixth toucheth *Constantines* dayes.

Then an vnspcakable riddance was made after Dioclesians persecution, that twelve Augusti and Cæsars consume one another, till all came to the sonne of our *Helena*: who in the ends of the earth, made the possession of Christ; cometh to *York* to *Constantius* his Father, that had Christians his chief men, and by him is made his heyr of empire; and by them and our nation and the neare in the end is alone the Emperour of the world: and leaveth the Rome that crucified, (by the Gospell, and *2. Thes. 2.*) where in 300. yeares, the slothfull Popes could not make Cæsar good: but were caught in their lying that Peter should long sit at Rome: who expressly writeth that he kept about Babylon. Rome in Italy is hated for Idolatry of *Constantinus*: and he removeth the  
Empire

Empire to *Byzantium*: calleth it new *Rome*: and indueth it with the privileges of old *Rome*. Our West brought him to the East: and one of our *Helena*, despiseth old *Rome*: & buildeth new *Rome* neare Troy, where the wicked *Helena* wrought destruction to the house of Assaracus, that after 300. yeares old *Rome* should begin by blood and spoyling. And this may be noted that *Q. Elisabeths* agent did that in *Constantinople* that none of other nations could: That the Turkes Princes and Iewes there desired to have from England the Gospell preached there in Greek and Hebrew, and the Kings royall mynd is to be commended for his bent to allowance that way. L. Barton wrote that if N. could be gotten thither, it were like to turne to the common good of Christendome. So God offered our nation againe glory in the stateliest foyle: But Satan hindreth, by his servants that can turne themselves into Angels of light. God will look to it.

One libeller would perswade, that the Iewes letter coming in severall copies and translated there, and thence sent to *Basil* and printed there: was forged there. A strange dealing, a strange impudency. None learned would think that all Christendome, setting their wittes together could forge such a letter. The slanderer could not read one line of it. And what a barbarous vnthankfull wight is the Libeller of these words: *Because your armes are the owles, you think you must bring owles to Athens: and because the Iew saluteth you as you seigne: you think you are the onely Rabbin of the world.* If the base borne wight had bene of *Constantinus* kindred: he had bene of an other spirit, but now, he could not consider the height of that cause.

The like vnto him is he that sayd these words, *The knight which*

which said the King would give 500. lib. annuities did but flatter: and I will stay the King that he shall give no allowance to Jewes matters. All the Oratours that ever were, can not sufficientlie expresse the deadly hatred that these men have to the truth of God.

There is no other way to make Christians readie in the Bible, but by handling the Gospell by Thalmudiques: to whose tenour of studie all the new Testaments stile is bent. The best learned Iesuits at *Francfurt* in the hearing of a gentleman of England hartily requested this done, saying that by me, they ready to cleare the new Testament, could soone turne the Indians. The Jewes over Germanie hartely desire this. Princes made great promises, but the old serpent wilbe hindring, whom the great Angel can tye in chaynes that he deceive not, and deale with his factours as they wilbe boüd with chaynes of darknes. To which matter I require the cuppes of the foure wights and 24. Bishops full of incense to be powred before the Lambe: that Iannes and Iambres may receive according to their workes: that no more regard whence the sixt seale brought on a new world: nor how the fallen must be lifted vp.

## CHAP. VII.

Three hundred yeares were passed ere that men were sufficient in number to have kingdomes of Christianitie. Then Schollers began to remit zeale, and Hebrew studie: which had soone overthrowen Arians, shewing GOD to bee our Creatour, *Eccles. 12.* and Christ, Iehova our righteousnes. Yea the Apocalyps had most tamed Arians and Jewes: and had been clear at the first by Thalmudique veine of studie. By 300. moe, Byshops pride and sloth made but a gaine and

ambition of the Gospell. Antioch would have chief Patri-  
arkship, following Antiochus old pride. Alexandria would,  
as Alexáder would be a God: Old Rome would, as it cruci-  
fied Christ: New Rome would, for the Empires seat. None  
considered that the Scholers of Patmos should be the sea-  
led: & martyrs: whé neither North-wind rose, nor South-  
winde blasted, in the garden: that the spices might flow, &  
the beloved come into the Garden, and eat of his precious  
fruites, *Cant. 4.*

But foure Angels held the foure windes. God favoured  
Antioch, that where sinne abounded, mercy might more a-  
bound. That men should not therefore be high minded, but  
feare: in the ende Hagarenes take it. Custr or Abushini in  
Keturahs house, had Abrahams familie, and long held well:  
but in the end, held but the Gospel and few Epistles, and the  
Psalmes, for all the Bible: That which Colen & Rome hath  
printed. Moscovia from Constantinople, held litle sound.  
Rome was the cause of falling to all: still weakening the East  
Empire, that should have help the rest.

So God telleth that a generall fall shall come, that not  
the open be the true, but the hid bee the servantes of God:  
such as God sealed. As in Jeremies dayes in Ierusalem the ill  
figs, the troupes of Ierusalem were a Synagogue of Sathan,  
when all the Levites condemned him to dy: and God in E-  
zekiel sealeth all his, whom Israel condemned. So here an a-  
postasie is told, which groweth vp 300. yeares: by many wic-  
ked steps. And then commeth to the Popes supremacy, and  
soon maketh the open Church, a Synagogue of Satan. That  
onely men vnknown, few to mens sight, but many to Gods  
ey, that seeth all, be the Church. Here the Papists might  
have their answer: when they aske where our Church was.

The tribes all have each one twelve thousand: Though Dan is not named he is understood. But when Iosephs two sonnes and Levi be reckoned, one is left out, as Symeon *Deu. 33.* So Dan here. They be shallow who hence gesse that Antichrist commeth of Dan. S. Paul taught Chrysofome, *2. Thef. 2.* that he should come from Rome.

The latter halfe of the Chapter, sweetly expresseth the pointes wherevpon all standeth, that saluation is from God and the Lambe. All more in religion is from the serpent. All honor to Mary & Saints. Also Martyrs and their comfort is sweetly expressed. This matter in time followeth the eight and ninth.

### CHAP. VIII.

Out of the seventh seal come matters more to be sounded, the six afore had. The Church had peace a small while, but angels seven are prepared to sound wrath arising. Christ the Mediatour, is ready to receyve prayer: he is contemned, by Rome dallying with his mediation. Therefore hee poureth voyces, thundrings, lightnings and earthquake. Angels here tell it: Men in playn work.

*The first common place: Warre.*

Hayle and fire mixt with blood, sheweth vexation with warre: ever since Constantines house fell, the Popes bestird them to stirre warres to overthrow the East Empire, and to set the West by the eares. In Iulian the Apostata.

*The second common place,*

The Popes supremacy.

The arising to be a great mountayne: became a mountayne of fyre, when he cast himselfe into the sea of nations: That a third part of men became dead in sin, in profane trafficke of life.

## OF THE REVELATION.

*The third common place.*Corruption of Scripture  
wrested to his policie.

A great star burning as a torch, fell from heaven, and fell into the rivers and fountaynes of waters, & the name of the star is wormwood, &c. *Angelus ecclesia*, the Doctor is a star, *Ch. 1.* heaven is the Church: burning as a lampe, is kindling of wrath: the waters be the Scriptures: falling into them, is wresting of them to mainteyne his kingdome: so the sense is bitter, and the D. is wormwood: that many finde deadly hæresies by this wormwood.

*The fourth trumpet,*

Great fall.

They which were principall, as the sun, moone and stars (Iacobs familie, in Iosephs dreame) lose much light. Gagnæus a Papist telleth, this to touch, Popes, Cardinals & Bishops.

*A preparation to marke  
triple woe vpon this.*

An Angell flyeth in the open sky, & telleth of three woes vpon this.

## CHAP. IX.

*The V. common place.*

The Angel or Doctor, falling from heaven (the Church,) hath giuē to him not S. Peters keyes of knowledge, but keyes of a deepe pit: to darken sun and ayer: the office of Christ and law by which we see him. So infinite millions of mōkes and fryers come forth: locusts for devouring the earth, with scorpions stings to torment harts: when Christ is obscured and Scripture, that men find no comfort: but bee worse for their soule, then Iob for his body, *Iob. 3.*



To make warres, their wealth will make many horses: and they have authority as Kings with their crownes: though they pretend to be as private men. (*Dan. 7.* The Chaldean stript of Kingdome is so termed: And Antiochus having no right to the kingdome: ) and they keep within doores, as of womens hayre: but they have Lyons teeth, to hold fast all forged and wringed giftes: openly forged, as *Constantina* donation: and wringed of kingdomes, which they help vp: and from deceived by terrour of purgatory. They have brest plates of iron, to defend themselves: and the noyse of their wings is like the noyse of horses running to warres: while stil they set Kings by the eares: for the first common place: that haile and fyre be mixed with blood. And their scorpion stinges sting men five moneths: till Princes compell them by a cold winter to hide themselves in hedges, as Nahums Locustes of Ninivy, hide them by enemies.

An excellent name of the Pope:

THE ANGEL OF THE PIT: KING OF  
LOCYSTS, ABADDON, APOLLYON.

Our common name which we give the Pope is *Demon* in Greek: for Popes be *Damones* in *Eustathius*: from the Commentaries of old *Aristarchus* and *Didymus*, and others. His Commentaries are from ancient Heathen, not from himself: as *Erasmus* well noteth in his observations vpon the Apocalyp. Whereas I cited Homers Commentary followed by S. Peter, D. B. the learned, thought that a foolish oversight: as though I must mean *Eustathius*: who was of late. And he doubteth whether S. Peter read Homer. I am out of doubt he never read him: But the holy Ghost gave words of old for S. Peters vse afterward, by instinct, not by reading. And so much a simple Doctor might have known.

B. L. shewed himself, in his vnlearned skopning most Athean. And as Iannes and Iambres; Symon Magus & Elymas, and Alexander the Copperfinyth are for eternall memorie in the hart of the Bible, so deserve such for to be. Now as wee vnawares and Papists call the Pope, *Damona*, a Diuel: vnawares we call him so, G O D ruling our tongues: that is specially worthy noting. When Iulian the Apostata was kild, and *Libanius* commended him, that he now was with the *Demonos*, the Greek Doctours took him vpon his word: and what an asse he was to speak that which the enemy would wish. *D. Iohannes Pistorius* the Popes challenger, wrote to me that JOHN CALVIN was *Dactylodictes* of Antichrist: Who shewed by the finger who was Antichrist. I took his graunt: that so the Pope was. For *Calvins* finger aymed at him. So the Popes challenger overthrew the Pope. The same wrote to me the Anathema. But God dealt with him as with Balaam the son of Beor, in *Italy* pronuntiation, of Bosor, in Chaldean, where S. Peter kept: where the Galilæan his voice told he wrote not from Rome. The Doctours Anathema was this, to me, I Anathematize thee, as Paul did Barnabas. I take it, sayd I. And so thou makest me better then any Pope that ever was at Rome. Paul thought him of the same faith, and happines: But I anathematize *D. Iohn Pistorius*, as S. Paul did Anathematize *Elymas Magus*. Vpon this he yeilded, as *Helvetia* knoweth. And to his dying day spake most reverently, as some English heard, of his checker,

So here we must mark not what men call the Pope, *Holy father, and vicar of Christ, and head of the Church, and King of Kings, and Lord of Lords*: but what GOD doth call him: and God taught Adam to give fit names. Here the Popes names be many. One is, *the Angel of the pit*: as the star falling had the keyes

keyes of the Pit, to bring forth his Locusts. And, *the King of Locusts* is the fittest name for him. In Ebrew, he is called *Abaddon*, Num. 24. and *Abdan* in the Thalmud is the worst name. Aruch will teach † the place, Also he is called *Abaddon* † Beracoth Perek. eye- chiefly for remembrance of Num. 24. where Balaam endeth ning pray- his prophecy, in *Italy* going on to destruction: & *John Chap.* er, fol. 28. 17. 8. 11. translateth Balaam most properly: as D. Kimchi, in hard Grammer: *Adey obed geeth on to destruction.* In Greek he is another *Apollo*: a Diver of Delphos, destroying such as seek to him: as *Apollo* destroyed rich Cræsus: deceiving him to war against Cyrus. He knew well enough that Cyrus should have the victory: Esay had told him so: and though Cræsus gave to Apollos temple, very great gifts: yet when he asked him, whether he should fight with Cyrus, he answered: *Cræsus passing over Halys, shall overthrow a great King.* So he did in hope of good: But overthrew his own kingdome: and rich Cræsus became poore Irus. So the Pope maketh but a mock of Kings. Thus one who of the sixt scale, is fully described: what the Pope is, and what he meaneth to do, as *Chap. 11.* shall tell.

And this first of the three woes thus set forth, reacheth from the Popes supremacy, after the yeare of our Lord, 600. vnto Ieruselems war ended at 1200. For which 600. yeares, the Pope still made haile and fyre to be mixed with blood. Now the second woe is in his punishments, by the Turk: and by the Gospell and Martyrs, teaching Princes to cast him off.

*The sixt trumpet and common place.*

Of the Turks comming vp and dealing.

*Cedrenus* and *Volaterranus* (in *Arabia triplici*) teach of the Turks and Saracens conjunction: and sundry others, how they

they afflicted *Spain* and *Italy*. Their history I have touched in my book of Scripture Conccent: & I would any of cleane spirit that rageth not against the Conccent which G O D gave to Scripture, & I do but shew, to have my best help, thence. There is a full explication of the second woe. Bibliander in *Chronologia* sheweth that after the Popes supremacie graunted by wicked miserable Phocas, to impudent Boniface the third, Machumed began to be as gracious a Father as the Pope in *Rome*. Machmad is *in Cant.* the title of Christ: *Graces it self*. And Chamudoth *partaker of graces*, to rare Daniel *Chap. 9.* by the Angel Gabriel. Now this false Prophet forging himself taught by the Angel Gabriel, takeih Daniels terme in the highest sense: Machmad *delite it self*. Rashi telleth, that because he humbled himself before G O D in fasting and prayer, he was so called. But Turk and Pope will have the holynes of Apollo: past repentance.

## CHAP. X.

Now commeth a most lively description of Christ, opening himself from *Esa. 19. and 54. and Genes. 9. and Apoc. 4. & Daniel 10. and Exod. 14. and Dan. 12. and Es. 31. and Iob*, for the thunder of his power: which is past vnderstanding, and shall not be perceived of the Pope, till the next trumpetter, or common place teacher soundeth and endeth the world.

Now the Angel biddeth Iohn take from Christ the litle book of the Gospell: and to eat it: which was sweet in his mouth, in preaching: but bitter in affliction, and to the enemy also: as Ezekiels book.

CHAP.

## CHAP. XI.

John sheweth that the Church shalbe built: as Ierusalem freed from Babel, vnder Zorobabel and Iesus: when Zachary seeth an Angel with a reed meating the length & breadth. So Iohn hath a reed to meat the tēple and altar: that is, from the litle book to shew, the breadth and length and depth and height of the love of God in Christ. Christ himself is the temple: Therefore to check Thalmudiques, which to this day look for a third temple, as sheweth Rambam: whom vpon Koheleth (Salomon the oratour) I have cited and translated, to check them he sheweth court of sacrificing is geuen to the heathen: and Ezekiels goodly citie, is a city of affliction: as Christ was afflicted 42. monethes: Zacharies olive trees: Zorobabel with Israel, and IESVS with Levi: and candestick of Gods fauour, Churches (*Chapter 1.*) revived.

Here is a new Elias: a new Moyses: to call syer from heauen, and to stay all dew of grace and successe: and to turne their waters of armies into blood: & to plague their enemies with all kind of plague. The experience followeth.

*The combat of the King of  
Locusts with the Martyrs.*

When the Martyrs begin to revive the Gospell, the city which is called for spiritual vncleannes of religion, spiritually *Sedoma*, for cruelty against Israel, *Egypt*, setteth fourth the King of Locustes: who commeth with his Locustes winges of chariots and warre horses: and fighteth in all nations, with these two captaynes of Martyrs: and killeth them: and their case is playne, how they are murdered: as if a Crowners quest went vpon the policy that crucified Christ: after his preaching 42. moneths: or dayes 1260. or yeares

E. three

three and an half. Now as Beda and Carthusianus well note (in three yeares and an half) all time of preaching Christ, in memorie of his preaching so long: so the time of their noted death, while their ashes may be seen, and they are not put in grave, is, in a proportion, called three dayes and an half.

Now that all may know that two yeare is not proper, twise one: but as all the returned from Chaldea Babylon be two, *Zach. Ch. 4. and 5.* So the witnesses of truth that leave spirituall Babel, all are in that sense called two: and the citie which killeth them, in peoples, tribes, tongues, and nations, is not a building of houses: but a building of policie. So the two be not two men, but two companies: and the dwellers in earth would not reioyce and send giftes one to another, as Iewes against Haman in Ester for two, but for the companies of two sorts: rare wightes full of eyes, & 24. Bishops: and the troupes that give glorie to God and the Lambe, and pray onely to the Lambe, the great God and Saviour: these in all nations where the king of Locustes tyranny reacheth, are the two Prophets who vexen them, whose mindes dwell on earth, and cannot see the heavenly policie of Christ.

In that sense, after three dayes & an half, spirit of life from God entred into them, and they stood vp, and feare fel vpon their enemies: and they heard a great voice from heave saying vnto them, come vp hither, and they ascended vnto heaven in a cloud, and their enemies saw it. Johns vision went vpon two: and vpon one citie: & one beast. But Romes policie the king of pit keyes, with his Locustes: and the states that write and fight against them, must be meant: of whom when one is dead, an other is alive, iump in the same veine: as though it were the same man: and their enemies see, they goe vp to heaven: and the beast which is ascended out of.

Abyc.

Abyssos, that is all his corporatiō, millions of millions (these visions represent corporations, and vnder one, millions of men be told) all Papiſtes goe from their Abyssos of black ignorance, vnto Abyssos, *Luke 8.* and *Zohar vpon Genes. 1. 2.* whither the Diuels shall come in their time (but are yet in this world) to be tormented for ever and ever.

After this teaching and fighting a great earthquake shaketh a tenth part of the king of Locusts city: which crucified Christ, and prayeth to the virgin Mary, to commaund her sonne, the Eternal God, by the right of a mother: as though she were mother to the godhead, because shee was mother to the Person one of two natures. And they are very wise who thinke the mother of God, in schoole phrase, can finde no better speculation in heaven then to listen to the Citie that crucified the Lord of glory. Iscariot the traitour confessed his fault: yet Christ gave him over to hang him selfe. Rome that kild Christ, after justifying him, sinning so against the holy Ghost, and sinning more then if they had kild all the men in the world; yet is worse then Iscariot, and wil not cōfesse sin, but clayme right to rule the world: because once they durst crucifie the maker of the world: and pray to the Virgin Marie to forgive the Popes holynes, the Vicar of Pilate.

In Elias 7000. bowed not the knee to Baal: and live. In this Citie 7000. that bow the knee to Baal dye, are kild, in vision 7000. in storie seaventie millions of thousandes, with this 120. yeares of the Gospell revived. And full many give glory to God, and leave the virgin Mary alone, to be happy as other faithfull, Bathshebagh, Ruth, Thamar and Sarah, al her mothers: and who more in sin yet stayed vpo her sonne, who was then in their loynes. Thus the second woe is past.

The Popes fall: *the seventh*  
*trumpet of common place.*

Since Kingdomes match the Pope in strength, and have brought him that he dare not queck but be content to hold his owne: An open voice is in kingdomes, that whereas the Pope hath been once cast out, and now God reigneth, wee looke for no chaunge till the resurrection, at 6000. by old guesse. Hence at 463. For our Lord was borne at 3927. adde 1610. then now Adams soule and dust hath 5537. at 463. the gesse will shew it self. At 3000. the Arke was brought into Salomons Temple. at 4000. exactly the Romanes destroyed Zerobabels temple.

And as the Pope falleth by steppes as he came vp, & not all at once, so 463. yeares may Spain and Italy holde him vp: while Archbishops and Bishops, Pastours and Curates have too much stipend and authoritie: but litle learning in the holy booke, for wisdome vnto life. As Agamemnon sayd of Nestor, that ten such would soone fel Priamus citie: so ten Kings that would clear the Revelation to Hebrewes, Greekes, Latines, and all tongues might hasten the Iewes calling: but I am afraid none, saving our own, will performe any promise that way: to agree with Iewes that the Arke in the Temple is the holy man, which is golden within & without, and hath the tables of 613. letters, to which answer 613. lawes, into which all wisdome falleth, and none fayleth, written in his hart: and vpon the mercy seat all of gold stay the Cherubims looke. When Christ is seene in his Temple of humanitie, thus Papistry fayleth and falleth: and from the Church dayly, till the end lightening and voices and thundrings, and earthquake and great hayle, would make Ægypt and Rome to quayle.

But



But few desirous of divinitie have maintenance, and ambitious in wealth spurne at soules health: and kings see how much is spent in vaine, and how scholers bend to gaine: and so courts fall at Sardis, *Ch. 3.* and the Pope may live yet Hebers yeares, this present and 463. That this Trumpet may then speak to Ezekiels dead bones, & make them arise, *Ch. 37.* as *Apo. 20.* all arise.

Thus in seales and Trumpets God hath once shewed all. By seavens: spirits, hornes, seales, and trumpets, to teach the prophane world of resurrection. The same shal be repeated in beastes seaven headed, and seaven Angells: vnto a newe mention of the resurrection.

## CHAP. XII.

A goodly signe appeared in the heaven. The faithfull company is a Woman: their abundance of grace of the gift of justice in Christ, and regeneration in putting on Christ, is a garment of the sun: their contempt of all things vnder the sun, is an having of the moon vnder her feet: their doctrine from the twelve Apostles, is a crowne of twelve stars. Their desire to teach Christ to other soules, is a travelling of child. As the Sun is all bright, so is the soule iustified in Christ, bright as the sunne, *Cant. 6.* though in it selfe it is black, *Cant. 1.* and as the Moone, often not all lightened, but when it hath the Sunnes full light, it appeareth as the morning, as faire as any moon, *Cant. 6.* Our crowne is the twelve Apostles doctrine: who were all of equall truth: though S. Paul laboured more then they all: and from Rome wrote enough to have warned that city not to fight against Christ: and so much as might teach the world that Peter was never near Rome: but kept where God scattered the twelve tribes,

as the 12. most laboured to call the Iewes, to teach the Gentiles. This travelling of child teacheth vs what a care wee should have to teach Christ: and so, first to learne G O D S book. God is our first Bishop: *Ioh. 20. 29. in the 70. for El, the ebr. the Almighty.*

Of men, the King should be best learned: as King Moses was: King Iesus, King Samuel, King David, King Salomon, King Ezekias: the wealthier by wisdom, and greater then many Kings, Daniel *Belt, c/sar*: that brake out a flame of sorrow to the wicked Chaldean, who thought that *Belt as a sar* Bel held wealth. Kings might soone be learned: who might learne the holy words of both testaments in two moneths, and the concent of scripture in an houre: and might commaund that every sermon should either abridge the whole Bible, as S. Paul doth to the revoulting Ebrewes: or tell the afflictions of our Lords family, as Daniel doth seaven times over: or weaknes of Salomons Kinges: or how Aharons twelve stones tell the tribes story: or the golden chayn of Chronicle and Iubilees: or the mysteries of Moyfes Ceremonies: or collations of prophecies with event: or like revolutions to shew Gods facility in teaching Christ: or some whole book: in one sermon. So Kings without payne might passe all in learning.

And our Vniversities might be so ruled: but that the God of this world doth hinder, that our DD. should speak Ebrew and Greek better then English: and be readier in the Bible then in any other book: or from their first preferment in collegies, fast oftener then the Iesuites do for S. Laurence and all the Sainctes in heaven, or live without college allowance. A Samuel would make a Naioth. And an Archbishop worthy of his place, would make Daniel plaine in  
one

one houre, and the Apocalyps in an other. It is a wonderfull sinne to give men honour without desert, and to be doltish scholers to vnlearned teachers. We travel, as Esay speaketh, but we bring foorth onely a wynd.

The God of this world being incarnate in the Romans, is busy in his generation: Pharaoh, *Esa. 27.* was not such a Dracon, nor the Persian God, *Dan. 6.* to whom onely prayer must be: The Goddes borne in Asia: as *Æschylus* termes them: The Dracon whom Babylon worship in the fable Apocryph. These were not such Dragons as the Romane. Pompey, Crassus, Iulius, Antonius, Brutus with Cassius, Augustus with the whole Empire till it died: and the Empire revived by Pope, these seaven heads of the Diuel teach vs to know the Churches danger, when their whole corporation maketh a great Dracon, and their hornes ten be not as they in Daniel then Kings of ten men, but ten kingdomes. And the tayle, the Prophet that telleth lyes, *Esa. 9.* draweth the third part of the starres to be wandring starres, *Iud. v. 13.* and cast them into the earth, as *Daniel 8.* Antiochus made Jewes Pharisees and Sadducees.

When our tongues trauel of Christ, the Diuel would by Rome devour that: But he is taken vp into heaven, who wil † bruse all nations with an iron rod: And the Church fled into the wildernes, as Ioseph and Mary with Christ into *Egypt*, and is nourished as Christ in his half seaven, *Dan. 9.* in his persecutions, dayes 1260.

Michael, who in the forme of God, held it no robbery to be equall with God: Michael, who in *Dan. 10.* is the chief of the chief Princes the holy Angels, and defendeth Iudah against the enemies; Michael & his angels the marryrs overcome Satan & the Casars, that the Church shuts the out of

† John followeth the 70. most wisely hiding the Eb. propriety from dull heathen.

all

all accompt : though Satan still accused them to the ten Persecuters.

So the Dragons tayle is busy in the Popes : But the Church had as Israel, *Exod. 19.* two wings of an Egle to flee from Dracon Pharaoh into the wildernes : to be again fed : after Christs persecutions : a yeare, two yeares, & half a yeare : from Pope serpent : that the Thebanes borne of this serpents teeth gnash : Where was your Church before *M. Luthers* time, when the King of Locusts, *A bad one, Abaddon,* a new Apollo, had from his keyes of the pit brought a smoke, to darken sun and ayer. And although the cloysters Idolatrous deserved as Israel in Amos to be caryed as with the river of Ægypt : yet the Pope would so vse the Church : though heathen policy bridle him, yet Pope Dracon is fierce against remnants, as in his Spanish Inquisitions.

### C H A P. XIII.

Cæsars and Popes the Dracon and his tayle are expressed past all deniall who are meant : The empire hath armes from the foure kindomes in Daniel. So God forceth vs to be ready in Daniel, and to compare together the brase of the Angeliqne men. The Greek Leopard had foure heades, that of 23. Captaynes al made Kings, all came to fower quickly, and every one dyed a violent death, saving old Antipater, to have blood for blood, as the Romanes here. The Beare had but one head, the Lyon one, and the fourth beast, the parted Macedonians but one, that beast is not named, because it was the same nation with the former, but is distinguished from the former by ten hornes or Kings, five Ptolemies and five Seleuci or Antiochi, that vexed Iudah.

From

From these the Romanes have their armes, beginning with a beast with ten hornes, with this difference: Ten Diademes betokening so many kingdoms. This beast was coloured like a Léopard, footed like a Beare: mouthed like a Lion. As Nab. said, *who can deliver you from my hande*: & was a Lucifer, and would be equall to God. So here it is sayd, *who can warre with the beast?* Alexander would be a God: So Divi Iulij and Divi Augusti, & so the Persians. And Antiochus Epiphanes hath a mouth speaking great thinges, so hath this beast. Now the sixt head being as dead, sheweth that the Empire should be dead and revived: otherwise five heads were gone: and the seventh was not yet come. But in a speciall sense one head seemeth as dead.

The time of Tyrannie was 300. yet by *Metonymia*, meaning the argument of persecution, from our Lords time, it is called three yeares and an half. Antiochus Epiphanes raged against the temple properly three yeares and an halfe: as Elias plagued Israel properly three yeares and an half. But the matter sheweth *Ch. XI.* and twice in the *XII.* and here, that proper time cannot be meant.

Again, I must advise the reader to learne Daniel before he learne this booke. Twentie yeares ago I made him plain enough, and plainer of late: though the Dragon cast out of his mouth, a river of water. The whole Realme by this houre might else have knowne Daniel clearly. The Tyrannie and blasphemie of the Casars and their destructions are knowne.

*The Popes description.*

A beast arising from the earth, that is, without war: having hornes like a Lambe, that is, Christes Vicar: having

the mouth of the Devill, for divelish lawes: restoring the Empire, and working Miracles of deceit: as though he were Elias, a restorer of truth. The Iesuites report of their miracles, comment well on this. And the Popes endeavour, (since great Constantine left hateful Rome) to set it vp, by revived Empire, & to destroy the East: this matter is famous in continuall stories. And Canon lawe telleth that none may live vnder the Empire, but by yeelding vnto the Popes lawes in subscribing or oth, or some open token: as a marke in the forehead. And where a nūber given to a man, as the sonnes of *Adonikam* were 666. that being called the number of the beast, and to a sense of wisdome, which is vsuall in notation, *A God stāding vp*, that is *Adoni-kam*: this describeth plainlie the man that stands vp in the temple of God, as if hee were God.

### CHAP. XIII.

The reviving of the Gospell, by worship of God onely in Christ, as on mount Sion of old: religion taught with as great concent of law and gospell, as any harpes can make, by rare men of courage, patience, wisdome and high policie, by virgin mindes, vnstained by Idolatry, renewed by Christ, and following him, is taught, *Ch. 14. as Ch. 7. & 11.*

And the Pope is told of fall, and of eternall death to all of his bent: and the Martyrs of present heavens ioy, without purgatorie. And Christ sitting on a cloud at prayer of the Church, and an Angel comming out of the Church, bid by an Angel Lord over fire and Gods heat, with sicles cut off Papistes, that their blood would reach to the horse bridles: over a Land as Canaan made to a square, by the Thalmud,

1600. furlongs, 400. every way. The new Testament speaking to Iewes, is applyed to their manner of speech, & plaine to a Thalmudique, where it is hardest to vs.

The destruction which rebellion in Ireland wrought by the Pope in Desimonds countrey, if all the blood of the dead were poured out; would a good way reach to horse bridles: as that also of Ostend. And what would al that war, now 40. yeares yeeld in blood of Papistes: going withall to eternal destruction: Happie are the soldiers, that dye with a good heart for the gossell, for they rest from their labours.

### C H A P. X V.

A new vision telleth the gossells restoring, and the enemies punishment: persecution borne sincerely, through fire and faggot, is a sea of glasse mixed with fyre: and praise is against Romes Ægypt and Dragon Pharaoh and Romes Babylon; from *Exod. 15, and Ier. 10.*

And seaven Angels, clothed with pure Iustice, come out of the temple in heaven. Angels represent what God by men will doe vpon earth: when sincere harted fight in his cause. These have golden girdles about their brestes, as the Sacrificers were girded. Maymoni in the holy implements, sweateth to prove from Ionathan vpon Ezekiel, and Kabbalah, that the Sacrificers were girded about their brests. Iohn made no doubt of the matter: but as a Thalmudique taught from God, telleth resolutely the whole truth, *Chap. 1.* and here. Such points shewed would make Iewes, all learned Iewes, confesse that God penned the New Testamant.

All Christians bee Kinges and Sacrificers: and should consider that they must weare crownes of golde, which no goldsmith but Christ maketh: to rule them selves in order:

and to obey all in Gods law : and the girdle of truth to bind their hartes in stedfastnes. Now where one of the fower wightes giveth the Angels seaven cuppes of Gods anger: the learned full of eyes teach the people who are the temple to pray vnto God for vengeance vpon Christs enemies: and vpon the peoples petition, the Angels have charge to serue them: as in *Dan. 4. & Heb. 1.* and men are fortified by them: as Darius by Gabriel, *Dan. 11. 1.*

As the temple, *Esa. 6.* was filled with a smoke of Christ his anger : and Seraphim, the Angels which were instruments of fyre did attend : so here the smoke is in all the Church: that the enemies shall not perceiue the truth till they be consumed : having sinned against the holy Ghost: as the Iewes, *Esa. 6.* even by Rambam his graunt, could not amend by ten chastisements: till the temple was brent.

## C H A P. X V I.

Vnder the seaven trumpets, the earth, the sea, the fountaynes and rivers, the sun, the King of Locustes, Euphrates, and earthquake, is celebrated. The seaven Angels in plagues keep that order.

The Popes earth or earthly hold of his possessions, is full of boyles: that dayly some losse he hath: as he brought warres; to be hayle and fyre mixed with blood.

He became a mountain of fyre cast into the sea, to make the third part of it bloud: so his nations be made all known dead in sin : and in seas of war fall from him.

The starre wormwood fell into the rivers & fountaines of Scriptures, & made them bitter. His rivers & fountaines of forces are turned to drinke blood.



He obscured the sun of justice: the sun of persecution  
parcheth his.

He got lands for Monasteries, that the Locusts might  
make him their King. But now the throne of the beast is  
darkened by contempt and pillage of Land.

In the old time Virgil complayned of Romes distresse:  
that *Hinc movet Euphrates illinc Germania bellum*: and at Eu-  
phrates, *Ch. 9.* Angels were tyed, but to be loosed by starts:  
now the river is dry, that Turks and Saracens come even to  
Germanie, and Germanie also looketh to freedome: that  
now the king of Canaan, the servant of servantes, the false  
prophet sending from his mouth, three (that is many) vn-  
cleane spirits to cause kings to war, hath no better successe,  
then Iabin by Sifera, at Mageddon: and here a faire warning  
is given to watch, and integritie.

The ayre was darkned, and earthquake shooke the citie,  
that the tenth part of the citie fell, and Gods wrath ended  
all. So here a great earthquake, and hayle greater then Io-  
suahs, falleth vpon the enemy, who can not repent, but hol-  
deth on to destruction.

Thus men, Gods messengers, shall give the Pope measure  
for measure, that he can not repent: but blasphemie, not  
knowing how far Patmos passeth Rome.

## CHAP. XVII.

As Daniel at the last openeth his Visions in proper spea-  
ches: so here, vision and proprietie come together: though  
some knots be knit: that the wise may vnderstand: and no  
wicked take the paynes to search. One of the seaven An-  
gels calleth Rome an harlot, sitting vpon manie waters,

that is, people and troupes and nations and tongues (as *Daniel 3.* speaketh: ) with which the Kings of the earth committed spirituall fornication by accepting that filthy Idolatric, as dronck with the wine of her Idolatry. This Angel doth in vision that which a Doctor would in reading.

And he carieth Iohn into a wildernes in vision: as men are best to judge when the noyse of city troubleth not. Now he hath another vision for the Empire revived: a beast with heades and hornes, as the former the old Empire: and purple colour, as more in persecution: and full of names of blasphemie, as accepting the Popes Canons, and Masse, and Ceremonies: and a woman sitteth vpon this beast clothed in purple and scarlat, as drunk with the blood of the Saincts: and golden in Gold, as old Babylon, *Esa. 14.* and brave in pearles and precious stones, as be the Popes in their Copes: and their Arch-Bishops and Cardinals, in cloth of Geld, and Aharons stones: mocking with God in apish imitation: as they mock with the keyes that God gave his Apostles: which Saint Paul had as the best: if any could be better then other: and Iohn specially: authour of Gospell, and Epistles, and Apocalyps: That Ruben might as well be chief Patriark, as Peter chief Apostle. And this woman had in her hand a golden cup, as old Babylon, full of her lothsome filthy fornication: though Rome set foorth in gold and silver their crucifix and Virgin Marie and Saincts: And in the forehead, a mysterie: Babylon the great: the mother of the fornications and lothsomenes of the earth. Here we see plainnes: that none should think that Babylon meant whence S. Peter wrote. Rome is Babylon in a mysterie and trope: S. Peter was to  
 speak

ſpeak properly, as all men, when they tell whence they write. But viſions are in borrowed ſpeeches. Now this is ſure and plaine, The woman is the city which hath kingdome over Kinges of the earth.

Now of the beaſt his body this is told: that the beaſt, is, is not, and is. In Cæſars it was in Rome: Dead by Conſtantinus houſe, and not being: and againe revived by the Popes.

The ſeven heads are ſeven hilles whereupon Rome was built: famous for that: and alſo ſeven Kings: whereof five ruled Iudah, before our Lord came in the fleſh: *Pompey, Cræſſus, Iulius, Antony, Brutus with Caſſius*. Iohn and all Iewes knew that well. Then commeth the whole Empire the old, a ſixt head, then preſent: afterwards the Empire to be revived, the ſeventh: and by the Pope, the eight King: as he ruleth the Empire.

Now the ten hornes, are Kingdomes, as they ſerve the revived beaſt not yet ſo ſet vp: but in the Popes time it ſhall be. Now theſe ſhall with one mind give their power to the Pope, and perfecute. But Chriſt and his Martyrs will overcome: as in *Chap. 7. and 10. and 11. and 12. and 14. and 15 and 16*. And when Martyrs teach the truth, countreyes will revolt from Rome, and make it deſolate: that the empire ſhall not be prophane, nor favouring Rome: but as in new Rome, before the Turk ruled.

## CHAP. XVIII.

An Angel that lighteneth all the earth by his glory, proclaymeth that Rome is fallen, known to be a dwelling of uncleane ſpirits: in all places of the policy: and the holy are  
com.

commanded to come out of all that policy. Their Canons and Prayers and apparrel are al bent to a blind drift: and not fittest to have bene vsed in our tongue. The whole frame is out of order. The Lords prayer is maymed: from their Latin, *Mat. 6.* leaving out a most noble sentence: Their Creede is foolishly translated: that 20. severall opinions are made of a most cleare phrase of 3000. yeres vse: of *going to God*: their letany is dangerous in phrase, praying to te Persons severally: and is applyed vnto their doctrine of doubting of justification: and in Battologie is hatefull to God: and in trifling arguments, for saintes dayes: and hath lies, for the place of Eves creation, and Archangels, & our Lords comming into the world at midwinter. Wee should come out of all these follies: if our myndes put on white and clean linen: and wee rye golden girdles about our brestes. Specially the Diuelish fable of Toby is vntolerable, to be still kept. Bishops vnder Q. E. gave leave in allowance of these things, to adde in subscription this, *ἄχρη γυφῶν ἐπιδιωδῶσιως things may be suffred.*

Romes fall is told from Babels, Tyrus, and Ierusalem, *Jerem. 51. Esa. 21. and 47. and Esa. 23. and Ezekiell 27. and Ier. 7.* to shew from stories past the certainty of all this.

And these reasons are rendred: that the Roman policy killing men for the Prophets, is guilty of their blood: as the Scribes for Abels, *Math. 23.* & that the Kinges, who should be Bishops next God, trafiqued with Pope for his confirmation by the witchcraft of Papistry.

## CHAP. XIX.

When people can sing *Haleluja*: that is, praise onely God  
in

in whom we breath: who drenched Pharaoh, when Iah stopped his breath, *Exo. 15.* (there *Iah* is first vsed:) when foure times *Aleluja* is vttered from all sorts and continually: and all the praise of Christ: and he is seene riding vpon his white horse, and we follow in white linen of justice: then Christ will make proclamation to all kites, as in *Ezekiel 39.* concerning the *Macedonians* to deuoure the flesh of Papists slaine: and will cast the beast and false Prophet into a lake burning with fire and brimstone.

## C H A P. XX.

The tyme of the Popes absolut ripenes in Sathan to deceiue generally, shall not be till a thousand yeares, when the smoke of his pit hideth sun and ayre: and his locusts have lions teeth, and iron brestplates, and winges of Chariots, and war horses. Satan was tied among Papists & elder prophane 1000. yeares: that many reigned heere with Christ for a thousand yeares: they of the first resurrection, that is from sinne in this world, vpon them the second death shall have no power: but they shall reigne with Christ, and such will be for a thousand yeares.

But after a thousand yeares the darknes of the pit will so extend it selfe: that the old serpent shall trouble all the holy Citie, and besiege the faithfull every where: as though old *Gog* and *Magog* were alive, and the old *Ierusalem* were a new to be defended. The Pope deceived all the Princes of West, to send all their force for to recover *Ierusalem*, and *Antioch*: and 200. yeres the greatest warres that ever were, were made there: That old war of *Gog* & *Magog* was nothing like this. And yet Christ had tolde that *Ierusalem* should be de-

solate vnto the worlds end, *Mat. 24.* as he caused Moses to tell, *Deut. 28.* But the false Prophet to weaken Princes, who would be deceived, and not excell in Gods word, as they most of all might do, he caused them to go for 200. yeares from England; France, and all the West, men, women, and children, to recover the cursed land.

And now God began new mercie: now first Rabbines made Grammers for Hebrew: and Iarky the great D. commenteth vpon the Bible at a thousand yeares: now 600. agoe: and Aben Ezra at 500. a very great Rabbin. Rabbi Sadaias was afore him, who turned Moyfes into Arabique, that Christians might follow the truth, & not the 72. which hid their minde, for 1600. yeares change: as I have shewed in *Conc.* and *Meschisedek.* That hiding not spied hath deceived all Arabia, Abyssinos, Gracia, Moscovia, Englande, vnto 1603. to breach of all Moyfes authority. Rabbi Sadaias did enough to have holpen this. Another Rabbin put forth a Greek translation in Ebrew letters. Ramban, who at the last became a Christian, he wrote finely foure hūdrēth yeres agoe. Aruc a Dictionarie for the Thalmud is 600. yeares old. Isaak Ben Arama, and Bechaiah, both overthrow their owne side, and helpe vs to tye Satan againe: & so doth David Kimchi, teach vs from much Thalmudique, that the title of the 22. *Psalme* is the morning star: a matter worth much gold, for *Apoc. 2. and 22.* Briefly from after 1000. yeares God pitying vs, stirred Iewes to teach vs Christ: by their best commenting, though them selves could not see him. Al be godles that wish not all helpe to turne them: and how hath Satan bound them that labour to hinder all the good of their commenting for Christians speciall vse and hope for them.

Satan ragged loose 500. yeares. But now we loose for his

fall: not fearing any deceit with strength. Therefore the vision passeth vnto the resurrection.

## CHAP. XXI.

Because the Church should be long in the wildernes, and seeme black to men, God sheweth the heavenly Ierusalem, how goodly it is, from *Esay 25. and 54. and from sixtie to the end: and Aggei 2. Exod. 28. Ezekiel 47. and all the Prophetes:* and how great it is, 144000. furlongs square. As a thousand miles high building: and so long and broad: that if all the elect since Adam, came as beastes into Noes Arke: a ciue of this largenes would but hold them. Here Papists should see antiquitie and vniuersalitie.

## CHAP. XXII.

The lawes are golden, and streames of life in Christ, the morning star. But this I have in *Concent of Scripe.* handled at large, and elswhere. The grace of our Lord Iesus Christ open our eyes to see, that to morrow we shall die: that to day we may heare his voice.

*Colonia. In. 1610.*

TITLE.

---

Gentle Reader, where you see this title THE ARGVMENTS, printed above almost of every page, there read, OF THE REVELATION. And where you see, OF THE REVELATION, there read, THE ARGVMENTS.

---

Good Reader vnderstand, that this larger *Scholion* following, in order of time, was written afore these *Arguments:* as thou maist perceiue in the reading.

... of the ...

CHAPTER

... of the ...

CHAPTER

... of the ...

... of the ...

... of the ...





# AN EXPLICATION, OR REVELATION, OF THE HOLY APOCALYPS.



**A**FTER that the Romanes had killed Christ, & persecuted his servants, stirred vp by faithles Iewes, whose rebellion ouerthrew their City & state: *Domitian* raising a cruell persecuti- on, and banishing *John* into *Patmos*, Our *Lord* and *Sauour* reueleth the state of the heauenly **I E R V S A L E M**: how it shal be afflicted by the *Prophane Casares*, till they be 2. Thess. 2. taken away: and, when power of state returneth to Rome, a policy all wicked should be set vp: to deceiue if it were possible the very elect: so mighty shall it be to deceiue, because men would not receiue the loue of the truth. The stile of the booke, is taken all from the old Testament, to be plaine for learned Christians: and darke to wicked that they should not see Gods counsels. In my booke of *Scripture Concernt*, I opened the tropes: and in my *Advertisement*, I applyed the **X I I.** pretious stones to their tribes: whereof Iewes called vnto *Christ*, in all Count- ries, taught vs heathen the way of life. Now, my bent, is to tell properly the summe of the booke. And first, generally,

G 3

who

who be the persecutores. Heere, as often as we read, that *Christ* was kill'd, as Chap. 1. and 2. and 3. we must sagely consider, Pilate, and the Romane policy, where *Christ* was crucified: That Rome, must be the state heere damned: first for Tyrannie; when their Ciuil lawes were good; that *S. Paul* by *Lyfias* the humane *Chiliarch*; and by *Festus* the *Proconsul*; and *Iulius* the noble Captaine, found *Neroes* auctority long a defense. But, afterwardes, a state all sinfull, should come to Rome: and deceiue and vex the Church vnto the end. That *Domitian*, banished Iohn, Eusebius writeth it. That Satans throne by Rome tryed in the Churches, who would in *Christ* ouercome; the seauen Epistles teach. And where God sitteth vpon a throne of iudgement to builde his Temple by *S. Paul* of *Beniamin* his *Iasper*: (in *Beniamin* the old Temple was built) & to defend his folke, like the ruddy *Sardius* of *Reuben*, sett a frontier against the *Hagarenes*; to teach by the rainebow of his couenāt, the summe of *Leuies Smaragd*, & Law. This description, is for terrible might against Rome, & their Idolatry. So the *Lābe* as killed, to whom all creatures (whom Rome made Gods) promise seruice for his Christians; He being the *Lion* of *Iuda*, by that name, telleth of warrs, greater then *Dauid* made: From *Psalm* 18. & 45. & 110. & *Isai* 31. That the *Romanes* now, be the enemies: they who pierced the handes, & the feete, of the morning starre: *Psalm* 22, by *Kimchies* exposition, from all the *Thalmud*: and *Apoc.* 2. & 22. So the Prophecie there, for Creatures, to refuse worship, is bent against Rome, which stil would worship Creatures. None told so distinctly *Romes* case: as now it is handled. *Balaam*, in *Nu.* 24. but generally: So *S. Mat.* 24. *S. Paul* a litle more at large, for the present possessor, *Casar*: till he were gone: and then for new *Antiochi*, frō *Daniel* 11. to bring al to heathen folly. But none told, that

Christ

Chap. 1.  
Chap. 2.  
and 3.

*Isai.* 54. 9.

Chap. 4.

Chap. 5.

2. *Pet.* 1.

Christ would plague the *Cæsares infinitely more*, the euer gouernors were plagued: & that a *King of Locusts*, idle bellies deuouring the fruites of the earth, should come to reuiue the empire. These things were sealed, for the LAMBE himself to open: how he would vse *Hypocrites, Pilates, Murderers*; & yet washers of handes, as innocents in depth of mischiefe: murderers of the king of glory: and yet confessors that *Iesus of Nazaret, is King of the Iewes*. The revenge is fitted to this cruelty and Hypocritie: against *Diuos Cæsares, & a new Empire* of holinesse in title; & of boldnesse, to make *Diuos, & Diuas*. Christ by his holy martyrs, sheweth white, might and speede: they are a *white horse*, hee gaue them crowns, as he wan a crowne; Psal. 21. a crowne through thornes, and thorny in this world; but golden for the soule, in the world of souies. And he hath a Bowe, (with arrowes sharpe, in the heart of the kinges enemies:) to make people fal vnder him. *That is one sealed comune place*. The reuenge of the *Diui Cæsares* is three fold: in speedy 1. Seale. might, a *red horse*, and his rider hath a great sword, and aucto- 2. Seale. rity to take away peace, that men should kil one another. The Romane stories tell how miserable the Emperors were, and often in hazard to ouerthrow the Empire, euen at the first persecutions. A step further, commeth in the *black horse*, on 3. Seale. who the rider bare a balance in his hand, to sel corne as deere as spice: shewing what *famine should come*: greater then was in *Claudius* dayes. *Aurelius Victor* sheweth of 30. chosen Emperors, at once: by their soldiers: who kill'd one another till all came to one: and so in warres famine must be as *Virgil* saith:

*Quippe ubi fas ver sum at que nefas: tot bella per orbem.*

*Tam multa scelerum facies; non ullus aratro.*

*Dignus honos squalent abductis arua colonis.*

*Et curua rigidum falces constantur in enses.*

For where right's ouerturned, and wrong takes place  
 So many warrs through th' world, so many a face  
 Of wickedness (appears:) no due regard  
 Is then vouchsaf'd the plough: the fieldes are marr'd,  
 The Husbandmen drag d thence: now forged are  
 The crooked sithes, into stiffe swordes for warre.

4. Seale.

A vehementer degree of miserie, followeth in the fourth common place, or *Seale*: where the speedie and deadlie vengeance of God, is a *pale horse*, death sitting vpon him: and the gulfe of the graue, following of him, and he had power to kill the fourth part of the earth, with sword, famine and pestilence, and with the beastes of the earth: That, was the punishment of Ieruschalami, vnder Tzedekiah, when the whole state perished. The cause of all this vengeance is expounded in the fift seale. The holy martyrs soules lay vnder the *Altar Christ* our Altar, calling for vengeance. The *Rab- bins* vniuersall sway, placeth holy soules going hence, immediately as *Moses* soule, vnder Gods throne: This speech vnder the *Altar*, is in matter the same, but distinctly sheweth that by *Christ* our *Altar*, and sacrificing of our selues, wee haue place of rest in Paradise. *Purgatorie*, was vnknownen to *Eues* and *Grecians*: that, was kept for the *starr*, that should turne the waters of Scripture into wormwood.

5. Seale.  
In Aboth  
R. Nathan.

This calling for vengeance against the beastes of the earth, *Diuos Caesares*; hath an answer, that they must be content a while, till moo martyrs blood becommeth the seed of the Church; till the greater part of the commune weale be true Christians: an Emperor fauorable, should bee too much troubled with Heretiques; as *Arrians* proued that true. Vnder *Martyrdome*, the zeale was an *white horse*: & the Church

was

was holy and cleere: and heretiques, holden heretiques. But yet, now the martyrs prayer cometh in short tyme to passe: that the Emperors, and their great, and all idoll policy, is shaken: *their sunnes, their moones, their starres, all their heauen, as of old, 1stai 34.* come to nothing; That vnder the Gospell by *Constantine*, cometh a new world; of al Creatures ioy, that they shall serue *Christ*: That starres, *be no more Gods*: Nor *Caesares*, come of *Venus*, nor *Ayer*, be *Iuno*, nor *Aeolus*, God of winde, nor *Neptune* of Sea, nor *Apollo* of grasse, nor *Pan*, of sheepe, &c. But *God* shall be *One*, in holy *Trinitie* and *Vnitie*. This went curreant 300. yeares. But, that, *Satan* blinded euen the learned; not to see the *Eternall sonne*, *Eternall God*, *Creator of all things*, to be in *Adams* seed, by *Dauid*, *Nathan*, *Zorobabel*, *Ely*, *Mary*, *Redeemer* of the world. *Isariote* in quietnesse, would be kicking against our *Great G O D*, and *Sauour*, *CHRIST* himself; therefore at the last he casteth of the outward power of the Church; and returneth all to the badnesse of old Rome. And sheweth that the true Church, shall be hid in Gods sealed; as in *Tzedekiahs* dayes, *Ezeck. 4.* that the windes which in *Cant. 4. 16.* blew north and south, vpon the spices of the garden, should be stayed in all quarters, that the church should be hid: in Gods sealed: in all quarters; but in men not of sway in commune weales: obscure in the world: known to God, and brethren, holy and few. This commune place reaching to the end of *Popes* glorie, is handled before the fall of the Church; yet in time it cometh when the Pope is full King of his *Locusts*: after *Satan* had beene bound after a sort for generall deceit 1000. yeres. The commune place shall be handled in a severall title.

So the *Israe*  
raelites in  
*Egypt*  
were sealed.  
*Exod.*  
*12. 7. 13.*  
*22. 13.*

*The fall of the Church to be hid; is handled  
in Chapter VII.*

Four messengers of Gods justice; Empires wicked, stay the spirits of grace, from blowing vpon men; to be trees which the hand of God planted. In the East, *Machmad*, in North, *Tartaria*, in South, *Abyssines* reuolted in the *West*; *truly* stayeth. The Iewes of old, were scattered by the Macedonians, and *Affyrians*, South, East, North; & planted there the Gospell; that the reuolters vpon open strégh for the belly, should be cast off for euer, as the builders of Babel. *Daniels* Image ruled in these parts; & felt the power of CHRIST; the *Stone* that brake the image to dust: and seeing they would (to shake of West gouernement,) shake of the Gospell also; those Arabiq; contreries are shaken of for euer, from open cleere sway. But the West that last heard of GOD, shall haue vnder combat, fight by scripture, and in all quarters Iewes and Gentiles known to God, a company innumerable, shalbe witnesse to the truth; martyrs in hartes sadnesse, as if they had shed their blood: Why *Dan*, is omitted, is shewed in *Scripture Concert*: Thence, they that despise not the work, wil fetch a resolutiō.

*How in the West, the Church falleth.*

7. Seale.

Six seales, shewed the *Romans* violence, against CHRIST & his seruants; plagued with warres, death, & pestilence, and ouerthrow of Empire. The seauenth sheweth a sinful state in al Satans might deceiuing the West, wherof 7. trumpets giue warning, which the sealed before will take; others will not.

C H A P. VIII.

**A**S *Daniel* Chap. 4. was amazed a while that *Nebuchadnezar* a starre, should be 7. yeres a beast: so the Church, the Heauen on Earth, is amazed, as half an houre: to what

what passe, badnesse of scholars in vnlearned ambition, will come: & 7. trumpeters standing before God, will sound that vnto the world: that the world shall haue a warning, long afore the matters come in practise.

*The summe of the Gospell: contempt of which, causeth  
God to cast off the open Church.*

CHRIST, a sacrificer for euer, the Angel of the couenāt, Mat. 1. 11. maketh his humanity, the golden Altar, vpon which he layeth the incense of our prayers, receiued in a golden censor of his pure mercy, & they come before the Father for the 144. thousand Iewes, & innumerable heathen: whereof the trumpeters for 7. commune places: compaines of holy Doctores be the principall. Now, because Rome would teach with forcefull deceit, *not to receiue the abundance of the grace, of the gift of iustice of Christ, that by faith we should be iustified, to haue peace with God, to reigne with his Sonne*: but must seeke helpe from our selues, *who bee children of wrath*: Christ turneth his mediation, into wrath against the seed of the serpent; whose City *pierced his handes, and feete*; and by their occasion made others fall. *As the loue of God in Christ, for breadth, length, depth, and height, passeth all knowledge*; so the contempt of the tree of life; and of the man a litle inferior to Angels, in death; but after ascention, crowned with glory: as to the rebellious Angels disdayning mans glory it gaue eternal woe, it giueth to men that follow that company called Satan, the old serpēt. *The anger of Christ is heare, voices, thunderings, lightnings, earthquake in states, as at the Law giuing*; Because Christ the end of the Law is contemned. This could neuer haue fallen out, if the Ebrew Bible, with the Massoreth *orthographie dictionarie*, for accents & vowels, had beene vsual in churches ouer the earth;

Psal. 141. 2

Rom. 5.

Ephes. 2.

Psal. 22.

Ephes. 3.

Hebr. 2.

Exod. 20.

and the N.T. the marrow of all Greeke, and sunnes brightnesse to the old, had bene scholes studie also in all nations.

But slothful contempt, to make translations from translations; bred vncertainiti; and it disdaine, it blindenesse; it contempt of Christ; it reicction. *Atachmad* soone turned away all the East; whereof old, GOD was knowen; and God hath for that, cast them of for euer. The Grecians were so proud of Greeke brauery; that of *Origens Octaplyn*: of *Ebrev*, in *Ebrev letter*, in *Greeke letter*, in the 70. in *Aquilas*, *Symmachus*, *Theodotion*, and other two vncertaine translations; they little cared for the *Ebrev*, but from *Greek* vncertaine, they marred their commenting, and gaue *Arrius* great aduantage. And, when *Arabians*, *Ethiopiens*, and *Muscovites* translated the 70. not the *Ebrev*: the difference of 1500. (and more) yeares excesse, aboute truth by the 70. in *Genes. 5.* and *11.* caused *Greece* and the other, and much of *Romish* soyles, to blaspheme the *Ebrev*, as corrupt: so disdayning bitter rootes, they missed to gather fruit of nourishment. This bred the thundering anger of the *Eternall Word*; which was with God aey; and made all things: and gaue words *Ebrev* and *Greeke*, each as pearle and shyning Iewels: Hence vnlearned scholars, turne all to *Ambition* and *Heresie*: politicians, to profanenesse.

#### *Of the VII. Trumpets.*

As one trumpeter telleth of a kinges power in millions, so heer 7. represent 7000. as might fall out: still learned men gaue warning: but when the *roote of Iessai* was contemned, the waters of grace, were not sent into vncleane hearts.

#### *The first Trumpet.*

*Buishops*, stroue for superioritie; *Monachi*, fall to idlenesse, and



and extolling of Sainctes : Princes giue wealth that way : painefull scholers be hated and persecuted : their voices make alowd trompet: *Athanasius, Chrysostome, Basill, Nazianzene*, found out matter against heresies, and forged Monastiques, and contempt of scripture : and how the *possessor of the West Empire should be taken away : and a policy all sinfull, should be erected in Rome. Andreas Casariensis* doth more plainly shew that : being at the rising of it : about the 600. yeares, of Redemption. *Patriarches* affected supremacy; but the city that crucified Christ; and now plagued Christians, was to afflict in the end, and to be a trapp, for all coastes to fall. The contempt of learned warnings, & Romes supremacie, made east, south, & north, fear least old tyranny from Rome should be reuiued: So *Machmad* turned much of the world to fall away; *that haile of state*, as in *Esai*, and *fyer, and blood*, of warrs come to the world: And most of all Popes supremacie challenging Empire, raineth *haile, fyer, and blood* to this day: that men grounded as trees for the third parte : and all the weak as grasse fell into Gods anger. So this is a commune place of the Popes supremacie. The next trumpet soundeth that point more fully : The scholars that inueighed against *Phocas* the murderer, for erecting *Boniface 3.* supreme *Papas* or *Father*.

*Of the names, Papas and Pope.*

The name *Papas*, in the Greek fathers epistles, is from one to another, this much: *Right Reuerend father*. But when one would haue all to himselfe; not by learning in Ebrew. or Greeke for Gods worde; but for strong hand in supremacy: then the name rested in him, but turned *into Pope*; which in *Homer*, as *Eustachius* well noteth, is *Demon, a Deuil*. The Providence of God, in mens tongues for names, fitted vnto matter, is to be regarded much: That *Pope*, and *Demon* is all one.

*Iliad. 3.*

Add vnto this, that the Pope is called *holines*: Marke for this, S. Paul; THE SINFUL MAN; THE WHOLE ENEMIE: HE THAT EXALTETH HIMSELFE ABOVE ALL, THAT IS CALLED GOD; OR WORSHIPPED: A NEWE ANTIOCHVS EPIMANES: SETTING FORTH HIMSELFE IN THE TEMPLE OF GOD, AS IF HE WERE GOD. THIS, AND POPE OR DÆMON, GONCVRRE. The second Angell, or Company of Scholars, sheweth howe hee commeth vp, for the Emperour.

*The second blast expounding the first.*

*A Mountaine, an huge one burning with fire, is cast into the sea. Mountaine signifieth an Empire; as Babylon is a mountaine destroying: Burning with fire, is, causing hoate warres; as in taking the Empires land, to become a Mountaine: and casting him selfe into the sea of kingdomes, to be to this day, a firebrand of all our warres: The sea is politique states, for this sea of our troublesome life; as Tully translateth Euripides: Si mihi nunc primum tristis illuxisset dies, Nec tam arumno so nauigassem salo: esset dolendi caussa, &c. That is, If a heavy day had now first shined vnto me, neither had sailed before so troublesome seas, there would be iust cause of sorrow, &c. So sea is, Dan. 7. & Apo. 12. where Empires arise: so the men of the seas policie, called fish; such as seemed aliue Chap. 3. Forsooke the waters, Esa. 55. and Eze. 48. which giue life to all where they come, turned here to hærese, be turned to death: and traffique of ciuill policie is turned to corruption.*

*The third blast, expounding the second.*

The third explication of the learned great, telleth that the

the † messenger of the holy Synagogue, or heauen, for the kingdome of heauen, shall fall from his calling to be as Babilons king, *Isai 14.* A star setting *Nemrod* his house on fire, will soone corrupt the third part of the Bible, called waters, *Isa. 55. & Ioh. 3. and 1. Ioh. 3.* and infinitely in *Rabbins*, Hee shall turne Iustice of faith into Idolatry, as *Ephraim in Amos.* That many men died the second death (called fish afore) by Idols worship. So the *Pope* turning the holy doctrine into idolous waters, is called *wormewood.*

† Chap. 1.  
the 7. stars  
be seauen  
sergeants  
of the  
Church.

*Articles of the Popes corruption of Scriptures.*

First, He holdeth not the Hebrew and Greeke *holy text in vse*: Gods owne holy wordes: penned by the *Eternall Spirit*: speaking all of life by the S O N: in dayly esteeme: for all in leisure of studie to know: and which all of leisure to studie should know. But in steed of it brought in a Latin worke, of which tongue none is bound to haue regard: and brought vnto schooles, Latin' for Greeke and Ebrew.

II. The Apocrypha bookes were all made by *Men of Iuda*: And speake not a syllable of CHRIST: yet helpe *Iosephus* for all *Israel*, against *Appiones*, *Insim*, *Diodorus Siculus*, & *Cornelius Tacitus* in madd *Antiochus*: and so far haue their vse. The fable of *Tobi* is made to busie heathen for *Affurs* captiuitie: which heathen neuer mention: nor *Iudahs* deportation to *Babel*, or returne: For it *Baracs* forged Epistles; *Susannaes* allegorie, for the whole state, King *Ioakims* wife polluted by the *Babilonian* Iudges; but reuenged by *Daniel*, is wittilie fabled. The enuious heathen, neuer mention the fire quenched by *Daniels* most noble Cousins: Therefore a Rhetoricall song, was formed to shew what in the fyer, their cause might speake, to Idol-seruers.

But

But *Daniel* recordeth nothing spoken: who knew all: and would omit nothing of glorie. So no heathen tell as *Ieremi* of *Babell* *Bels* seruants, who thought *Bell* gaue them kindoms, that GOD by *Cyrus* would take out of *Bels* throte, all the kingdomes which he had deuoured: therefore the fable of *Bell* mocked heathens blindnesse. No heathen tell of *Daniel* cast into the Lions den for not worshipping the *Perſian* Emperour, or *Dragon*: as *Pharaoh* is, *Iſa.* 27. and mouing the K. to renounce that: the fable of the *Dragon* worshipped in *Babel*, and destroyed, telleth of their enuy and folly. And vpon *Darius* speech to *Daniel*, that GOD in whom he believed, would saue him: and *Daniel* said he was saued, because justice to GOD and the K. were found in him: *Abbakuks* saying; *the iust man shall liue by faith*: is enlarged by a fable: that *Abakuk* brought *Daniel* portage from *Iudea*. The heathen knew not Gods counsell; that God by *Iewes* would teach in *Babels* fall, how he hated the pompe of this world; and hath another world for soules Rest, where wicked shall be plagued for euer, and telleth that true happinesse standeth in the knowledge of *Christ*: who gaue *Cyrus* all *Croesus* gold, to send *Iewes* home from all quarters: to preach of their Eternall hope: and to confute Greeke sages. The 3. of *Eſdras*, is much true, much in fable, to simooch this in a greek stile, familiar for heathen: and such fables be the additions to *Hester*. The fourth of *Eſdras*, was made to keepe *Eſdras*, (another *Moses*) from contempt amongst heathen: who would thinke him base, that handleth but *Iewes* genealogies, and the *Temples* building, without telling the reason; and diuorcements: therefore they faine for him deepe speculations: as the greeks *Clem. Strom.* 1. feigne all the Law was lost: and *Eſdras* by reuelation restored all. The *Perſians* for religion, were a new

*Nebuchadnezar*, their warriors, one *Holophernes*, *Herodotus* nameth one so. The Jewes states, *Judiths* Gods justice against *Elam*, *Judiths* sword. And thus, heathen that would mocke truth, are mocked by fables.

Wicked *Diodorus Sicul.* and *Tacitus*, commend madde *Antiochus*, for his endeavor to ouerthrow the Jewes religion. Two workes of feuerall Jewes, the later very foolish and vnlearned; yet good enough for prophane heathen: were receiued to stop such mouthes. The whole nation is of wicked *Tully* termed barbarous, and superstitious, to stoppe such a mouth; eloquent *Syracides* passing him in sentences, and shewing all the Lawes glory; and eloquent *Philo* imitating *Salomons* wisdome; for mans good end, were receiued: to check heathen; though one knew not Christ. Of these the fable of *Toby*, is by the Pope made Gods word. The *Thal. Ieru.* in *Ros Hafana* for *Michael* and *Gabriel*, make it a late fable & wicked. For *Manases*, caried to *Babel* by the King of *Assur*, some tryfling declamer would shew what one in his case might speake: as doth *Homer* for *Agamemnon*, *Achilles*, *Calchas*, *Nestor* and such: but it were a ridiculous babishnes, to hold that trifling worke better then *Tobies* fable; A plaine fable throughout, and no fitter to be read in sadnesse in the Church, then *Lucians* dialogues. The Popes ioyning of these to the Bible, is *Wormewood*.

III. *Wormewood* holdeth not these 3. principles true: which all should. 1. The text of the old Testam. is kept in letter most sure, by the *orthographie dictionarie*, or *Massoreth*: that no letter was more nor lesse, nor of other forme in *Moses* tyme, with vowels, and accents, & margine reading expounding the text; then we haue it at this day. 2. That the *Rabbins* expound all in grammer sense, well for our vse. 3. That

all good for religion, and life is in *Moses*; as the *Prophets* and *Apostles* draw him forth at large. IIII. The *Pope* in *Belarmine* and others, peruerteth or contemneth euery whit of the *Bible*. V. He maketh a whole policie, wicked: against all points of faith; and ciuill lawes: and would bee as a *God* in the Church so set forth, *2.Thes. 2. Thus he is wormewood* it selfe. How he groweth vp to be a *great mountaine*, to be able to vexe the world: that followeth in the next Trumpet, and keyes of the deepe.

*The fourth expounding the third.*

*The fourth Angell* sounded, and the third part of the *Sun*, *Moone*, and *Starres*, were stricken, for their third parte; & day and night, *Gen. 37. Iacob* expoundeth *Sun*, *Moone*, & *Starrs*, for his Church: so it is heere, day and night are ruled by the *starres*; and meane the tymes more or lesse prosperous: *scholars and learned, falling away*, corrupted scriptures, *make an ecclesiasticall mountaine*; from a burning lampe, falling from *God*.

*The occasions of the Churches fall from heauen.*

The two Testaments, shew that *CHRIST* is the *Angell of the Couenant*, standing by his humanitie, at the *Altar of incense*; and in his golden *Mediation* receyuing the prayers of the holy, that with his incense, they come before *God*: so he sitteth a sacrificer for euer; figured in *Sem* described as *God, without father, without mother, without beginning of dayes, without ende of life*: witnessed in *Moses* description, *that he liueth for euer, a King of Iustice, and a King of peace*; so *S. Paul* to *Scribes* after their owne manner, yet extant in *Zohar* and *Menachem* and others describeth his *Vicar Sem, the great*: as *Rabbins* terme him, to haue figured the *Redeemer* to

to the world now, of *Noahs* house: The SON thus knowen in our *Sonne*.

*How the old Testament : came turned  
into wormewood.*

Of the age before the flood, God said : *I repent me, that I made man*, therefore water, tooke their bodies; prison eternall, their spirits. The *tower-masons* making Gods of starrs, in contempt of SEM, the high sacrificer; and prating daylie against his faith, were cut off frō *Sems* tongue, to let it alone; and in *Babels* captiuitie ended it from commune vse : and soone after *Daniels* age, from speach of all, but schole learned; But *Moses*, by *Sabbath* reading was some what knowen to the people. Besides God made *Sems* tongue so hard, that a mans whole life will hardly catch it : and left no authors of it, but *Sems* prophets; to make vs search how rare wordes in them, open themselues, ( and they vsed but once ) by the argument.

So *Sems* tongue is an hid pearle, of it *Iob* cost me more paines alone, then all Greeks, who now cōmeth to open iudgemēt. Churches had no Hebrew *Rabbins* for grāmer of yer. neare 1000. nor grāmars, or dictionaries; *Origen* did put forth Ebrew, in Ebrew letters; and spell'd in Greeke, much cited in *Epiphanius*; with six Greeke translations. The 70. hid their minde much, specially in 3600. yeres alteration of liues from *Moses* truth, as thus; *Adam* liued 230. yeaes and begate *Seth*. And afterwardes 700. for 130. in *Moses*, and 800. our notes say, *Moses* omitted 100. y. before *Seths* birth; they may as well say he gaue 100. too many afterwardes : and so in 3600. yeres. Yet though *Arabique* were neare Hebrew; and *Æthiopian* : they translate the 70. And not the Ebrew : and Greekes with *Masconia* follow them. But if Princes had

allowed in euery land, so big as *Canaan*, 42. great Cities, for *Hebricians* only; they had beene *Ezdra*, for readinesse in the Law: and had beene *Atlantes*, to beare vp heauen.

God saw that his justice could chose but few; and of eternitie did set many to anger, and therefore gaue not Princes that iudgement, nor to scholars, one of a thousand millions, a minde to such hard paines, but to be such *monachos*, as *Nazianzenus* taunterh, giuen all to feed them selues, and to enuie all paines: and *Athanasius*, *Gregorie*, and his deare brother *Basil*, felt for the holy *Trinitie*. And West *Monachos* rested in *Ierome* for text, and in *S. Augustin* for explication.

*Of the New Testament.*

The New Testament penned in Greeke, by the *H. Spirit*, is to be esteemed in *Greeke* better then all the world can euer conceiue.

Part I hope to vtter: but conceiue more. The preparation to bring Greeke ouer the world, must heere be knowen. To *Iapheths Iauan*, God left it: and spread his race from *Cilicia ouer the West*: that *Bardi Caesar. Cō.* in *France*, and our *Cambria* kept Greeke *Philosophi*. And when God meant in open action, to end by *Babel*, *Sems* tongue; which he kept in *Canaan* 500. yeares that *Babilons* cōfution hurt not the Kings house: but the *Chananean* dialects twelue, came neare his: when God would end this tongue, in holy *Daniels* age when hee had shewed the strict yeare and *Pascha* day, of *Christ* his *Pascha* who being the first from the dead, would shew light vnto the world. And *Aggei*, *Zacharie*, and *Esdras Malachi*, had commented vpon holy *Gabriels* oration, when God would haue no more Diuinitie written, all being spoken that could bee told: he sheweth a miraculous prouidence to fit the Greeke tongue to the *Gospell*, by *Athenes* and all *Grecia. Pisistratus*,  
of



of holy *Iosahs* time, brought noble *Homers* wit into more reuerence, then *Monkes* the holy *Gospell*: that children should learne him euery whit without booke, and parted him twice in *Iliade* & *Odissea*: into *Alpha*, *Beta*, &c. (As the vnknown God dealt, *Psal.* 25. 34. 37. 111. 112. 119. 8 tymes: 145. & *Pro.* 31. *Lamen.* 6. tymes.) And *Aristarchus* made a commētarie vpon his hard wordes: so that *S. Peter* by Gods reuelatiō vseth his noble phrase; and him, not *Eustathius* I cited, though *Bil.* and *Bar.* would win spurres, to prick their owne sides. *Didimus* elder then *S. Peter* kept *Aristarchus* remnants, and frō *Didimos*, not from *Eustathius*, I brought *Aristarchus* and *Homer*, whom I am sure *S. Peter* neuer read, but the holy *Ghost* read him, and led *Peter*. This honor to *Homer*, set on *Solon* to write sentēces; and *Theognes*, & *Phocillides*, & *Minermus*: that ciuill groundes were made pleasant in braue Greeke: to make all eloquent in speach; Then arise *tragiques*, *Aeschylus* & an *Heroiq.*, equall to *Homer*, or old *Corinnos* of *Troyes* age: and *Plamedes* scholar, who in other warres, gaue *Homer* his timber. *Euripides*, the painter of mans lot, and *Lyriques* rare, and *Commediques*, as witty *Aristophanes*: *Phisitiens*: *Historiques*, from *Hesters* age; *Hellanicus* and *Herodotus*, and *Plato*, and *Aristotle*, and tenne *Oratores*, and *Theopompus*, & innumerable of all sortes: while *Iuda* was in *Babylon*, and vnder *Persian*, taught, (*Dan.* 10.) that soone they should bee vnder *Grecia*, till *Christ* came in some parte: and therefore they taught their children Greeke: that the 70. flauted in store: setting 80. seuerall Greeke sometime to one Hebrew tree; as to *Shub.* 70. 60. 50. 40. 30. 20. 10. and so to very many. Now *Macedonians* of *Selleucus Nicatores* people being in 72. Kingdomes: East and North, were forced to knowe Greeke: and by the *Ptolemies*, South learned Greeke; and the Iewes scatted by them, brought the 70.

ouer all: and mention of *Moses*. So before our *Lords* redemption tyme, all nations (as *Tully*, for *Archi* faith) knew Greek, when Latin was kept in a narrow compasse. And thus a foundation was laid for elegant timber to the N. Testament. The *Iewes* note in *Ierusalemi Megila*, that *Noah* prophesied how *Sems* house should bring *Iapheth* to faith in the tongue of *Iauan*, the Greeke. And *Midras Rabba* citeth the same; and in *Megilah* they say: that no tongue but Greeke, can giue *Hebrew* fitt termes. *Christians* should vrge their owne testimonie, that as a *Tribe failed not from Iuda* till *Messiah* came, so all nations then spake Greek; but not many ages after that. And as *Abben Ezra* confesseth vpon *Dan. 9.* that the 70. *seuenn*. are 490. yeres, from *Daniels* prayer, to sealing of *Messias*, the holy, of holy; wherein not one of a hundreth thousand millions, speaketh so truely for our victorie, as the sharpest enemy doth. So *Ierusalemi* should haue confessed, that the fishers of *Gallile* were to write in Greeke from *Ierusalem*, after 490. yeres. And before it should be destroyed, as we see *Acto. 15.*

Genes. 49.

*Of the New Testaments elegancie.*

The N. Testam. in Greeke is so little that by one houre, in the morning and euening; in one weeke; one may with ease, and great delite, read it ouer. Yet this booke hath more seuerall wordes by the fishers of *Galile*, and the *Phisitian* of *Antioch*, and the *tent-maker* borne in *Tarsus*, to be the first *Apostle* at *Rome*, then 100. great Greek bookes: aboute 4600. that all old Greekes haue some building in it: and all extant now, but for fragments kept, cannot serue it. More, in mens names it learnedly openeth *Ebrew*, to rare vse: as *Bosfor* for *בבלי* 2. *Pet. 2.* by *Babels* pronouncing, not *Italy*: that any maide of *Chaldea*, might see by the speach, whence the *Galilean*

lean wrote. So *Talmud* names come, as *Lazar*, for *Eleazar*; whose natiō is fitt for any one that maketh God his strength: to feast in *Abrahams Bosom*, when the soule departeth hence. Moreouer the *Macedonians* spake Greeke wordes, in east & south hardly found; as, *κοσμοκράτωρ, κολύριον*, and such: such from *Thalmudiques* of *Babell*, the N. T. had: and east termes, for politique matters, from *Seleucide*; as, *Angareum*, to *post-seruice*. It hath aboute 50. of *Syriaque*, for rare vse: And to shew in what age, euē vnder the Romans empire beginning, & Greekes end, Iewes haue Greeke names, and some Latin: as *Philip* and *Andrew* and *Marc*; *Iustus*, & such. This checketh the *Talmud*, which from the depth of Satan persuadeth his sonnes, that *Iesus* our Lord his dayes were long before, in the *Maccabees* gouernement.

Four *Dialects* the Booke hath: *Attique* or commune Greeke for matters knowen to heathen: as, *Spermologos*, to *Paul* at *Athenes*: the deadliest that *Demosthenes* there aboute 300 yeres afore bestowed vpon *Aeschynes*. So from *Diphilus*, and *Philemon*, and *Sophocles*, some for speciall vse: and from *Epimenides* *Aratus* & *Menander*, knowen testimonies: briefly from al eloquent some: as *χατελθεῖν*, & *χαταεῖν* & *ἀναεῖν* for any passage, & *Haides*, to containe heauē & Hell *Luc. 10.* & 4. and in *Act. 10.* tymes. *Luke* præuented 15, foolish brawles by Greeke: But men care not kicking against the spurre, *Act 9.* & is often in *Aeschylus* & *Euripides*, and names of maners from all: so that one cūning in the N. Testa. & Greekes should frō the one, still runne to the other, in memorie: & see better vse of both. And though one had so many eyes as *Argus* in *Aeschylus* 10000. all would heer be well occupied. Another *Dialect* is frō the 70. whē the speach is most to Iewes, as *Iechonias* begate *Salathiel*, so *Zedekiahs* the vnclē 3. yer. elder, is sonne,

Act. 17. 18  
Attique  
Greeke.

The sep-  
tua: greek.

and

and *Ioachaz* first king, yonger 2. yeres, *Ioachim* is eldest. So *Vaziah* is sonne to *Ioram* his fathers great grandfather : So our Lord is sonne to *Ioseph* (as men thought) to *Ely* &c. to *Adam*, to God, as sonne of *Dauid*. For some of these the heathen haue the like : so *Iulian* calleth *Romulus* his Ancestor, as S. Ma: h. speaketh of *Iechonias* and *Salathiel* : so for the word, *untill*, for a matter neuer done, Math. 1. and 5. and *Homers* Ili 5. in *Agamemnon* to *Chryses*: that he should not haue his daughter *untill* she spent her age with him in *Argos*. So a iudge giueth sentence for one that oweth 10000. talents; and hath not a peny to pay, nor can gett in prison, that he shall be in prison, *till* he pay the vttermost farthing. The prisoner will not plead that in tyme he must come out. Starres be darkened by ignorance of Greeke, to put going to *Hell* for going to *Paradise*, a breeding of *Purgatorie*, which *Grecia* of 1200. yeares neuer held. The 70. Greeke is notable in this: *Whom God rayseed vp, disannulling the sorrowes or hurtes of death*. Act. 2. from Psal. 18. he that would say Peter spake of *the second death*, or of *hell Torment*, deserueth small thanks. Briefly, many a thousand of wordes, haue the *Apostles* from the 70. calling vs to remembrance of so many places in the old Testament : of them I haue made an Ebrew Greeke dictionary, and my friendes haue it in *London*, and they who will giue securitie for the copy, may write it out. The old *Ierom*, *Frasmus*, and *Beza* missed much of lightes, by not expounding 70. Greekes from their Ebrew, that *sun* and *ayer* were much darkened. The 3. *dialec̄t* is the *Apostles* owne: often do they expresse Ebrew in a new manner; and S. *Paul* the Orator of *Tarsus*, borne to be first *Papas* or father in *Praetorio* at *Rome*; brought vp at *Gamaliels* secte, to shew in the Epist. to the Heb. the best *Thalmudique* that euer the sunne saw;

The A-  
postles  
Greeke.

law; the Ebrew of Ebrewes, fathers side and mothers side: and rediest in genealogies, true and profitable for his sisters sonne, and other cousins three, *Rom. 15*. This *Iaspar* of *Beniamin* the first foundation of the heauenly Citie shall be cited for clearing *Moses*, *Deut. 30*. & the holy *Gospell*: by expressing Ebrew in new Greeke; *What to goe vp to heauen, to bring Christ downe*, meaneth; *What to goe downe to the deepe, to bring Christ from the dead*, meaneth. *Moses* of *Leui* grauen in the *Smaragd*, and in his Law a sunne; (*In solio Phæbus claris lucentis Smaragdis*) forbiddeth *Israel*, to leaue studie of the Law, as though it were high, or farre fetched in speach: and thus telleth what *Smaragd*-light it hath, *Deu. 30. 11*. *This commandement which I commaund thee this day, is not a wonder for thee: neither is it farre off: it is not in heauen, to cause speach, who can goe vp vnto heauen, to take it, and preach it to vs, that wee may do it: neither is it beyond the sea; to cause speach, who shall goe for vs beyond the sea, to take it, for vs, & preach it to vs, that we may do it: But the word is verie near vnto thee, for thy mouth & for thy heart to do it.* Thus *Moses* sheweth that the *Smaragd* of the Law shineth in the Couenant of the Rainebow, *Isai 54*. for the waters of *Noah*. That *Christ* in *Genesis* was known to the *Patriarkes*, and all the Ceremonies went no further; and the Ciuill lawes were most sensible, and all might be acquainted with it: The Scribes do teach it fitting in *Moses* chaire; without their owne workes of traditions; and such as liued in trauaile of handes might be able to judge. Now *Saint Paul* giueth such testimonie that for the Law they were exact, as he yet was a *Pharisee*, but they not knowing that *God was in Christ reconciling the world vnto himselfe*, *2. Cor. 5*. by the death of *Christ*: and resurrection, missed of the end of the Law; that blinde zeale to it made them fall fro God.

Moses and  
Paul teach  
one thing.

Rom. 10.

Pfal. 71. 20

Heb. 11.

The Thal-  
mudgreek

Now *S. Paul* imitateth *Moses*, whose whole doctrine cometh to this summe: *do not say who can goe up to heauen in high conceite, to bring Christ to dwell in our Tabernacle below: or who can goe in beleeft, to the deepe of the earth, to bring up Christ from the dead: But what saith hee: The word is ueere thee, for thy mouth, and for thy heart; This is the word of fath which we preach: for if thou confesse with thy mouth, that I E S V S is the Eternall: and that God raised him from the dead, thou shalt be saued.* Without marking imitation of *Moses* and 70. phrase, *Pfal. 71. 20.* *Paul* will not be vnderstood heere: And heere he before had allowed the Scribes for all other Diuinity, while they sate in *Moses* chaire; for *holy Trinity*, and works, and law, and passage of all iust hence to *Paradise* to perfection of ioy: to the City which they had desired; the heauenly City which God prepared for them. Though they had not openly the *Gospell*: the perfection. But the Scribes saw not that our *Gospell* was the perfection to the Law: And by that they perishi. I might bring a volume of examples: But my digression may not bee too long. *The fourth* is the *Thalmudique* kinde when speech is to Iewes. The olde Testament neuer named expresly and properly, place for soules: because infidels would mocke at that: But thus *God* saith; *Leuit. 26. If yee keepe my commandments, I will be your God, and walke amongst you;* that is simplie and for euer: as *God*, is the good *God* to *Abraham*, *Izhak* and *Jacob*, not to dead but to liuing. Nowe when the Prophets, had ended all that was to be spoken, to open congregations: and the faithfull were few vnder *Macedonians*: and *Sadducees* denyed soules immortalitie: and reiected Prophets comments vpon *Moses*; The holy learned enacted these tearmes: *The Law*, for all the old Testament. So is *Pfal. 82. Ioh. 1. & 15. Io Ef. 8. Rom. 9. Also, world, to come, Paradise, Gehenna, Day of Iudgment.*

ment.

*ment; life eternall; second death,* and many such: which all, the pretious Greeke Testament hath. And in all GOD applieth it to mans capacitie, in infinite mercie: when the Redemptiō manifested, made the profanest leaue mocking. Examples of all foure come, Apo. 21. in the 12. Jewells. *Rubens Sardius* is Attique & 70. *Simeons Topaz* is attique, and 70. *Leuius Smaragd* is attiq; & 70. But this by the way: *Smaragd*, Ex. 28. in *Aharons* shoulders holding 6. tribes on the one; and so many on the other: is the *Beryll* of King *Ioseph*: as the K. is the stay of the Commune Weale: and the Emperour in *Constantinople*: not S. *Christostome*, whom in *Phosio* the Dialect deceiued: not discerning the 70. from Attique.

*Judahs Chalcedon* in Thalmudique as in Thargum Ierusalemi vpon Exod. 28. for the Carbuncle: *Isachars Saphir*, is Attique and 70. *Zabulons Sardonix* is Apostolique. *Dans Hyacinth*, is Attique & 70. *Neptalies Chrisoprase*, is Apostolique: *Gads Amethyst* is Attique and Apostolique. *Afers Chrisolite* is Attique and Apostolique. *Iosephs Beryll* is Attique & Apostolique: *Beniamins Iasper*, is Apostolique, fitted to the Ebrew: *Isachar* had it in 70. Exod. 28. *Iuda* in *Isai. 54.* and Apo. 21. in the first place: where the walles were like *Iasper Christalling*. And thus glorious is the Greeke Testament: which a *tetractys* of most learned studies, maketh a building all of Gold, in the streetes: & of pearle in the gates: and wainscotted with *Carbuncles*: for Promisses in the SON, the *Sun of iustice*: and with other states for warriers: for states men: and for nauigation. I cited many *Rabbins* for this placing of the stones to the tribes: then I had not *Arias Montanus* bible by me, nor remembered him. Otherwise I had made reuerend mention of his learned paynes: as I hold it a dogged atheisme to raue against trueth for humane respects.

*How the Papes of Grecia used the Bible: And  
the Popes refused it.*

The holy New Testament, the learned *Papa*, as *Athanasius*; great *Cyril*, and elder *Origen*, and *Basill*, and his owne-  
foule-*Gregorie*, celebrate with Attique Greeke, equall to *Li-  
banius & Porphyrie*, and the best heathen, that euer *Athens*  
bred; & all Monasteries were busied in copying it, with such  
care that where paradoxa came, they left it vnchainged: and  
where they had no old Testament but the 70. against ene-  
mies, which knew not *Ebrev*, they were most readie in it:  
And had also *Origens octaplun*: whence men of leisure might  
be reasonable in *Ebrev*: & the Christians Iewes synagogue  
thus dealt. They read *Moses* in *Ebrev*, and expounded him  
to their townes language: So Iewes, in *Maymoni*, did: and *S.  
Paul* described the like, and his discipline and theirs was all  
one. The wealthie Iewes that brought not vp their sonnes  
in *Moses*, were holden godlesse. And of multitudes learned,  
a sufficient number were chosen by all, *Elders*, for al matters.  
They were *Ecclesia: Zakenim: Episcopi*, ouerseers. And one,  
their best learned, to read the Law, with skil & choise of con-  
ferences: with Prophets and *Psalmes* fitted, he was chosen to  
be the *Messinger* of the Congregation. He dealt for matters  
that touched all. In expositions, the Archysynagogue re-  
quested the best in estieme to expound the Law, by another  
text: or to some commune place. Where heathen Officers  
brideled authoritie, they did excommunicate: and neuer  
the *chiese*; but bade him keepe house and saue his honor.  
And they made *Rabbies*, or *Doctors*, two or three, laying  
handes vpon him, and saying: Learned *Rabbi*, take thou au-  
thoritie to teach what is *loose*: and what is *bound*. And in the  
Syna-

Maymo.  
Saned.



Synagogues *Leuy* had no particular stroke, but went from their 48. townes to *Ierusalem*, at their courses: and the high sacrificer was not of the *Sanhedrin*, but as they esteemed of his learning. And all the *Synedrion* might be of *Israel*, or all of *Leue*: and many Synagogues had not a *Leuite*, but all Doctores were of *Israell*. In *Grecia* the Greeke Bishops carried them as seruantes: so *Policarpus* martyr at *Smyrna*, and all, a long time. But let vs marke *The Cittie that crucified Christ*: what corruption of Doctrine it had, with Egyptian tyrannie.

First the Greeke new Testament, the ioy of mans minde, they excluded: And brought in steed rude Latin, of open lies, leauing out *Mat. 6.* a sentence from *Dan. 7.* *Of Kingdom power and glorie*: howsoeuer loiterers will excuse this, the golden balance of iustice would beare reading of Latin to people of other speach, and the babling and *Babels building* in equall peise.

Secondly, *Italie* had Greeke commune, when *S. Paule* wrote to the *Romans*. The *Papes* continuing Fathers, had brought vp youth in Gods word, not in drosse of mans speach, to charme to men of other tongues; that must needes stoppe their eares as deaf adders: though the charmers charmed neuer so wisely. But *Popi Damones* will answere to their name: and shew what the only *curst Cittie*, *2. Thes. 2.* & *Apo. 11. and 17.* meant to do.

Thirdly, Because *Clemens* and *Tertullian*, were *Eusebius* auctores, that *Peter* was at *Rome*, though *Luke Act. 23.* and *28.* and *S. Paul* speak in other tenour: and first *Peter* telleth, that he was at *Babilon*: and might not without infinit sinne, vse a metaphore to deceyue his reader: and when trueth is a storie, to *Psal. 87.* that *Babel* shall haue Gods Church. Yet

1.

2.

3.

Popes begged great reuenues for buildings and scholars, by S. Peters name. *Pauls* man of sinne will do this.

4. Fourthly, The *Rock eternal*, Deut. 32.  $\Theta\epsilon\omicron\varsigma$  there, and Psal. 18. and 2. Sam. 22. and often, is GOD only. And in Deut. 32. a Prophecie is laid, of the *Rock*, a defender against the foure beastes that come out of the sea : vpon which Rock the Church stood, vntill *the SON of Man* like in body, Dan. 10. to *Tharshish* or sea-like stone, tooke part of their afflictions. Now the *W O R D Eternall*, that gaue all reason, the onely teacher, in demanding, teacheth to answer, saying: *Whom do men say, that I the Sonne of man* (Dan 7. by *Rabbins* generall) *am*? The fisher of *Galile*, that heard *Daniel* often read, said from Dan. 9. Thou art *CHRIST*, and holinesse there of all holinesse: and therefore (Psal. 2.) *The Son of the liuing God*. Then *CHRIST* calleth him to Deut. 32. speaking *Rock* in *Iobs* Ebrew, *Vpon this Rock wil I build my Assembly, that no courts by terrour of death shalbe stronger then it*. Christ is *Ceph*, & thou, as all that know him to be the *Rock Cepha*; and as the *Sandrin* maketh Doctor, saying: Take thou authoritie for thy keyes of knowledge, to teach which is *loose*, & what is *bound*: whom thou teachest that God, was in the *Rocke*, reconciling the world to him selfe, he hath his sinnes loosed, by thee on earth; by the *Rocke*, in heauen: and who so beleueth not that, thou bindest his sinnes, in earth and in heauen. This matter is the summe of all: and Greekes in *Photius*, tell that *Andrew* was the *Rocke*, before *Symeon* was. And *Cephas* answered with all thought, as well as hee: wherefore all had equall comfort: and so all godly. And because this new sentence, hath no new Diuinitie, hee leaueth all after confession of the *Rocke*, as knowing him selfe and *Theophilus*, to haue as good right to the name of *Cephas*. But hee by  
feni-

Mat. 18.  
compared  
with Rom  
8. 38. & .2.  
Cor. 11. 23  
24. & c. &  
A&t. 26. 21  
22.

senioritie was to speake first for all, and so the name for all must bee tolde to him: *that they who builde their house upon the Rocke, shall bee shakers with no Windes, stormes, waues.* The Sun is not brighter then this meaning, for these wordes. Let any who dare, tye; by a conference of holy Scriptures, as I doe. Mat. 7.

Now the *Popos Damon*, denying that *Rome* crucified *CHRIST*: as *Saint Peter* denied that *Christ* ought to dye, and was termed *Sathan* for that. Hee would haue this beleued of all, that *Peter* had a prærogatiue about all the *Apostles*: and was at *Rome*: and left to the *Citie that crucified Christ*, (for their good seruice) a *successour to pardon*, or to tye sinnes.

Fiftlie, Hence Landes are giuen by Princes: and specially in wast wilde groundes, for Monasteries, where men before rebelled, that Monasteries giuing a chiefe rent, and superstitious people being fed with hospitalitie, wan much in three hundreth yeares, that after *Buyshop Gregorie*, by *Creontophonos Phocas*, helde *Sathans throne*, and became stronger then the Emperour by this proceeding. The Bible must not bee studied in Ebrew. The Iewes marred it; and in Greeke hæretiques: As though there were not most learned Christians, that could looke to both. And this was pretence to pray still: neuer to teach trueth: and to giue the people in Latin Niene commandements for Tenne; And the Creed with a translation, that white was blacke: that to goe to *Paradisè*, in the Greeke Creed, should be translated, to descend to hell; to *Gehenna*; in olde *Chrysologus*: and that the Fathers were there. So the *Popes Chyents*, are the tayle of the great *Dragon*. Moreouer, the *Lordes prayer*, for many thousande poundes Landes, they might haue, but maymed:

to disgrace all auctoritie of the New Testament. But they neuer taught the meaning of the *Lordes* prayer, that when we pray, we pray vnto the *Father*, which is in heauen. That did *Pope Damon* disannul, *sitting in the Temple of God, as if HE were God*; And he teacheth to pray to all from whose name he could get any lande: to *Marie*, though *Rome* killed her sonne: to *Peter*, though *Rome* by auctoritie made him a martyr, farre off to Apostles and other Martyrs, that *Rome* martyred: as though *Apol. 6.* vnder the *fift scale* all these did not craue vengeance against the *beastes of the earth*, that killed them. Moreouer, to busie Princes, they say; If *Popingayes* sayd ouer *Pater noster*, so often, they should haue so many yeares pardon, *in a new inuented serie bath of Purgatorie*: stinging poore soules like scorpions, fise hundred yeares before their Diuels doctrine was espied. About the yeare 600. they tamed East proude Prelates; and goe on thus. From *Leui* they will make an order, and haue an altar; and an *Aharon*, with a cope, and holinesse in the forehead: and *Levites* in Linnen: and the name Priest: and of bread, they can make flesh, and of wine, blood: and they breake *Abben Ezraes* rule præf. to *Moses* allowed of all; *that nothing must be taken properly, which goeth against all sense*. So they will not haue the *Lordes* death to end all sacrifice, by the supper: But will make the supper a sacrifice: against all witt and learning; And the Pope is an *Aharon*: and the Priests lippes will keepe knowledge, *Mal. 2.* where hee tells them they did not, but should; therefore the *Grecians* would consume them as stubble: Also they are flat *Arrians* praying to *Michael*, (who holdeth it not robbery to be equall with God) as if he were a created Angell: and not the *Eternall Son*, *the Angell standing at the golden Altar of incense, his humani-*

*tie, to receiue in the censor of grace, our prayers.* These and such other treacheries against all the Byble; first brought the third part of sunne, moone and starres to be darkened in the third part; but soone, Christ the true sun, and all ayer, *for brightnesse of Scripture.* And by these degrees, *Man of sinne became able,* as nowe 600. yeares wee finde, to stirre haile and fire mixed with blood, in the earth: missing wholly of Religion: and not as Turkes by ignorance, but by couetous malice.

A crie expounding the first trumpets warning of fire and blood, by scholars made a mountaine of fire cast into the sea; by the star falling from his place: a burning torch, falling into the waters of scripture: and making them bitter; to darkening the third part of profession of Christianitie.

*John saw an Angell flying in the middes of the heauen, saying, wo, wo, wo, to them that dwell in the earth, from the voyces of the trumpets of the three Angels whose trumpet shall be heard.*

In the open Church, companies of godly were martyred, for resisting the Locusts, deceyuing of the world; nowe leaving the zeale that *Ephesus* once had, and the first Doctores in *Italy*; and following *Smirnean* Iewes hærese, in apish renuing Leuitiques, inflat Atheisme of altar, cope, linen, priest, sacrifice: reuiuing *Pergamus* Balamites, who for wealth and wantonnesse bred Monasteries, ioyned to *Nunries*: when *Thyatirean Iezabels*, are with *Baals* Priests, setting vp a newe *Sardian* dead wealth, in profane riches; and contemning *Philadelphias* true loue, to faue soules: But reuiuing *Laodiceans* falling to the manner of the world, neither hoat in true zeale, nor cold, as open contemners, but Chananean hypocrites.

To this end the *Popes* clergie is described in a plaine painting forth of them: and of their warres for *Ierusalem* at yeeres 1100. Next are all the *Turkes* warres handled alone: next reuiuing of the Gospell against both; vntill the end of the world: before which tyme neither *Turke* nor *Pope* shall fall. They flatter themselues that write otherwise. But as the *Antiochi* who reigned about 300.yer. after 150. were so weake, that they stood by the *Romans* courtesie: & so *Lagida* in the tutelage of Rome; till the set yeere of Christ his first coming; so though the *Pope* bee weakned in many places, *Italy* shall remaine a continuall plague: that shall appeare in the seuenth Trumpet. But now let vs consider the first Trumpet.

## CHAP. IX.

*The 5. Trumpet sounding out the Popes cleerly.*

” *The fift Angell sounded the trumpet: and I saw a starre fall*  
 ” *from heauen, and the key of the deepe, of the Pitt, was*  
 ” *giuen him: and there came a smoke out of the deepe:*  
 ” *and the sun and ayer were darkened by the smoke that*  
 ” *came out of the pitt.*

**T**HE haters of the *Papes* turned to *Popes*, from *fathers* to *Diuels*; to be the wicked (*Isai* 11.) *Romylus*. (in learned *Ionathan* from *Cittim*: *Ieroms Italy*, *Nu.* 24. *Onkelos* & *Iarchi*, *Romans*.) They be for this commune place, the fift Trumpet in order of handling, but in an explication of the first in tenor of matter. The starre fallé from heauen was in the third trumpet: the messinger of the cōgregation fallen from the kingdom of heauen; & *Dan.* 2. *Mat.* 3. in Christ: and by *Kimchi* vpon *Hosea* 4. Key is power of gouernement (in soules case) *Isai.* 22. *Mat.* 16. *Apo.* 2. The deepe is darkenesse,  
 Gen. 1. 2.

Gen. 1. 2. in *Zohar* cōparing visible with inuisible, darkenesse bringing to *Gehenna*; euen as the commanding of light to shine out of darkenesse, is compared with shewing Christ to our soules. As *Rattes, suo indicio pererunt*. Terent. so heere the *Pope*; and all that beare his *keyes*. *Keyes* heere be damned; but not such *keyes* as haue Gods warrant. 2. Cor. 4. 6

*Whence the Pope chalengeth Keyes.*

Nothing is more commune, nor euer seene more impudent, thē the *Popes* chalinging of *Keyes*; from Mat. 16. first saying that *Peter is there the Rock*. 1. All holy will hold him therein *Abaddon*. & *Apollyon*, autor of destruction. For the Son of man Dan. 7. *Christ the holy of all holynesse*, Daniel 9. *The son of God* Psal. 2. calleth himselfe the *Rock* from Deut. 32. translated in the 70. God: six tymes in one chapter: and the *Rock* was Christ, 1. Cor. 10. & there is no *Rocke but the Eternall*, in Psal. 18. and *Rock* is *Creator*: & *S. Peter* chap. 4. vseth that terme for God onely, teaching *Popes* not to be babes, nor *Popes* but to know how he vnderstood the wordes of Christ. yet the *Pope* will make *Peter* to take Gods name: & to be the chiefe of the *Apostles*; and to haue power in new sort, to binde and loose sinns: as though all that truly teach Christ, do not the same, though they know it not. But the first teachers of the *son*, *Ps. 2.* were to haue the first commencement of *Doctorship*, in *Thalmud* knowen speech: And all kinges, who should read the Law & preach, as *Salomon* did all his life, are the true *Papa* and *Episcopi*: One appointed man should be the sergeāt of the Church: to looke to businesse speciall: But all that gouerned should be & are called *Episcopi*, as well as hee: & should be as well learned. *God is Episcopus*; Job. 20. *Pakid* any of charge; May mo. in Hagi-gah. 1. Tim. 3.

as Eleazar, is *Episcopus*, communely in the 70. *Judas* office was *Episcopus*. *Antigonus* in *Diodo*. was like to be *Episcopus* of all *Asia*. And when the Greeke *Papa* would be *Episcopi* alone, they were neuer quiet. They had beene stronger, if all learned had beene *Episcopi* with them; as at *Zurick* now one ruleth none: but is chiefe sergeant for teaching & sacraments: but accountable as any other, for cariage. But *Pope Roman* thus goeth on, to teach: that *Peter* came to *Rome*, that he left keyes to one: and he to successores, that they be the *Rock*, to sit in the Temple of God as God; to make men-sweare, otherwise then any of Gods people euer heard: to allow Priests after our *Lords* death: to reiect the Ebrew and Greeke Gods gift: and to accept a Latin deadly salty translation, *Exod. 12. Act. 7. & 13.* to deny that the Bible which God gaue is extar, to vse Latin in Landes of other Languages: to giue the people no vse free in it: But 9. of 10. commun. And *Pater noster* as to parrats: and with the last verse stollen away; the verse from *Dan. 7.* shewing all *Kingdom, Power, and Glory*, giuen to *Christ*. So the summe of faith they had, in Latin as Parrats: & in the maine pointe, for the soules going vp to the Father, a going downe to hell, with beliefe that the fathers till then were there. Before I reckon more Popish, that is diuelish, points: I wil heere shew how Iewes haue disgraced our Gospel by the wicked translation. *Descended to Hell*, by barbarous wresting of Latin from the true vse in *Tullies* dayes.

*A digression to shew a scandal laid to Iewes.*

*Ishak Ben Arama* saith: Behold the string upon which the law of Christians hangeth; is this, the famously knowne; that for the sin of *Adam*, the first death of the soule entred upon all ages:  
and



and they fell all, fathers and sonnes, first and later, Prophets and holy into the sorrowes of Gehenna, untill Christ went and redeemed them. These be strictly his wordes vpon Leui. 26. where Moses expressly telleth, that *the Godly should goe hence to Gods Tabernacle*: and Saint Paul 2. Corint. 5. translateth him in a most heauenly and comfortable fort; and telled exprefly of *Abraham* and the commended, that *they desired an heaucnly Citie, and God prepared it for them: although they were not perfected in this world with manifestation of the Gospell*. Some Greekes mistaking S. Paul, held *Limbum*: and wrested Greek from old vse to that: as *Basill* vpon Psalm. 49. Yet he spake well vpon Psal. 15. As *Maymoni*, tract. poenite. That, *all holy went hence to Gods Tabernacle*: and *Chrisostome*, though he said Christ opened *Paradise* to the thiefe, saith vpon 2. Corint. Hom. 6. Thus, *Lazarus was poore: and verie poore, and he was rich that passed by him, lying in the gate: now whether entred into the Kingdom, and ioyed in the bosome of Abraham?* Herein *Chrisostom* is very found, and laid no trap for the Iewes. *Athanasius*, *Cyrill*, *Theodorite*, and others vpon the Psalmes, and many in *Theophilact* vpon Luk. 23. And he vpon Iohan in this; *I goe to the Father*: and very many in *Photius* library: and *Hegeſippus* vpon the *Maccabees*: yet *Romes* aduancing Latin to abolish knowledge of the Greek Testament, caused old *Chryſologus* to say: that *Abraham* was in *Gehenna*; till Christ went thither, and the 3. day brought him out. So the Iew had caught the Latin company, enemy to all the Bible for happineſſe & Redemption: that Iewes and *Philosophers* could speak of Emperors causes better then they. Thus for 9. comun in stead of 10. for the Lords prayer maimed, and turned to *Battus* infinite repetition, against the Law. Eccles. 5. that our words before GOD should be few: and their beliefe stayned in the

maine, sheweth how they of Rome taught the people, *that would not receyue the loue of the trueth*, but became a great deepe sea of darknesse: that *Sun & ayer; Christ the sun of righteousnesse, and the scripture by which light commeth to our eyes, were darkned:* by a smok of hæresies, marring in their Masse, al religion. The Iewes though faithlesse, yet they doe search most narrowly, and profitable, the speach and story of the law: and shew vs Christ in all whom they cannot see: But *Romulus man of sinne setting forth him selfe as if he were God*, in his Masse booke, darkneth sunne and ayer: in steed of seruing God alone, that is, praying to God alone; as our Lord (Mat. 6.) repeated his Law: *when ye pray, pray to your Father which is heauen.* Maymony sheweth, vpon what Command. prayer dependeth, (otherwise prayer were sin) faith in his treatise for prayer; *That all the Fathers expounded the Law for seruice, to be prayer:* And *Menachem* saith, God forbid, that any should pray, but vnto God only: euen as Psal. 50. *Pray vnto me, in the day of trouble, & I will heare thee, so thou shalt honour me.* No holy in all the Bible, the ayer to see Christ, did euer pray to any Angell, but the *Eternall Son*, nor euer to any man departed. Therefore *Romylides liturgie* in praying to infinite millions of creatures, hath infinite sinnes.

*Of the Locustes, most linely describing the Popes subiects,  
to make him King of Locustes: distinguished  
from all other policies that be, or euer  
were in the world.*

*Locusts* came out of the smoke: and the hoat vapours of *Lybia* bred cloudes of *Locustes*: which by South windes flee to *Sardinia, Silicie, Spaine* and *Italie*, as others in *Ioels* dayes to *Iudea*: that in one night the slow-bellies deuoure whole valleies

leies of tender Corne : where it would grow otherwise 100. fold. This a *Sardinian* man tolde my selfe; & merchants manie, as past doubt; that exorcistes by Satans helpe were invited to helpe the matter. Now the millions of Monkes and Friers, and such as deuoure other mens labours, void of all actions for political vse, are so fitly compared with these, that we may say, God in the Creation made *locuste* to abound in *Lybia*: to shew in time the *locusts* bred by *Rome*, which would crucifie the King of glorie: and should deuoure the fruites of such as had no loue to the trueth; but would *Honor the Citie*, that would kill the Lord of glory: that was a greater sinn then the deuouring of all the fieldes in the world. 1. Cor. 2. 8

*A distinction of these locusts from the proper locusts in Ioel: that these be as scorpions.*

These had power as the scorpions in *Italie*, which sleepe vnder euery stone; that no common weale could be healed of their sting, but such as make their blood pay for it, and by them selues be healed.

*A further illustration, of distinction from naturall Locusts & Scorpions.*

These locusts might not strike the blades of the earth, nor anye greene thing, or coleworts, nor any plant, but onely the men, that had not the seale of God in the forehead, professing openly that *Christ is the Angell of Couenant*: and his Humanitie the golden Altar: and his Mediation the Censer, to receiue the prayer of them, who by the aboundance of the grace of the gift of *Iustice*, looke to reigne by *Christ Iesus*.

*A further distinction how their sting is not of naturall scorpions, but of spirituall.*

These kill not, but torment men five moneths: with a torment

ment as it were of scorpions: Heere the reader must marke *corporation speeches*; that the whole state is termed by one man. So doth *Moses* speake to *Israel*, for many thousandes of yeeres, in speach, as though all were to the present men: so *Ezekiel* speaketh of the King of *Tyrus*, then liuing: as hee was (for a King) in *Salomons* and *Chyrams* day: *Salomon* had *Chyrams* daughter, and he was a Profelite; and by his charges, *Chyram* the workeman, wrought *Salomons* brasse workes: & so the king was of *Eden garden*: so, heere, men of long defcens bee stonge; and not only for a particular age. And as *scorpions* in *locusts* haue no more tyme to hurt: but hide themselues in winter: as *Nahum* telleth: *so these locusts hide shemselues: when sharp weather of policie commeth*. The Church spend neere 1000. yeeres (good *Abbaes* as *Bernard* & others full many in *Flaccius Illyricus* and *Antilogia Papa*, and such) telling the *Demonos* or *Popoi*, of their dealings: and Princes resonable matched them so long: but *Satan* was let loose, after 1000. yeeres. That *Popes* deceiued Princes to spend their strength 200. yeeres, as Gods enemies, to bring the land cursed for euer, into glory; to make God a liar: so Princes being weakned, *Demonos Popoi*, by strange forgerie of *Constantinus* gift, became strong. *Constantinus* sonnes, knew no such matter, nor *Iulian* that scoffed all that he could forge against his Vncle; nor *Sozimus*, as bad as *Iulian*: nor any Grecian. Yet the *Popoi Demonos* will haue their owne testimonie; for Empires giuen, without States consent. Thus the *Papa* or reuerend *Father*, that would be a king, by his locusts beggers the wealth of all Countreyes.

*Of the Scorpiones stinges.*

1. 1. *Popoi Demonos* taught to deny this: that so God loued the  
 Iohn. 3. world, that he gaue his onely sonne, to the end, that whosoener  
 belieue

*believe on him, should not perish, but have life everlasting.*

2. As the serpent deceyued *Eue*, so the *Pope* hauing the throne of the serpent, deceyued many mindes from that playnesse which is in *Christ*: and so stong their heartes, as they (*Iob. 3.*) who desire the graue: and digge for it more then for treasures.

3. And whereas, this is only the work of *God*, wherein a *Christian* is distinguished from *Ciuill* scribes, to believe in him whom *God* hath sent: the *Pope* teacheth, not to rest in this.

4. He teacheth trust in wicked workes, in giuing Landes to *Locustes*, to auoid *Purgatorie*, vnknown to *Greekes*: and to hate the *Bible* as auctor of hæresie: & to pray to *Creaturs*: to be sure for that only, if no more sinne were, to perish for euer. And he teacheth, that men should doubt of their saluation. So his *Locustes* haue the stinges of *Scorpions*,

*Of the Locusts strength and auctoritie.*

When by their forged *Purgatorie*, and much begging, the *Locusts* had gotten the fat of all *Countreyes*: thē they were horses prepared to warres: that they sett *Kings* to warre, as they would. And though they would seeme to haue no secular Power: yet their dealings shewed they ware crowns like gold: being in face as *private men*: of *womans haire*, in keeping in *Cloisters*; yet haue they teeth of *Lions* to deuoure all: and *habergions of yron* to defende them selues: and the noise of their wings, the proper noise of *Chariots* of horses, running to warres. Their false teachers that speake lies, bee the *tayles*: and they sting and kindle warres: and they torment five monethes, lesse then halfe the tyme of the *Gospells* continuance.

So Babel:  
and Antio.  
Daniel 7.

Isai 9.

*Of the Locusts King.*

A King is a chiefe person in a policy, bent all to the good of that state: so the *Buysshop of Rome* got all bent to him. And challengeth to be King of Kings: & by his owne mouth he is condemned. His policy ruleth through all states: Kinges he will excommunicate. *Tbal. ierusa. recordeth that Kinges should not be excommunicated; But in ieroboams cause.* The *Synedrion* the Bishops of the state, would in high offense, tell the King thus: *keepe your house: and salue your honour.* And the pelting preachers that will be teaching states, what they should doe, otherwise then for the summe of saluation, haue a barbarous spice of *Pope* pride: & ruynate states. Thirtie yer. study should a messinger of the assembly haue, to read scriptures with due conference: and to be a learned orator, to speake for cōmune matters. Now an yeere or two in a common place book, will make a bold Crier: the curse of the world: & an *Archbuishop* to haue the keies of deep darknesse, *if money can buy a shop.* this hath the dept of *papistri.* *Iethro* Exod. 18. By ciuill witt telleth *Moses* what Law GOD planted in all mens hearts: that Bishops in all charges, must be of skill. *If Bishops* of Kinges armies must learne of *Phormio*, how to pitch a field: riuers will soone flow with blood. *As pope made baile and fire mixed with blood:* dayly after a thousand yeeres.

*Of Oathes.*

Kinges trie men by witnesses: and *Dauid* forced none to sweare against any: *the hid thinges were left to God.* And by this law, vpon 2. or 3. witnesses, euery matter shall stand: the *Tal-mudiques* as logicall as others, cōdemned not men, vpon their owne confession: as experience telleth dayly, that many for-  
lorne,

lorne, take vpon them matters of others : in *Ireland*, a poore man, in *Walter Essex dayes*, for a swall supper, tooke vpon him to be hanged, for other mens harme: it was perceiued: & his cōfession was not taken. And vsually men once condemned, rake other mens guiltinesse vpon them. *Man of sin*, wil charge the *Duke of Buckingham*, to tell whether he euer affected the Kingdome; and then tell it; and kill him: A policy patched from *Popes Demonijs*. doth this; against the law of linsley-wolsey. They who follow him, are like vnto him; & all who Buy-shops to his Lawes.

*Of the Popes aduancing learning.*

*Papistes* bragge, how the pope brought Ebrew and Greeke to vs: and so deserueth thanks. This doing is a Kings worke: and all kinges are shamelesse, if this be true: *Grecia gaue Greekes*, written ouer the world; and *Iewes Talmudiques*: & *Bomber* be a merchant vndone by *Popes enuie*; printed the best Ebrew: so this speach is from *Satan*; as his kingdome.

*Of Popes blindenesse, in Ebrew easiest matters.*

*Paul* disputeth in his whole epistle, to the *Heb.* for the Doctrine of Law & Gospel: that perfectiō of doctriu was in the Gospell: & the *Iewes* be forelorne, which grant not that. *The Popes in the depth of Satans blindenesse*, would make *Saint Paul* an *Atheist*: against *Leui. 6.* and himselfe, *2. Cor. 5.* And for *Abraham, Isaack, and iacob, who went hence to the beaumenty City*: & they make him say, the fathers had not perfect ioy: til *Christ* tooke them frō *Limbo*. *Arias in Arcano sermone, in infernus.* & *Lacus*: would make the holy Apostle to crosse *Moses* & the Gospel; & to sett *Isaac Ben Arama*, as I touched, vpon the *Popes treason*, to disgrace the Gospel. I do marueile that he wrote so: so lear-

92 AN EXPLICATION OF Chap. IX.  
ned a man : to misse so grossly. I thinke he was forced to suffer it to passe vnder his name. *This can a King of Locusts doe.* Some Grecians stammered at *S. Pauls* wordes ; as *Basill vpon Psal. 49.* But vpon *Psal. 115. & 73.* hee called himselfe backe : and so did *Chrysostome*, and the sway of Greekes, agree with *Moses. Leuit. -6.* and with the *New. Test.* and *Talmudiques*, that the faithfull went hence to perfect ioy.

*How blindlie the Papists wrest Ieroms wordes : that the Iewes read not the 3. first Chap. of Genesis; till they were 30. yeres old.*

*Ieromes* Epistle to *Paulinus*, telleth that the Hebrews read not the beginning & ending of *Ezekiel*, & the beginning of *Genesis* till 30. yeres of age : *Maymonie* in *Morek Nebuchim*, vpon *Ezekiel*. saith of him the same. But the terme, *darash legere*, is to read as Doctores, not as children read : Children read *Genesis* from 7. year old : But vnder 30. hardly will any comment, well vpon *Gen. 1. 2. 3.* *Papists* turne this to simple reading: He must be a blind king, that would haue the Bible to be so hated.

*Of the Popes names.*

Hee hath a name in *Ebrew* ABADDON : from *Nums. 24.* THE ROMAN SHAL AFFLICT ASSUR AND EBER: AND HE TENDETH TO DESTRUCTION. The whole bent of the Pope is to destruction: his whole policie: and his Masse : his Idolls; and his rules of faith. *Zurick* takes a short course : to leaue the Ciuill officer all gouernement: and to Scholar Bishopps only to looke to learning. This much they should add: for education of wealthie: that both *Testam* for *Greeke* and *Ebrew*, in *Thalinudique* ciuill law should be knowen perfectly before 30. By 15. it might be



be reasonable: well by 20. exceeding well by 30. This I would shew to a Prince of zeale: that would vige studie: But slow scholars, shall not be troubled with aduertisement. Plantines Bible, the Popes worke, hath offred much helpe: A Kinges bent, if some had not hindered, had done much in another sort: that in one moneth, the New Testament might be learned, euen by Talmudique maner: calling all to Moses 613. lawes; and they in few yer. and both tongues, by the Apostles dictionary. No time will euer cleere either, by our stale wandring course: and vnlearned flauting sermons: far from holy Ebrewers manner, as farr from all reason; that one scholar should teach all, matters of Experience, in an houre or more. If they drew stil all the Law to Christ; that by the Gospell, we are perfected, it were learned. But the commo sort, shall giue an heauy accompt for many idle wordes; speakers and allowers.

*Of the Popes Greeke name.*

APOLLYON, that is, *Destroyer*: is the Popes Greeke name: Because all his policy tendeth to eternall destruction. The Bible till of late he litle suffred in the originall: and yet, in the head of all; he fighteth against all for Hebrew: in Gen. 3. HE SHALL BRVSE THY HEAD all the millions of Hebrewes, to each man say, HE. And Iohn expoundeth all of CHRIST: that HE should destroy the workes of the Diuel: so saith Onkelos, HE shal, &c. And so the Arabiq. Sadaias: And so the 70. and all Greekes vpon it: Yet the *Popes translation hath sbee*, against thise the masculine gendre, in Ebrew: & all Ebrew kinde, that euer were: to bring Mary into Christ his honor, to destroy the Bible, & the world: So, whereas it is a sin most high, to crucifie Christ againe: and to make him an open shame: the Crucifix through all popery,

1. Iohn. 3.

sheweth heere, that he is *Apollyon*. *Pilate* knew as *Mary* that *Christ* was crucified; But that holpe nothing. But he could not consider the *L. of glorie* crucified. *And the Crucifix cannot expresse that:* but leaueth only a base object. Heerein hee is an *Apollyon*; and so in all Pointes.

*A digression to our Prayer booke, made from the Popes.*

Our prayer booke was made when Papiſts were the more in Parliament; and allowed by our ſide for mens infirmitie, as *Luc. 3.* alloweth *Cainā* a ſonne to *Arphaxad*. And *Acts. 7.* ſoules 75. for 70. And as *S. Paul* allowed circumciſion, for *Timothee*; But *Chriſt* ſhould profit the *Galathiās* nothing, if they ſimply did it allow. *The whole booke is bent to the Popes veine: & if it were nothing falſe in wordes, the frame draweth hate with it.* For weakneſſe in other, I would allow it; vntill I could perſuade to better: But ſeeing prayer is our ſeruiſe to God: the Lords prayer, and his *Pſalmes* learnedly choſen, for all occaſions, ſhould ſerue the turne. *Tobie*, is a fable and pēced full of lies of purpoſe: that the reader ſhould hold it no better. Yet becauſe *Antiquitie* ſaw ſome uſe in the fable, ours ſuffered it, till better light came. When ſimple put a Parliament in truſt, the Parliaments ouerſights ſhould be no plague to the ſimple. Al who feare God, will ſtick only to his word: & vrge no more. I haue taught moſt vnthankfull Buylſhoppes, the *Creedes* article, that ſoules go vp, not downe: and the holy, to heauen, not to hell. *Archbi.* *Whitgift* yeelded by *Mr Geoffrey King*: and knew that I cared not for voices of men, ſure to periſh if they ſtood to their error. And thirteen year agoe, I knew not of an other liuing, of my minde; but I was ſure I could make them worthy of *Ioakims* buriall: that durſt burne my writing: and *Anathema Maran Atha*, while they liued, and for euer. *Spedily* the beſt ouer *Chriſtendome* flocked to my minde; although  
ſome

some of *Geneua, Marpurg, Hanaw*, for rancour, deny all helpes for their owne victorie, & make them selues enimies to God, and al good men, *to make a Gehenne an torment*, of a going to the most happy dead, in *Abrahams bosome*. The learned Fath. L. T. *Winton* hath cleared this cause, & shewed that neither *Westminster* nor *Rhodanus Alpin*, through-flouen towne, should binde men to their witts. Our speach *to God*, is our only cōfort in this world, and they who will hinder vs from the best in this kinde, shall haue their *portion with profane, in weeping & gnashing of teeth*. Since the King came to England, the Realme might haue had the Bible well translated 5. yeares agoe, with euery mans freedom to speak for the best: & a table for psalmes; for all the ordinarie yeare; & all particular occasions: and for reading; Law, with Prophets, Gospel, & Epistles: and both Vniuersities, by this day ready in both Testaments. But they had rather rent one another, thē haue the peace of God to guard their tongues, in the eloquence of Gods worde. But now let vs returne to our Popes.

*Of Antichrist, his Chaldy name.*

*Jonathan Ben Vziel*, a rare Ebrew Doctor, elder then *S. Pauls Gamaliel*, expouñdeth *Isai ch. xi.* When he saith *Christ shal consume the wicked with the spirit of his mouth*: He sheweth what wicked, euen wicked *RHOMILVS*; he knew that *Balaam* made but *East, Assur: & West, Cittim Grecia, & Grecia Maior Italy*, to afflict the holy, & therefore speaketh vpon a most sure grouid, that that wicked was *Rhomilus. Arias Monta.* knew that heere, he brake the Popes neck; if he came forth truly, vnder the Popes grant: & therefore leaueth out the word *אַרְמִיָּלוֹס Romylus*. And what be our *Pape of Croydon & other Parochies*, that could neuer spie this dealing. If the K. Roial vow, to the Bibles honor had not bin hindred by Bishops, the Ebrew with *Massorit, & the Chaldy in*

true copie, had been seene by this day in work. But whē *Bui-shopp*s crossing, hindereth the workman, what can the Kinges money doe; when the dogges neither eat hay, nor suffer the ox: yet heere the old Prouerbe taketh place, *Mendacem meliorem esse oportet*. *Boderianus*, the fellow-laborer, in his *Chaldie* dictionary, he not priuie to the guile citeth the *Chaldi* perfect: But spelleth it subilly: not *Romylus*, which *Ionathan* expressed most learnedly to any *Rabbin*, but he spelleth it *Armilus*: to make nothing of it; but, *Antichrist*, or *Antideus*, or by some *Gog*, or *Magog*. But *Gamaliels* scholar, who to the Hebrewes, passeth in *Talmudiques*, all Ebrewes; that none but by *Talmudikes* helpe shall euer vnderstand him, speciallie in *Melchitzedeke*, liuing still as *God*; whom he describeth in office, euen as they who in storie knew to be SEM: this *Talmudique* of *Salem*; Orator of *Tarsus*, borne to be *Abba*: *Abba*, *Papa*, for *Rome*; as *Peter*, for *Babell*, *Psal.* 87. He expoūdeth *Isai* xi. and *Ionathan* most soundly: that when the present gouernour should be taken away (*הַעֲצָר* is any gouernour, that restrayneth others, *ὁ ἡγετὴς*) then, man of sinne should come. And although, God still plagued Rome, by *Alaricus*, *Genfericus*, *Theodoricus*, and *Totilas*, specially: yet the Papæ still begged land; and tooke Imperiall name, as *Pontifex* in *Sozimus*: and by wealth ouermatched *Constantinus Popes*: that whē no punishment made Rome humble; but would haue there, the Empire againe set vp; and cared not for the trueth: spirite of deceit should worke, to their destruction; that would not receiue the lone of the trueth, to saluation. SO THENCE, WAS THE REBELLION TO ARISE: MAN OF SIN; APOLLYON, SONNE OF PERDITION; ENIMIE, LAVLESSE, KING OF LOCYSTS, THE NEW ANTIOCHVS, EXALTING HIM SELFE ABOVE

ABOVE ALL THAT IS CALLED GOD: AND NOT SETTING THE IDOLL OF IVPITER OLIMPIVS IN THE TEMPLE: BVT VAVNTING HIMSELFE, AS IF HE WERE GOD: to expound scriptures; to loose or fasten sin: to sett vp or depose States. And to haue a people of his owne frame: and to burne the true Temple of God.

*The Epilogue, for the description of the Pope.*

Fiue Trumpets described the Popes greatnesse, how it grew to be a kingdome of Locusts; able to sting and to ouer-rule in warres: his last mischiefes are tolde first, how in his high power he bringeth haile of troubles, & fire mixed with blood: *when he is made a mountaine of Empire cast into the sea*: from a starre or Doctor of the Church, falling into Idolls worship: and soone darkening a third part of the chiefest; & in quicke processe, a smoke of blindnesse, darkeneth Sonne, and Sunne, and Scripture: that the Pope is to mightie to bee ouerthrowen. As when he sent Princes to warre for Ierusalem, and to spend all their strength there: since now 600. yeres his might is high. Now follow three poinctes: Machmads inuasions: and martyrs fight: and lastly Christians Policies, in warre; his match.

*Of Machumed or Machmad, or Moamed, in Piel, Hiphil & Hophall, the participles three are used in Arabique & Rabbins.*

The voice of Christ from his owne mediatio, biddeth the godly, as hauing power, like the Angells, Dan. 4. ouer *Nabuchadnezar*, tell *Machumediasts*, that God will fro the East send

them great successe, with the Popes supremacy, *Machmad* began: and soone turned away all the Contreyes of *Daniels* Image, to shake of the West yoke, hated of old vnder Greeks; and still resisting and rebelling. Of their comming vp, and spoiling of *Spain* and *Italy*: And ioyning with *Turkes*; I spake in concert of Scripture. *Euphrates* was the old place of fight for the Romans, as to *M. Crassus* army, and the *Parthians*. Old stories giue credite to prophecie: their armies are infinite; and horse many; with successe, and lions boldnesse: to threaten ruine to all that yeeld not: as they haue destroyed all ancient townes: *Fire, blew smoke, and brimston*; meane that: *Machmad* his sonnets of victories, the false prophet maketh a taile of Lions boldnesse. Men in the East, worship the *Diuel*: *Idols*, in the West, liued by theft in *Arabia*; abounded in witches in *Lybia*, and in *Europe*. Hence, G O D sett vp *Machmad*, to be a plague: yet men cannot repent.

## C H A P. X.

*How Christ helpeth his Church, by ruling warre & guile: not to passe boundes: which notably appeared in our Albion: for the Spannish nauy 1588. And in those home-bred Diuels, in the Gunpowder plott 1605. both stirred vp, by the Dragon, and false prophet.*

*of Angell.*

**C**H R I S T is an Angell, the Glory of the Father, his Character, Exod. chap. 23. Eb. chap. 1. so Chap. 8. M I G H T I E, Isa. 9. and there in the 70. the Angell of great Counsell.

*Comming downe from heauen, Esai. 64.*

Oh that thou wouldst breake the heauens : wouldst come  
downe that the Mountaines might melt at thy presence ; as  
fire burneth seuell, and maketh waters boile: the people  
would melt at thy præsence ; when thou comiest downe ;  
the Mountaines would melt at thy præsence, Isai. 64. So  
heere Christ comming downe : the Mountaine of Rome  
and Turke melteth.

*Of the Cloude, Isai. 19.*

*Behold the Eternall, rideth vpon a swift cloude : and shall come  
into Egypt : and the Idols of Egypt shall quake at his presence, and  
the heart of Egypt shall melt within him ;* This Ancient speach,  
Iohn expoundeth for spirituall Egypt, chap. xi. and her Idols  
cap. 9. So when Israel commeth from Egypt ; God one day,  
went before them in a Cloude, &c.

*And the Rainebow was about his head.*

The Rainebow is Genes. 9. 13. a token that the deluge  
shall not drowne the world againe : and Isai. 54. *Thus GOD  
speaketh : This is vnto me as the waters of Noah. For as I haue  
sworne that the waters of Noë, should no more goe ouer the earth:  
So I haue sworne, that I will not be angrie with thee, nor rebuke  
thee ; the reason is in the vers. 5. For the Eternall would become  
a husband, to vs Gentiles: and he would defend, as vers. 17.*  
In this place compared with Chap. 12. where the Dragon  
casteth out waters, to sinke the Church : this Rainebow  
drieth vp those waters.

*Of the face, like the Sonne.*

When Daniel was taught the fulnesse of *Christ*, by the Angell *Gabriel*, Dan. 9. in Chap. 10. he seeth his face as lightning: as the Doctrine was: so *Saint Steuen* handling the same matter, matter most cleare; had his face like the face of an Angell, Act. 7. So *Christ*, Apoc. 1. had his face like the Sun in his greatest brightnesse. That place telleth who this Angell is.

*Of the feete, like a pillar of fire.*

When the Angell of the Lord went before Israell, hee remoued and stood behinde them: and so did the pillar of fire: which went before them; and remoued and stood behinde them: and came betweene the Campe of the Ægyptians, & the campe of Israell. So heere *CHRIST*, will stande betwixt *Romes Egypt*, and his Church.

*Of the litle Booke opened.*

The summe of the Bible is short: *How of Gods eternall counsell, the world was made for man: Because the sonne of GOD by whom he made the world, woud be a man, to giue life to them that rested in this wisdom.* And the story of 4000. yer. to Ieruselems fall, by Rome hath no more: and all should gladly heare of this, all their life: and see *CHRIST* his bright face still to this summe. The booke is open, and easie to be vnderstood: This summe I prefixed to Ecclesiastes: for such as will not fit in the seat of the scornfull. This Booke is opposite to Idoles: that can teach nothing but basenesse of the King of glory; & crucifie him againe: *and make him an open spectacle.* The first



crucifying of Christ, cost Rome one vtter destruction: that Rome standeth not where it stood. And the Crucifying of him againe, hath sent millions to eternall destruction. *The litle booke open in the hand of Christ, commanded no making of such cru- cifix:* and it comāndeth to doe no more, then is commanded: They wander wickedly, from the mothers wombe, that will aduenture their eternall state, vpon mans inuentions, which all know, may be spared.

*Of the right foote, set vpon the sea: and the left,  
vpon the Land.*

*Waters, or sea signifie warre toyles: Land, quieter profane- nesse: CHRIST, Dan. 12. stood ouer the waters of sharp swift Tygris, and lift vp his right hande and his left hande, & sware by him that liued for euer; what tyme should be for Anti- ochus rage: so heere he telleth for Turke and Pope; that when the 7. Trumpet hath his blastes ended, the world shall end. Antiochi lost all, by the first comming of CHRIST: and the Pope shall wast, vntill the second comming: and till then keepe some stroke.*

*Of the litle Bookes eating.*

The voyce, like a trumpets, chap. 1. and 4. biddeth gracious Iohn goe, & take the litle booke from the hand of CHRIST: so he asketh Christ for it: and he biddeth him take it, & eat it. And telleth, that it will be sweete in the mouth; for studie: but bitter in the belly, for them that shall heare of it: as the rowle that *Ezechiel* acte; it told the Idolatrous *Ierusalem* of a fall, which hastened vpon them. So Iohn by his booke,

sweet for Gods Counsell, is bitter for them which shall digest it: when he preacheth now to manie people, nations, & tongues, and Kinges.

The roaring of the Lion, and seauen thunders,  
shall be handled at the last woe.

## C H A P. X I.

And a reed was giuen mee, like vnto a Rod, and the Angell stood by, saying; Come, and measure the Temple of God; and the Altar; and them that worship in it: But the Court which is within the Temple, cast out, and measure it not, for it is giuen to the Heathen.

Eph. 3. 16  
17. 18. 19.

1. Cor. 5.

**T**HE eating of the booke, and measuring of these matters, be of one tenor: when the soule is full of the Gospel, it must shew Christ to bee the Temple, and all height and depth; length and bredth of wisdom to bee therein conteyned: *in that God would dwell in CHRIST, to reconcile the world vnto him selfe.* And in his death vpon the Crosse he is the Altar; and he sacrificed him selfe, being as *Melchizedek*, whom Saint Paul, as former Talmudiques in description maketh a figure of the eternall wight. He as *Aharon*, went through the veile of his flesh, into the holy, from the Altar of the Crosse, and performed all measures of justice. That is heere taught by measure (with a line) of Temple and Altar; Matters visible, were to expresse the inuisible. So Christ telleth, that he is the Temple, saying: Destroy this Temple; and I will build it againe, in three dayes.

Iohn. 2.

This

This Law; *Ye shall reuerence my Tabernacle*, Leuit. chap. 19. 30. and 26. 2. Commaunded to reuerence infinitely, the Tabernacle of Christ. And Ben Arama, noteth truly, vppon Exod. Port. 52. That God soone did cast off Moses Tabernacle, and Salomons Temple, to shew that he would rest in the Tabernacle or temple of Christ. Now the Iewes, to make Christ *Aharon*, and *Melchizedek*, make this death, that Christ said; *Destroy this Temple, and in three dayes I will build it up againe.* The highest grace for life, the slaues of Sathan turne to death: whereupon, they were neither forgiuen in this world, nor in the world to come. Profane states bee commonly forgiuen in this world; as the Epicure Luc. chap. 16. though in the world of soules, they parch for euer: but the Iewes sinning against the light of the holy Spirite; and grace of saluation, perish openly in this world: surer of eternal woe, in Haides, the world of soules; in which *Abraham* in *Haides*, in the kingdome of heauen, will tell them: that they are not his sonnes. For he (in *Izhak* receiued from death,) saw the resurrection of Christ; and reioyced. But the Iewes gaue money, to Souldiours; to haue the resurrection of CHRIST denied.

Heb. 9.  
and. 10.

*Of measuring the faithfull.*

The Curtaines in Moses Tabernacle, were made fitt for the number: and the number of men aged twentic, and aboue, was thus: the sonnes of \_\_\_\_\_

the Gentiles his people, saith *Elai*: Make larger Curtaines, Chap.

But when  
it pleased  
the Lord  
to make  
54.2.

REV BEN

REVBEN.	1.	46500.	} 151450. SOUTH
Simeon	2.	59300.	
Gad.	3.	45650.	
IEHVDAH	4.	74600.	} 186400. EAST
Iffachar.	5.	54400.	
Zabulon	6.	57400.	
EPHRAIM	7.	40500.	} 108100. WEST
Manasses.	8.	32200.	
Beniamin.	9.	35400.	
DAN	10.	62700.	} 157600. NORTH
Afer.	11.	41500.	
Nephtaly.	12.	53400.	

Summa totalis 605500.

Thus God in Num. 1. and 2. twise reckoned his chosen; of the XII. tribes, besides Leui. And the Curtains were fitted to such a number. So heere Johns Doctrine shall teach a certaine number: such as God hath chosen; and no more: the other will folow the God of this world. *A man by mans witt, might maruaile why Princes, would suffer such a deceiuer as the Pope, to stand one yeere; his doctrine being altogether against all light: and each Prince being able to cast him from his territories. But God hath chosen a few only, and none can come to Christ, vnlesse the Father draw him.*

1. Cor. 14.  
22.

*Of the Court within the Temple, to be cast out;  
in condemnation of Iudaisme.*

*Maymonides, in Bethabechica; or treatise of the Temple, about 430. yeer. agoe, wrote how the Iewes yet look for returne to Ierusalem: and to haue a temple like Ezekiels, or Salomons. For Ezekiels Saint Peter telleth Chap. 1. 2. Epist.*

*That*

*That euery Prophecie, is not to be expounded properly: because the holy men of God spake, as they were caried by the spirit of God.* Now Dan. 9. telleth, that the Iewes Temple should be vterly destroyed; and all sacrifice ended: So by Daniell they should know, that the *Messias* should be the building wherein God would delite: as the very Iew *Izhak Ben Arama* noted aboue, in Port. 52. Iohn preuenteth Iudaisme in shewing that this Temple hath no Leuites court to sacrifice; nor separation for Israell. But all be heere kings and sacrificers, and their Court reacheth ouer all the Citie. And old Iudaisme is now profanenesse.

Heb. 10. 5.  
6. 7. 8. 9.

*A digression, to compare the old Temple, or Tabernacle, with the spirituall.*

The Temple of *Salomon* imitateth *Moses* Tabernacle: and all *Ierusalem* within the walles; the space within *Israels* curtaines: as the *Thalmud* noteth. *Christ is the Temple*; Ioh. 3. *High sacrificer*, Heb. 3. *who went through the vaile of his flesh, by his own blood into the Holy. He is the Arke: golden within and without: and conteyning the Law grauen in him. And all growen into Christ, should haue the Law in their heart: and looke for the crowne of the Law.*

In the outer Tabernacle or Temple, were the Candlestick of gold, lightned with beaten pure oile, by the high sacrificer: and the table of xij. loues set openly: & that had crowne worke: and the Altar of incense, couered with golde. The Candlesticke, the golden people: beaten pure oile, the spirit of grace, that commeth by afflictions; the kindler, CHRIST him selfe: *Shem Tob*; the Iew commeth in words thus farr; though he knew not *God to be in Christ*. The Table, expresth the gouernor, who prouideth bread for the xij. Tribes, the

2. Cor. 5. 9

xij. monethes : And that paines findeth a crowne. So King *Ioseph* feeding *Israell*, held the xij. Tribes in his *Beryll*, on *Abarons* shoulders. King *Moses*, King *Iesus*, King *Samuel*, King *David*, and King *Salomon*, ware the Crowne for this Table. The Altar of incense was proper to *Abarons* sonnes; high Sacrificers, and lower; as *Zacharie* of *Abia*, the eighth, of 24. courses. This worke had his crowne. *Now Christ is our Angell only, to stande at the golden Altar, that our prayer as incense may come before God.* In the court, an altar was of sacrificing; where daylie sacrifice, & the Pascha of focke beast, Kidd or Lambe, a duetie to all; and voluntarie Pascha of Oxe, and Ram voluntarie, and of two dayes feast, *Ioh. 18.* were killed, & had their fatt brent on the altar, and blood shed at the foote of the altar : where pypes conueied it away. Christ is our Lambe, Oxe, and Altar: and when he ended sacrifice, he gaue bread and wine, which his Disciples did eate and drinke (in tast like other bread and wine) to be his body and blood, for our soules. *Symbolon, Typus, Antitypus, Icon*, in Greckes: who durst not looke for a knot in a bulrush.

*Of the holy Synagogues.*

The Synagogues sauing in 48. Leuites townes, vsually were of *Israel* & no *Leuite*: and they were Bishopps all the Ancient learned, & one, Sergeant of the cōgregation; he read the Law: and the Archbishop requested the other in estieme, to speak to the Law, how all tended to *MESSIAS* So a sabbath dayes journey, would draw all the Law vnto Christ. And all were holden wicked who being of wealth, brought not vp their children frō 7. year. in the law. Their cōmentaries to this day in peecemeales, agree with the marrow of the New Testam. *Abben Ezra* is wōderful, *Dan. 9.* speaking better for our maine battel, thē any of ours. Where he saith, *the 70. seauens, are from the*

the beginning of Daniels prayer, unto the sealing of Messias, the holy of holy. Our Acadamiques might be ashamed, that a Jew in Rhodes now 500. year. ago, spake better thē they for our Gospel. Zohar on Gen. 1. *Elohim*, in these words, *Let vs make man; may be likened to a father, & a mother of the work. The father saith, what wilt thou make man? he will rebell: and an ill sonne will be the sorrow of his mother: then the Mother saith, his rebellio be vpon me. This matter is deepe for a Jew to speak, The same saith vpon Gen. 49. 1 AH, is in Shiloh. And vpō Gen. 3. By the serpent, Christ shall be kild, and many of Israel with him. And a rare saying, of God Redierner in a Iubilie, I graued in a brassen abridgment of the Bibles concent; from Zohar, vpon Leu. 25. In the Iubilie yere, God dwelling in our tabernacle wil be remission, Redemption, and ending of Sabbath to Israel. fol. 53. Col. None of ours of old saw Iubilies, fitted to our Lords death: the Iewes knew it must be so. Ours scoffe it being shewed: & after that be highly extolled. S. Paul describing *Sem*, in the person of *Melchitzedeck*, to be as God, hath *Rabbins* phrasēs: yet extāt in *Zohar*, for his warrant; that he held the man, and person as they did. And for all that epistle, *Rabbins* speak the same that he doth. And *Rabbins* haue bin a bridle to keepe *Daniel* sound; that only holy Iewes, bee the afflicted in him; and when the image afflictīng holy Iewes ended, the *Messias* should be borne in *Bethlehem*. They might haue taught vs the right meaning of *Daniel*. So, for ending the house of *Salomon* in *Iechonias*, *Talkut* bringeth Gods oth: & *Maimoni* in poenit. Gods decree: & so *Barbinel* & *Kimachi* and *Iarchi* vpon *Ier. 22* and vniuersally they conclude, that the first Adam, the first day fell: So the first day Christ is called heire of all. In this sorte the Bishoppes of the Synagogues, taught as learnedly as any of Leuie.*

Of the Synedrion.

*Thal. Ierusalem* in *Sanedrīn* sheweth, that the *Sanedrīn*

of 70. might be all of Israel, without any one of *Leui*. And that the high sacrificer was not of the *Sanedrin* : but as another if he were rarely learned, and sage. And for all faults he was iudged and punished as another : and that often they were so simple, that the councill taught them their duty on expiation day. *The high sacrificer might be excommunicated, but the King might not, but in Ieroboams case.* Where *Mallachi* telleth, they should aske the Law at *Leui*, that is ; because they were alway at the Temple : and bound to be learned. But *Samuel* of *Korah*, and *Daniel* of *Iudah*, were not inferior to any.

*Of Athean imitation of Abaron.*

It was death for any of *Israel*, to meddle with *Abarons* office. *Samuel* of *Korah*, and *Elias*, whose tribe is uncertaine, had *Gods dispensation*. Otherwise they had neuer sacrificed. And nothing about the Temple might be in *Israels* houses ; no building like the Temple, arke, candlesticke, table of bread, Altars, or *Leuites* attire: yet the father of Rome, will counterfeit: he will haue a Candlesticke, Cope, Linen garments, precious stones, mitre, girdle Priest, sacrifice, Altar : *Sathan* taught him so, to dally with *Gods* Law. Greeke fathers began the name *Priest* and *high Priest*, to be fitted to their Doctors, but in the end the gangrene crept to harme vnspeakable: that *Satan* by *Turke* and *Pope* ruled the world.

*How Bishops were made in Israel.*

*Maymony*, in *Sanedrin* sheweth how the *Bishops* of the *Sanedrin* made a *D.* to teach the people: that they called him *Muphla*,



*Anphla*, wonderful learned, and held him so, first: then some of the *Sanedrin* laid their handes vpon him and said; *Rabbi*, take thou auctority to teach, *what is bound, and what is loose*. Our Lord vseth that speach in making his *Apostles Bishoppes*: in giuing them auctority to teach what is loose, and what is bound. But *Iscariot*, let another take his Bishoprike, the rest were faithfull Bishops.

Mat. 16.  
Psal. 109.  
Act. 1.

*Of excommunication.*

In King *Moses* tyme, and other Kings, Ciuill punishments were vsed: but when heathen ruled: then the congregation could doe no more but remoue the party from the companie: by open voice in their Ciuill court: *Keheleth* in *Adams* tongue: *Ecclesia* in *Iauans*. Any of the seniors might excommunicate; but if the excommunicated complayned of iniurie; the *Sanedrin* examined the cause, and vpon iniury they excommunicated the excommunicater.

*A iust; but strange doctrine.*

*Thal. Ierusal.* in *Illu Megallechim*, writeth of a *Rabbin*, who fell into an haunt of Iewe thieues. They took his mony from him: he pronouced the Anathema for them: they returned the curse vpon himsele; that amazed him: and comming home, he asked *Rabbies* whether he were in danger of curse: doubtlesse, said they: a money matter, where Lawes be open, giueth no Anathema: so the false Anathema, returned sound vpon thy selfe. On this he went to the thieues haunt: and confessed sinne, that for money he gaue them to Satan: and requested absolution, then said the thieues, absolue vs & wee will: they agreed to both. There a woman commeth by a  
scholmaister,

Scholmaister, beating a boy cruelly; & saith, thou art *Anathema*; the scholmaister asked a *Rabbi*, whether that could binde him frō the Synagogue the ordinary time; A mounth doubtlesse, said the *Rabbi*: not the person, but the matter, giueth the authoritie; go and confesse thy fault to the woman, and thou art free, and so he did. Thus reason, not politique authoritie giueth the force; and the Law, 1. Cor. 16. *If any loue not the L. Iesus Christ, let him be anathema Maran atha.* The Pope the greatest murderer & Idolater in the world, he will be excommunicating Princes. They should returne the curse vpon his owne head, and leaue God iudge: & others may deale alike with al of the Pops keies; and God will make knowne who be his: so *Moses* vsed *Pharoh*; so *Elias* vsed the soldiers; so *Elisens* vsed the 42. of *Bethel*; so *Ieremie* vsed *Ierusalem*; so *S. Paul* vsed *Alexander*, so the martyrs heere deale with the king of Locustes.

*A digression to expound the terme Bishop.*

Much strife is for the Bishop of Rome, and for others. The manifold sense of the terme must be opened to end the strife. In Iob, *EL*, the Almighty God, is translated *Episcopus*. A looker to mans dealing. In the Law *PAKID*, a man of charge, as *Eleazar*, or the bishop of the armie, is translated *Episcopus*. *Iudas* had *Episcopon*, as I mentioned afore: therefore the Apostles were *Episcopi*: in *S. Paul*, 1. *Tim.* the terme *Episcopus* is translated in Arabique *Zeken*, a senior, & that is the right meaning. *Policarpus* the messenger of the congregation of *Smyrna*, is in Greeks *Episcopus*. And so the great teachers: so *Caluin* was, and *Beza* in *Geneua* was Bishop: or yet *Archbishop*, though they tooke other names, as high Pastor, is vsually the ciuill Governour, and for *Moses* that is vsed; he was *Meparnes* to Israel 40. year. that is *Feeder*. So Bishop is a terme, for Lawfull calling, and commenda-

médable: if learning & tender care of people be to it: Otherwise *Ananias* shalbe excommunicated of S. Paul as a painted wall.

*And they shall tread downe the holy Citie,  
two and fouretie monethes.*

Heere, by Citie, is meant folke, as Ebr. 12. *the Citie of the living God, the beaueſly Ierusalem*, so in this chap. where the tenth parte of the Citie falleth, people, not wall is meant. So when the Citie is called spiritually *Sodoma*, and *Egipt*, & where Christ was crucified. People of Religio most lothsome, to chaste truth: and of tyrany murtherous, and the People by whom Christ was crucified; as *Tiberius* the Emperor; *Pilate*, his Deputie, *Céturion*, and the soldiers. So the holy Citie signifieth here the heauenly *Ierusalem*. By people is once translated by the 70.  $\omega\delta\lambda\iota\varsigma$  Citie.

*Of the xliij. Monethes.*

*Elias* staid raine 42. monethes, when he was fretted by wicked *Israel*: & *Antiochus* the wicked trode downe *Ierusalem* 42. moneths; as I shewed vpon *Daniel*. And our Lord preached 42. moneths: or 3. yer. & a halfe; or dayes 1260. or a tyme, two tymes and an halfe, *Eusebius*, & many after him, haue shewed that: Old *Beda*, and *Beroald* and others. Heere by tyme, the manners from a like tyme is meant: the persequiting Phariſees manners; reuiued by the Pope. And no certaine tyme; for Chap. 12. all rage of the Serpent is but dayes 1260. And againe the profane *Cæsares* rage, which endured 300. yeares is termed but 42. moneths.

*And I will grant the two witnesses of mine, that they shall prophecy  
dayes 1260. clothed in sackcloth: these be the two oliues, & the  
2. Candlesticks, which stand before the Lord of the whole earth.*

The

Zach. 4.

The terme two, meaneth a sufficient number, according to the Law phrase: *In the mouth of two or three witnesses, shall every matter stand.* Nine and fourtie thousand and moo, who came from Babilon, are the two oliues that stood before the Lord of the whole earth: and the two witnesses heere be as much. Therefore by two, may whole states, and many millions be signified.

### *Of Prophecyng.*

Prophecyng, is taken for expounding Moyses by ages following, when the summe of Religion is shewed, how later ages would follow it, or leaue it: all falsehood falleth. So whē *Cittim*, Num. 24. is compared with Daniell xj. to know the nation: and with Isai xj. and the Gospell for the crucifiers of Christ: and 2. Theff. 2 and withall the Apoc. this prophecyng reuealeth the beast, that commeth out of the earth, the king of Locustes: how as the profane Cæsars, had all their diuinitie from the vnclane spirite, so hath the Pope all his: to make a spirituall most vnclane large commune weale: His Idolatrie matcheth the profane Cæsars: & he making Saints & Archangels, to pray to; and a third world of Purgatorie, & merittes, not to rest in CHRIST; and forbidding studie in the holy Bible, and mixing the *Apocrypha*, most foolish and wicked fables, as Toby and the 2. *Maca.* with the most holy Ebrew Bible, matcheth or ouermatcheth all the Cæsars profanenesse. Therefore he cannot abide expounding of Moses, when he cannot abide the reading of him.

### *Of the Decalogue.*

The holy Iewes honored the *Decalogue*, or *Tenne sayings*,  
grauen

grauen by God in two great stones, with such high & heavenly reuerence, that, because it cōteyned the summe of Diuinitie; they reduced all Moses vnto it: and as the *Decalogue* had letters 613. so they reduced all the Commaundements, that could be gathered out of Moses vnto 613. And reduce to them all that can be spoken in Diuinitie. And the Prophets, and our holy *New Testament* goeth no further.

*Of the Popes theft.*

The Pope stole from the people this Law: *Thou shalt not make vnto thy selfe any grauen Image, &c.* A Citie in Israell that had scraped but one letter from the tables number, had been destroyed. And of with infinite wickednesse, then must we holde the *Popes and Popistes to be*, that so dare contemne the grauen tables of all the frame of Moses Law, contriued into the two tables number of lettes, for lawes 613. which is by the Popes theft, brought out of frame. And all must bee holden wicked, that wish not his vncleane spirited commune weale destroyed.

*Groundes which all should know, that soundly propheticie, or expound Scripture.*

First, a Doctor should be a grammarian, for both Testaments; to know the text sound: and the meaning plaine.

2. The *Massoreth* defendeth euery letter, in the Law or old Testament: that no modest witt would wrangle.

3. A worke called *the Gloria of Israell*, speaketh sagely; that the forme of letters which we haue now, were not inuented by *Ezra*; but were in the two tables, and vowells & accents,

as we haue them now. The holy Ghost hath giuen a double reading, a text reading and a word in the margine, to expound the text: which very often standeth vpon like letters, as א & א; א & א, א & א, א & א. Now they who feigne letters, late inuented by the forme which we haue now, ouerthrow the authoritie of the double reading: and so of all.

4. *Pisistratus*, Tyrant of *Athens*, was elder then *Ezra*: hee parted *Homer* into *Alpha, Beta, &c.* the *Illiad*, into 24. letters names: and so *Odysea*. Hence it appeareth, that the Greeke letters names be elder then *Ezra*. Moreouer, they are from the Hebrew: *Aleph, Beth, &c.* and so later then they. And the Ebrew names be after the forme, in א ב ג ד ה ו ז. Therefore these formes were very ancient: and all of Gods wisdom at the first. Moreouer in Noës familie, like letters gaue double names: *Dodamin* and *Rhodamin*: *Diphath* & *Riphath*: and many such, doth *Dauid Kimchi* note, vpon the first of the *Chronicles*. And when the septuagint translated by old dim copies, like letters, gaue them oftē occasion to leaue the exact ebrew, & א turned to א *Abbak* 70. & א. 13. א turned to א *Amos* 5. *Lxxij.* & א. 7. *Ædom* turned to *Adam*, *Amos* 9. א. 15. a Prophecier wil trouble him self, if he know not these grounds.

5. The Alphabets order is celebrated of Gods wisdom, often, sometimes neerly perfect, sometimes wholly perfect, sometimes with a verse more: sometyme with parenthesis in the middes, as *Psal.* 37. 34. 25. 111. 112. 119. 145. *Pro.* 31. *Ier.* 1. 2. 3. 4. This sheweth the order to be old: Besides, the order is consonant to the forme and lines, as they depend one vpon another א ב ג ד ה ו ז. so the frame must be as old as the order.

*Of Arias Montanus worke, of diuers readings.*

I noted 848. double readings: both holy. *Kimchi*, *pref. to Ios.* thought the text corrupt, in *Babell*: & amended after the returne in *Ezraes* dayes. *Rob. St. pref. to the new Testa.* folowed that: and *Arias Montanus*; at him I marueile: & more at *Kimchi*, who in particulars giueth founde reasons of the double readings. And *Pagninus* abridgment, refuseth *Arias* his mind: And *Elias Levi.* *præfa. to Massoreth*; in *Mos.* soundly defendeth both readings: and still the text is the subtiler; as of curiositie, and not of negligence; and the margin, an helpe for the simple.

*Of Lindanus, quareling with the text, and one Erostratus.*

*Lindanus* labored to breake the authoritie of Scripture, slandering the text, as corrupted: and namely, *Caari* for *Caarru*, *Psal. 22.* was brought of him. *Iohn Izhak* the Jew paid him. And *Arias Montanus* paid *Erostratus*. All Doctors should be readie in that: to defend their ground; wherevpon all their doctrine must stande.

*Of Law, vowelled and vnvowelled.*

The Law Copies were some vowelled, and accented: the commune vnvowelled and vnaccented: because the tongue may by vse be read, reasonable without them; but in doubt, to small certaintie. *Rabbi Iacob*, the bringer of the *Massoreth* into a *Dictionary* forme, with notes, sheweth that *Moses* gaue vowels: but the people had few vowelled copies: till *Ezra* made them commune: and *Aben Ezra* saith well.

He that set the vowells and accentcs, was a perfect wise man: for He neuer missed of the best sence: But the 70. translated by vnvowelled; that they might hide their minde: when dull heathen would quarrell with trueth.

*Of the 70. differing: thirtie sixe hundred of yeares  
from the strickt Ebrew.*

Many blaspheme Gods worde by the 70. differing from it, Gen. 5. and 11. *in opusculis Patrum*, one worke blameth the Ebrew: and all Grecia still followed the 70. so *Arabia*, so *Abyssini*, so *Muscovia*. The text Gen. 5. saith; *Adam liued 130. yeares, and begat Seth, and liued afterwards 800.* The Lxx. *Adam liued 230. yeres, and begate Seth, and liued after that but 700.* Our notes not well set, 1603. haue this note; *Adam liued 230. yeares, and begate Seth, wherein Moses omitted 100. yea. &c.* This note dasheth all Moses authoritie, if he were not true in his narration. *S. Augustine* could not tell the reason of the difference, *Ciuit. Dei.* I haue shewed it in *Concent. Scrip. & Melchitzedeke*; though my recompense hath beene, but vngratefull scophing of vncleane spirites. DD. that know not a *letter*, *vowell*, or *accent*, what authoritie they haue from God: such vncleane spirites are good helpes for the king of Locustes; when they hinder the grounds of all prophecyng.

*Of Perfection in Scripture.*

The text hath perfect Diuinitie. *The holy in all their ages knew the Trinitie: and that Christ would be made man, of a woman; according to our kinde, as of Mary, of Ely, of Adam.* Heere *Anabapustes* and *Lutheranes*, are in an heauie case. All the holy  
knew



knew that mans soule returneth in death presently to God: to receyue the Aboundance of grace of the gift of Iustice in Christ; and ioy vnder Gods throne: or Anger for their sin, and contempt of Gods loue in *Christ*, before Gods angrie face, Leuit. 26. Apoc. 14. The ancients liued by the law grauen in all hearts: some few they had, deliuered, tokens of redemption. But for all life, the heart lawes serued, Ier. 31. Rom. 2. Iob telleth what store of lawes, hearts helde. *Moses* for an whole great nation gaue law written: but the most bent to Leui: & imperfect without the Gospell. Iob and the Apostles haue no Lawes, but such as wise heathen, all would commend.

*Autiores for tongue.*

Christians may passe in Ebrew, very rare Ebrewes: because the Apostles translate much in speciall elegancie. Besides, they allow very much in the 70. What they handle not, ancient Hebrewes make plaine. And they who will expound Ebrew beyonde this warrant, as some doe, for *Hell place*, and *Hell torment, in life*, do not well.

*Prayer is our seruice of God.*

*Maymoni in prayer from all Rab.*

God forbid that any should pray but to God. *Menachen* vpon Gen. and Deut. 6. Mar. 4. and 6. neuer any holy prayed to a Created Angell, or man. Men the best, had great faultes; as Abraham long worshipped creatures; *Philo and Maym*. in Idoll *Bechais*, sheweth exceedeth sinne of his, for *Sarab*, for which his posteritie smarted in Egypt.

*Of the New Testament.*

The soundnesse of text, & playnnesse in foure Dialects, I handled in our Lordes familie; against which booke I hope none will raue, but for *Ioakims* buriall.

*Conclusion.*

*Poperie hath no defence, by any sound groundes of studie; not to any one article.*

*Blaspheinous groundes of Popistrie.*

1. That they say, the Scripture is corrupt in text. The *Masforesh*, or Dictionarie for euery letter, prick and accent. cheketh that for the old Testament. And the new Testamēt can none blame, but to his shame; as I haue shewed Princes in Latin.

2. That they say, the scripture is doubtfull; no booke was euer penned so certeine for Lawes meaning: *Visions, Allegories*, bring no new rules; as *Ezekiel* and *Cantica*. The New Testament hath not one phrase, but the easiest to learned Iewes: not one from the beginning to the end.

3. That they say, the scripture is imperfect, they might as well say, God made not the world perfect: *But the Pope can make moo Creatures, and better: as Archangelles, and Purgatories, and soules departed, to vnderstand our heartes:* and bold to teach God whom he should pitie: and to make Mary commaund Christ. Satan in his owne person, durst neuer be so bold:

4. They plead from the Law of *Sanedrin*; where a man must stand to their iudgement. The *Sanedrin* might be without any Leuit, as *Ierusalem* noteth: though the Law speak of that, which most vsually falleth out: that Leui should bee readie

That the  
Popes  
iudgmēt  
must stād

readie in his owne profession: But Esay saith to them, who was so blind? and *Mallachi* speaketh to the same effect: & the Leuites whole condemnation of holy *Jeremie*, where one of *Israel* cleared him, But the Pope his Cardinalls, & Archbui-shops, haue no more to do with *Leui*: then apes to stand for men.

5. The Pope maketh a spirituale, & a Clergie: to tie learning to them. *Dauid* had his warriors, the best learned in *Moy-ses*: that by foresight of *Christ* thence, one frighted 1000. and kill'd 800. And in *Babel*, *Iuda* in *Daniel*, *Ananias*, *Azarias*, and *Misael* before *Ezechiel* of *Leui* came thither, were the glorie of men.

Heb. 11.  
By faith  
these tur-  
ned to  
fight, the  
armies of  
the aliens

6. All wealthy should be brought vp in the Bible, in frame of art, to know it throughly: what lawes it hath; what disputations are vpon those Lawes; what stories: and how the sentences of *Iob*, *Dauid*, and *Salomon* comment vpon the stories. All our nation might haue seene this plaine, if wicked had not hindred: by their spirituall keyes. And in Popes proceeding they make him knowne to be wicked.

7. By Gods Law, *Ecclesia*, the *Sanedrin* court, should rule in all matters. And old *Wickliffe*, in *Walsingham*, did hit the naile vpon the head, saying: *That if the Commune Lawes of England might take place, the Pope should haue no more to do with vs: then any other.* Yet frō *Satan* he will rule all: and make *Ecclesia* to be not ciuill courts: but his courtes. Our commune Lawes præmune that sagely. and the lawlesse resist God.

8. The Pope from *Rome* will rule; and the *Rome*-free-borne-Apostle, after he taught the *Thessalonians* of *Pope*, from *Rome*: gi- ueth a charge to the *Romans*, to keepe every soule in obedience to the ciuill gouernement: and by Ciuill gouernement, *S. Paul* esca- ped from death by *Scribes* traditions.

*How yong men learned in liberall artes, might be rarely exquisite, in the greeke new Testament.*

GOD perfect in wisedome, knew that the Iewes would marueile why the New Testament should be all in Greeke, and not any whitt in Ebrew. Therefore to shew it Gods worke; against whom none may plead, he maketh one little booke exceed for varietie and elegancie of wordes: about 4600. chosen wordes. Thus the booke might be made easie.

1. The wordes should be all in a table: that all might read them quicklie.

2. *Appellatiues, and propre,* should be sett in their colours.

3. For *Appellatiues*; all *Attique* and eloquent Speeches of them; (as Rom. 12.3. Paul passeth all *Athenes*) these should all come in their families.

4. Next, many thousand frō the 70. with Ebrew to them: and in how many God followeth the 70. departing from the Ebrew. This would carrie the Reader through all the old Testament.

5. *Thalmudique* speeches be plentie, and easie to a *Rabbin*: as, *Forgiuenesse neither in this world, nor in the world to come: and girded about the brest: second death:* and such: these most trouble Greekes, and would be easiest handled, in their veines: and they be very many.

6. Sometimes the Apostles mende the 70. or speake more eloquently: as in *Iaspis* Apoc. 21. vers. 19. it is *Beniamins* stone, after the Ebrew. Exod. 28. But vers. xj. the *Carbuncle*; Isai 54. So *Sardonix* for *Zabulon*, and *Chrysofrase* for *Nephtaly*, are the *Apostle Iohns*, passing in Greeke skill. And ἀπαύγασμα τῆς δόξης, Eb. 1. 3. from Isai. 4. Tzemach Lecabod, and χαρὰ κτῆρ τῆς ὑποστάσεως. From Exod. 23. שְׂמֵי בְּקָרְבוּ these S. Paul bringeth.

Mat. 12.  
Maymo.  
pœnit.  
Apoc. 1.  
Maymo.  
Beidh.  
Apo. 20.  
Isai 22.  
Vzielides

bringeth. All this kinde settled together; would bring light and delight, to all godly learned.

*Of propre names.*

Many propre names be taken from the old Testament: wherein the 70. is commonly folowed. *Sarra*, will try a scholar, and *Phanuel*: from the margine reading: and *Ionan*, Luc. 3. and the names from *Israell* in *Egypt*, being full many: shew they knew *Ptolomies Egypt* should fall: many cōteyne, Psal. 89: as *Zorobabelida*, Mat. 1. many other speciall stories; chiefly Townes full many, call to *Seleurida* and *Lagida*: as *Antiochia*, *Selencia*, *Philadelphia*, & such. Many are cleared by *Thalm. Ierusalem*, as *Lazar*, for *Eleazar*: and *Alphai* for *Chalphai* a. s. in the fathers stead: and such. The Greeke and Latin in one familie; *Alexander* and *Rufus*, shew that the *Thalmud* lieth, bringing *Iesus our Lord* his dayes to the *Maccabeestymes*. The name *Marck* and *Paul*, and all the Latin termes shew, that, vnder the Romans *Christ* was on earth.

*Epilogue.*

Thus when euery word should be handled alone: and wordes tossed in disputatiō handled alone: the whole booke would be soone eaten: and millions would be able to Prophecie: and to defend the faith, against the *Beast that cometh out of the pitt, of Sathans deepeness*: & to make Seniorie of true Bishoppes: that vnlearned pseudo-piscopi, should no longer pine better learned in prison: sage and learned be lawfull *Episcopi*, bestowing reuenues aright: but nobles ought, and lower gentry to be the best learned, and to keepe all in sage dealing.

dealing. So the King of Locustes would soone loose his crowne. *The 2. oliue trees in Zacharie, which poure oile into the golden Candlestick, are they, who not by might, but by Gods spirit, as they vnder Aggei and Zachary built the Temple.* The chiefe ruler was holden as anointed: so King *Iosias*, though none but the first of the house, as *Dauid*; or in stirre as *Salomon* for *Adonias*: and *Ioash* for *Athalia*, & *Ioachaz* for elder *Ioakim*, were annointed. The high sacrificer was of course: so both states were vnder the two oliues: and whē all be sacrificers, Ap. 1. Then the gouernor that prouideth for bread, and they who labor in word, are the two oliues; that giue matter of light, to the golden Candlestick. Clothed in sackcloth: in sadnesse of their minde: considering how the gold is darkened.

*The restorers of the Gospell, be as Elias.*

” *And if any man will hurt them, fire commeth out of their*  
 ” *mouthes, and eateth vp their enimies: yea, if any man will hurt*  
 ” *them, so he must be killed. These haue power to shut vp the*  
 ” *heauens; that raine, raine not in the dayes of their prophecying*

Heere, the kingdome of the beast arising from the darke pitt, is closselic compared with Israell; in Achābs dayes: when Baal was worshipped by so many false prophetes. And Elias knewe none but him selfe, left of true religion in Israell: and the Altars, which GOD tolerated extraordinarie, were all broken downe. The Papisstes damne themselves mightilie, when they cast in our teeth: *That our companie had not open policie still. Sigibertus complayneth, that at* 1200. *England admitted not the Popes supremacie: So hee answereth Papisstes: And still our commune Lawes made it* treason,

treason, to appeale vnto the Pope: and holy *Wickliffe* condemned him as freelic as any in our tymes: *Wickliffe*, that set ouer the Bible into English: *Wickliffe*, that taught how the cōmune Lawes would vtterly fall the Pope: *Wickliffe*, whose Bible many yet haue: the Copiers of which shew, where the Church of God was. Such had the spirit of Elias, which called for fire from heauen: into *Bohemia*, and *Prage*, and *Saxonie*, to burne much of Rome: as Elias called fire from heauen to burne two Captaines, and two fifties: so *Eliseus* called fire from Hazael, that brent vp Israell; And *Iohn Baptist*, called for fire from heauen, that brent vp all Herodes house. And as *Elias* staide raine three yeares and an half, so *Eliseus* spirit, brought famine to *Samaria*: and the Christians in *Claudius* dayes: and the martyrs by the black horse, bring corne to be weighed as spice, for dearth: so still God sendeth famine for his martyrs.

*The Martyrs be as Moses.*

*These haue power to turne the waters into blood: and to strike the earth with any plague, so ofsen as they will.* ” ”

This sheweth Rome to be a new Egypt: still rebelling against Moses, and therefore hath plagues to the same effect.

1. Egypt had waters turned to blood: so Rome, chap. 11. and 16.
2. Egypt swarmed with *frogges*: so Rome, chap. 16.
4. Egypt was plagued with *serpents*; and all sauage: so the Locustes had tailes like *scorpions*: and their plaguers had horses with Lions mouthes: and their tailes had heads like to *serpentes*: and the *Casares* people were spent by the beastes of the earth.
5. A plague killed the beastes of Egypt: so the *Casares* people, 6.

Rome hath all the plagues of Ægypt but two.

6. *Boyles* vexed Egypt: so the marked of the beast. Apo. 16  
 7. *Haile* } vexed Egypt: so, Rome *haile and fire* mixed  
     *Fire* } with blood, chap. 6. and chap. 16. great haile.  
 8. *Locustes*, ate the fruites of Egypt: *Locustes*, strangers  
     *swarme*, Apo. 9.  
 9. *Darkenesse*, vexed Egypt: the throne of the beast is *dark-  
     ned*. Thus God compareth propre Egypt: and the king  
 of *Locustes* Egypt: how they that folow *Moyfes* Law, and  
*Prophecie*: and bid the king of *Locustes* grant freedome to  
*Israell*, still plague their *Pharaoh*.

” *And when they had ended their martyrdom, the beast which*  
 ” *arise*th out of the deepe, shall make warre with them: and shall kill

” *them and their carcasses shall lie in the large Common weale:*  
 ” *which is called* *spiritually*, *Sodoma* and *Egypt*: where also the *Lord*  
 ” *was crucified.*

Note, how  
 and why  
 Rome is  
 called E-  
 gypt & So-  
 dom, & Ba-  
 bel, ch. 18.  
 and com-  
 pare the  
 old stories  
 of the old  
 Test. with  
 Rome.

For doctrine of vnclane spirites, they are termed, as a Ci-  
 tie brent from heauen: for many plagues, by Egypt: for good  
*note*, a broad Citie, as Romes policie was broad and large. And for a  
*most sure note*, the Citie, policie and authoritie large: in which the  
*Lord* was crucified. This name striketh the naile vpon the  
 head.

*Of the Citie which crucified the LORD.*

33. *Thalmud* *Ierusa'emy* noteth in *Sanedrin*, and *Maymonie*; that  
 fouretie yeares before the destruction of *Ierusalem*; causes of  
 life and death were taken away from *Israell*: so they teach,  
 that *Christ* was not crucified in the policie of *Ierusalem*, but  
 vnder *Pontius Pilate*, in the Roman policie: as the foure E-  
 vangelistes record carefullie. When the *Sanedrin* concluded  
 to kill *Christ*, they brought him to *Pilate*: he cleared him;  
 yet



yet whipped him, and deliuered him to bee crucified. And the Romā soldiers shewed all wickednesse. 1. They brought him into the Common hall. 2. They gathered the whole band against him. 3. They put off his owne apparell, & put in mockage a scarlat robe vpon him. 4. They platted a crowne of thornes, and laid it vpon his head. 5. They kneeled in mockage, and said, All haile King of the Iewes: and spate vpon him; & with a reed they stroke him on the head: and when they had ended mocking of him, they put off the robe, and put his owne clothes on him, and brought him to be crucified: and pierced his handes and his feete: and pierced his side with a speare, and cast lotts for his coate. *These so great contempts from Romanes the vilest in the world, against the Lord Eternall, could neuer be put vp.* But that Rome should bee the miserie in tyrannie, while the world stooode. *Pilate* kill'd him selfe; and the Emperours for 300. yeres were miserable. And Rome, by many spoiled: and since Popes supremacie a *new Egypt*; Now as the Iewes, who betrayed Christ, are slaues ouer the earth: so Rome that went further, was to bee revealed, to haue all curses: the old serpents poyson, chap. 12. *Cains* murder of Abel, chap. 13. a Deluge, chap. 12. Biting of tongues, chap. 16. consumption as the cursed brent Cities, cha. 11. *Egypt*s miserie told aboue: *Iosuahs* haile, cha. 16. *Siseraes* fall at Mageddon, chap. 16. *Iezabels* miserie from *Elias*, chap. 11. *Daniels* beasts miserie, chap. 13. and the *Romans* miserie by *Pompei* and *Iulius*, Psal. 97. handled in *Appian* fullie: and as the Pope knew more then the *Cæsares*, so his sinnes were more strong against the holy Ghost: and he should be openly *Man of sinne*, to all sage in this world. The foure Euāgelistes might teach the simplest this much. That seeing Rome grieued Christ, as he complayned (*Isai* 49. & *Psal.* 22.)

and felt too; most high grieffe. Rome should bee Sathans throne while this world stood: and all reliques of theirs a curse.

” *And people, tribes, tongues and nations, shall see their Carcases three dayes and a halfe.*

So this Citie must meane a very large Common Weale, and Kingdome: and the two in generall may be full many thousandes in particular. And as all the time of persecution of the liuing, is three yeares and a halfe: the bodie is heere three dayes and a halfe.

” *And they shall not suffer their carcases to be put in graue.*

This plainly sheweth the burning of Martyrs, whose bones and ashes may be scene three dayes and a halfe; and are not put in graue. So good *Bucers* bones in this honor, were taken out of the graue, not to rot there; but with pure fire, to haue consumption: as *Elias* in his fierie charior, had his body consumed; and our Father *Henoch*, that in his life matched the dayes of the sunne 365. was without paine dissolved: when God tooke his soule to heauen: and *Moses* had not mans buriall; God prouiding somewhat better for the ancient: that they with out vs were more perfect, and for rare honor to their persons, though by the doctrine of the Gospell about the Law, we haue the perfecter: but no whit to soules ioy. But as they with smaller helpes passed vs farre, in following God: so their minde heere was infinitely fuller of graces, then ours: though the ioy of æternall life is æquall to all. In not suffering the best men in the world to be buried; the Citie that crucified Christ, is openly the throne of Satan.

*And*

*And they that dwell on the earth, shall reioyce ouer them  
and be glad: and send giftes one to another: because these  
two prophetes tormented the dwellers vpon the earth.*

The dwellers on the earth are the *Locusts*, & their friends earthly minded: and feared the companies of sound Christians; because they taught Princes to hate the Popes religion, and Pride, and Wealth, & Monasteries. The Hypocrites imitated the Iewes; who vpon the death of Amalekites kept in open Townes, the xiiij. of Adar, with ioy and banquet, and wake day, and sending of giftes one to another. These two Doctores of Diuinitie (Prophet is heere in that sense) were such a torment to the Papistes: as the first martyrs to the prophane Cæsares: who taught that they were not *Diu*, and had no religion but from vnclane spirites. Hester. 9.

*And after three dayes and an halfe, spirite of life from God  
entred into them: and they stood vpon their feete, and great  
feare fell vpon them that beheld them.*

In his Vision of the *Lords day*, he hath by light and darknesse three dayes & an halfe, resembled vnto him: for viewing of the martyrs, from the eye-sight, to the minde: thus we must turne it. When men behold the bones and ashes of the martyrs, they hold them not dead, but passed from death to life: because they died for honor to Gods plaine religion: teaching to honor GOD onely: and to receyue æternall life onely by his mercie in *CHRIST*, the onely *Rocke*: and to pray onely to GOD: and to haue a sure faith in him: and to lothe all proceeding that is not agreeable to Gods holy worde; and that it hath a plaine and sure meaning.

The

The old Martyrs for these groundes were in honor with the Pope: these two armies of Doctores died in the same cause, therefore their enemies heartes must needs confesse, that they are gone to heauen: euen as if they had heard them called vp, and seene to ascend as followeth.

- » *And they heard a loud voice from heauen, saying unto them:*  
 » *Come vp hither: and they went vp to heauen: and their enemies*  
 » *saw them.*

As the case of *Elias* was to the body, so the Martyrs is to the soule: expressed bodily in this vision.

*Of all soules passage at death.*

*It is appointed for all men once to die, and then cometh iudgement,* Eb. 9. so all soules must, when they leaue the bodie, returne to God that gaue them: to iudgement for euery hid thing, good or e-will, Ecc. 12. 2. Cor. 5. so all ascend, Ecc. 3. And onely the soules of the beast descend.

The commune place is called in Greeke *Haides*: and the happie part of it, is heauen to Abraham, Eb. xi. Luc. 18. And a place of burning torment to the wicked. The faithfull went hence to Gods eternall tabernacle, Leuit. 26. 2. Cor. 5. Mat. 8. Luc. 13. our Lord, Ioh. 15. and 16. Luc. 23. Eb. 9.

*Of Purgatorie.*

The impudencie of them which would establish Purgatorie, is vnspeakable. Moyses hath not one syllable that way: therefore it can not be in religion. They that wrote in Iudah for the Maccabees storie, make but two states: as resurrection to honor, and shame from Dan. 12.

Saint Paul professing difference from Scribes, but in the incarnation and resurrection of Christ: where they hold but Paradise and Gehenna: concludeth, that he helde no moe places for soules. Where Saint Paul handleth a commune place, of teachers; what doctrine will abide sound: what fire of iudgement will consume as stubble: they that hence would haue soules fier, out of this world, little regard Paul. He taught nothing but what Moses and the Prophetes taught. But no Thalmudiques, who best knew their tongue, could finde a purgatorie in the: therefore Saint Paul taught it not.

1. Cor. 3.

*Of the second of the Maccabees.*

The second of the Maccabees, doth the Pope must æstime, chap. 12. for sacrifice for the dead, but litle considereth the vilenesse of that booke. Jewes would tell him that it was Hagada; a fable made vpon phrases: as where they sacrifice, Ezr. 2. and no mention is of fire: he feigneth a most ridiculous fable, of fire hid by the sacrificers, when they were carried to Persia forsooth; not Babilon; and found by their posteritie, turned into a thicke water; which when wood and sacrifice was brought: *Nehemias* bade them annoint both with this water: and the Sunne shone, and kindled a great fire. Who would not iudge this to be a most ridiculous fable. By what witt could the sacrificers dreame of such matter, that fire could be turned into water, or by shun-shining kindled, please God. *It must be kept unquenched.* The whole consent of Jewes in the chaine of their *Cabala* saith, *fire from heauen kindled the sacrifice.* A man would thinke the whole Nation in a sensible matter, should be of more credite then obscure *Isaion of Cyren.*

R

Moreover

Morcouer *Zorobabel* of *Salathiel*; not *Nehemias* of *Chilkia*, was gouernor at the returne. But iesters vpon phrafes, in *Iarchi*, make *Cyrus* and *Artax* all one; because *Cyrus* end is not recorded. So in *Iarchi* they make *Zorobabel* and *Nehemias* to be all one: for memorie of phrafe: that *Zorobabels* remoning is not recorded. They that cannot iudge betwixt a ridiculous fable, and a sad storie, are in great darknesse. So the fable, of *Jeremias*, hiding the Tabernacle, and the Arke and Altar of Incense in mount Choreb, is not heard of in the *Talmud*; nor agreeable to reason. And the Law of the eternall God, not to regard Iewes fables, heere taketh place: and they bee lawlesse that breake that Law. This much for the whole booke, made one frō siue of Iason of Cyren: that little knew Moses, or yet Ierusalem's storie.

Such, the  
Apoſt. on-  
ly ſpeakes  
of, Tit. i.  
14. & ma-  
ny other  
places: and  
he writing  
by the ſpi-  
rite, could  
not croſſe  
the ſpirit,  
Rom. i. 5. 4

### *Of Iudahs ſacrifice.*

In *Iudahs* ſacrifice, the Writers ſpeach doteth: *Iudah* doubted not, but that they ſlept in godlineſſe, Chapter 12. 45. And what foole euer ſpake ſo ſenſeleſſe as this is; if hee had not hoped for the reſurreccion, it had beene in vaine to pray for the dead, verſ. 44. Now, what ſenſe can bee in that ſpeach, that ſacrifice *ſhould helpe the reſurreccion*: The ſtorie durſt not touch any caſe to the ſoule, for that had ſtrouen with all *Talmudiques*. *Maymony* ſheweth, they offered for the dead; the heir did in *Siphra* Col. 31. But no otherwiſe, then as paying a debt, which the predeceſſor ſhould haue payed heere: And that, when they doubted not of the others ſaluation; but honouring him in paying that which the other ſhould haue payde. And *Iaſen of Cyren* harped at ſuch a ſtring, but could not bring his minde about. Now the

Popes

Popes Purgatorie is holpen nothing hence: from a trifling booke, and sencelesse speach: and wrested beyond all religion of the Iewes.

*Epilogue.*

As the two Prophetes were seene called vp into heauen in vision: so all faithfull soules by scripture trueth, are to be seene called hence into the ioy of Christ.

*What the Greeke Fathers thought of Purgatorie.*

The Greeke Fathers should bee thought to vnderstand the Greeke Testament, better then Latin: and none of them could finde Purgatorie there; but grant all holy a passage hence to the Kinglie Palaces: some staggered at the speach Ebr. chap. xj. *They without vs were not perfected.* Saint Paul in all that heauenly Epistle, disputeth of the Gospell, perfection to the Law; and of perfection of Doctrine in this world: and he had shewed in the same Chapter, *That the Fathers desired the heauenly Citie, & God prepared that for them:* so they, who denie the Fathers perfection, by S. Paul, marke him not well. *Basill* did once, vpon Psal. 49. but called himselfe backe, vpon Psal. 15. and often. And *Chrysostome*, who seemed to stagger, placed *Lazarus* and *Abraham* in the kingdome of heauen, 2. Corinth. homil. 6. Mat. 8. Luc. cap. 13. and the principall Diuines, in *Theophyl.* vpon Luc. chap. 23. and vpon the Psalmes; and in *Photius* Librarie, *Philo* in Greekes, and *Iosephus*, I haue cited, and *Azarias*, who turned into Ebrew, *Philoes* wordes. And the Greekes bee greatly iniuried, when *Limbus Patrum*, is fastened vpon them.

*Hegeſippus*, and others that wrote the Maccabees martyrdom, doubted not but that they went hence to ſaluation, Dan. 12. And it had beene an infinite diſgrace to our Greeke Doctores, if they could not ſee ſo much by the New Teſtament. Now, let vs returne to the text.

” *And at that houre there was a great earth quake, and a tenth*  
 ” *part of the Citie fell: and there were killed by the earth quake*  
 ” *7000. perſons of men, and the reſt were afraid: and gave glorie*  
 ” *to the God of heauen.*

When the Popes perſequution came to ripeneſſe, then Princes by warres ſhake him off: as in Germany, Englande, Zwiſterland and Netherland. And Chriſt heere roareth like a Lion: and the 7. thunders tell, the thunder of his power. In Venice, he is now a mockage; and hath but Spaine to his ſtrength: Queene Mariæ perſequutiō, is now turned againſt the Pope: and his ſtirring Iriſh to rebell, vndid Ireland; And now his men the chiefſt in learning, ſticke litle to him: and ſpeake to his ouerthrow, not much leſſe then we doe. And now the Dukedome of Cleaue, will make him weake in Germanie; If Geneueans would leaue their Gehēnean torment; and our ſide prophēcie ſoudly: we ſhould weakē him more by learning then by ſtrength of ſpeare: ſeeing the beſt learned of his owne ſide labor for vs: as *Arias Montanus* hath done in much, about *Plantines* great Bible: & the beſt learned Papiſtes reioyce to ſee Daniel his 7. fold comfort of *Nathans* houſe: and the certen yere of the Lordes ſupper, *to haue no more the body and blood of a Lambe, his body and blood of Couenant: but Bread & Wine, ſo ſhem, that no more fleſh & blood may bee in ſacrifice.* In Ebrew, Greeke & Latin: they ſaw Iewes requeſt answered:



swered: and were very thankfull in speach and letters: and shew that now they would soone cast off the king of locusts: if they might haue good maintenance to hold vp better truth: and liberall artes that serue trueths honor.

*Of the third woe, and last Trumpet.*

*The second woe is past: behold, the third woe commeth: And ,,  
the seventh Angell sounded the Trumpet: and there were ,,  
great voices in the heauen, saying; the Kingdomes of the ,,  
world; are now of our God; and his Christ: And he shall ,,  
reigne for euer and euer.* 27

Where the kingdome of the beast *Abyssigena*, bred from the Pit, is gone: all the Church proclame; that CHRIST will haue no more alterations; vntill he shew heauen to all his. So the speach passeth to the worlds end. The Prophets communely passe ouer matters of cōmon state: as needlesse to be handled specially: and stepp from one thing of plague, presently to *Messiahs* kingdome: as notably in *Hosea*, after mention of *Israels* scattiring, the kingdom of *Messias* is ioyned. So wen *Esay* had spoken of *Babels* fall, after *Sanecheribs*; then he steppeth thence to CHRIST his preaching, *By the voice of a crier in the wildernesse*. So *Daniel* telleth of his kingdomes, their comming vp: their vrging of Idolatrie: their chastisement: their ouerthrow, omitting matters of ordinarie course; where the present age would looke to it selfe. So *Apoca. 6.* handleth the prophane *Cesares*: and thence, omitteth the Churches sliding away, till it come to an absolute fall. And then telleth of tyranny: and after tyrannies end; steppeth to the worldes end,

The third woe, is the plague of the enimies: by Kings of good religion: continually vnto the end.

*The summe of the Bible.*

*Great voices*, expresse the voice of whole nations: and the Kingdome of God & Christ, the matter of all the Bible. *Adam* had that theme, to preach 930. yeares. *Sem the great*, by *S. Paul* and *Gamaliel* likened to the eternal author of iustice & peace, figured this matter: and confirmed *Abraham* in this, 75. year. & reioyced in *Elam*, troden downe by *Abraham*: And all the large writings breathed by the holy Trinitie, teach no other matter but this: and punishments for contempt of this: and nothing should be suffred in the Church, but to this summe. In the prayer which our Lord prescribed for a cōmon forme to the whole Congregation; this conteyneth all: *Thy Kingdome come: thy will be done on earth as it is in heauen*. So when *Iohn Baptist* opened the kingdome of Christ: when the Leuiticall policie was to cease: and all nations should serue God by Lawes writtē in the heart, Rom. 2. Ier. 31. Then the kingdome of heauen is said to come, when men humble themselves to receiue the iustice of Christ; and to be clothed with the SYN. The fulnesse of kingdome cōmeth when the holy soule κατέρχε τω eis ἄδ' leaueth this world, & goeth to God, and there reigneth for euer: and seeth the Locusts pitt-bred, in *Haides* torment, fryed in fire for euer and euer. The pitt-bred beasts had sunne and aire much darkened: when they knew not, whether mans soule ascendeth or descendeth: and whither the holy goeth, to heauen or to hell. This saying, *Caterchestha eis haidon*, is neither more nor lesse, then to goe to  
God:

God: when the godly, haue a light place of ioye: and the godlesse, a darke place of torment. And this exposition cutteth off at the least fifteene bad opinions, direct bad for this article: by consequents fifteene score. The Kingdome heere spoken off is termed Haides in the Creede: and wee may not put Hell for Heauen; nor descending, for going to God. Purgatorie falleth when Haides hath but two partes: Heauen and Hell; and with it all Poperie: Satan entred into many vnthankfull Caytifis: that could not suffer the holy soules going into the kingdome, to be most eloquentlie spoken in the Greeke Creede: if they descend not to Hell as our Lord did in the Creede; they shall ascend vp, and before Gods throne haue an hell for euer and euer.

*And the 24. Elders, which sate on their thrones before  
God, fell upon their faces; and worshipped God, saying:  
Wee praise thee, O Eternal, who is, and who was, and who  
will bee; that thou takest upon thee, thy great power, and  
doest reigne. As the Nations haue kept a stirre, thine an-  
ger is come, and the tyme of the dead to be iudged; and to giue  
rewardes to thy seruants the Prophetes, and to the holy, and to  
such as feare thy name.*

The Elders be the Gouvernors of Gods people in all offices: & specially in sage vsage of Scripture, on assembly dayes: all learned in the scriptures, and able to giue faithfull exhortatiō out of it; and all borne in wealth, are brought vp amisse, that are not gronuded in yong yeares, to read with delite in the holy Booke. *Albion* seeth, who hath opened that way: and faithlesse Iewes cōfesse: though *Athea* pāches for enuy burst.

These

These haue thrones before God: not Buyshops and Archbuyshops of Papists; But chofen of the holy congregation: to teach what God telleth: but as Moses gaue no commandement of his owne head; nor Christ in the flesh; but as he taught in Moses: so these speake all frō scripture: few wordes by old playne warrant: and yet in few lines shake of all poperie & all errores. In number they be 24. as knowing the XII. tribes story; *how the tribe should not depart from Iudah, till his childe came*: and how the XII. Apostles gathered the XII. tribes, to make them the foundation, of the heauenly Ierusalem. These are not many: but 24. yet a resonable good number. Many nobles in Albion and others, that liue by their owne reuenues, studie the Bible, with as good dexterity, as any feed-men: and know it better then some: after 42000. Brabant Guilders charges, & againe 40000. crownes charges: such be humble and know *Iehouah, who is, who was, who will be still*, the same, to rule all ages to one summe of saluation in Christ: how in him, GOD, was manifested in the flesh, and taken vp in glory, and the saluation of all ages. *Euoshage*, the flood, Babel, Ieroboam, felt the price of despising this life. And after the great saluation begun by the Lord himselfe to be spoken, and confirmed by his hearers, with all giustes of the spirit: for contempt, the world was soone giuen ouer: to *Arius, Pope, and Turke*, yet God sealed a few, and at length placeth them in open kingdomes to be seene: though stil the greater part in open policy, careth but for this life: as in *Salmons* dayes, all were of great shew: but soone after his death, *Ephraim* turned all but Iuda; to worship *catues*, not God. So great *Constantinus* holpe Christians, but few of his men cared for God. So heere, Popes Idols, & murder of the saincts, cause God to shake him to dust: as he shoke the *Macedonians*  
after

after *Antiochus Epiphanes* persecution: That the Iewes received their owne kingdome, vnder the Maccabees: and that meanes the psalmes, 97. and 99. and others about them; howe the power of Christ breaketh Idoll kingdomes; that God should take the protection of all into his owne handes. So heere Elders shewe Popes strength cast of; that others be so strong as hee: But as vnder the *Maccabees* new corruption, left scant any in faith for Christ his first comming: so it will bee for the second: *that scant faith will bee found in the earth*: The true Elders. complaine not for mens negligence: but looke for Christ his second comming: vpon the Popes full fall; as vpon his first comming the Macedonians had not a foote of ground.

*Of the Worldes end.*

No man can tell, when the world shall ende, nor when the Pope shall bee vterly consumed by the spirite of Christ his mouth: But that many hundreth yeeres remaine yet; we haue many arguments of likely-hood.

*Of the Iewes calling.*

S. Paul sheweth that the Iewes shall first be called, Rom. 12. But Christians in name, are miraculously bent against that: very neere open Atheisme: so their calling cannot bee yet: when Christian states sweate to hinder that. *Agent Barton*, moued a Iewe, to request an explication of the newe Testament; how it is the perfection to the old. Two copies of one Epistle from a Rabbi, the best learned in the *East*, came to England; in a strange Character: such as was neuer seene in the *West*, & in stile, vnlike all Christians veine. And in date,

S and

and particular circumstances; so, for the writers occasions, that all the wittes in the world, of the West, could not feigne such a Character, style, and particular matter. From England, after long viewing, these copies were sent to Basill, to the partie for whose worke they were written. The Epistle is printed: and the summe, (as request was made) commeth forth in English. Now marke the recompence, from a most thankfull nation. Libellers the impudentest that euer were in the world, that scoffe a Conclusion of their owne auctores allowed fillogisme; a most learned worke that brake Gehennean torment; (the cause is well knowen) these raue against him, whom the Q. Agent made the Iew belieue to be the ablest of all Christians, to handle our Gospell in Hebrew veine: And this scoffe, from a most vnlearned wight: is allowed by the Buyshops.

- ” *Because, your armes be the owles, you thinke you must bring owles to*  
 ” *Athenes: and because, the Rabbin saluteth you, as you feigne,*  
 ” *you thinke you are the onely Thalmudique of the world.*

The simple people were perswaded, that the Epistle was forged: thinking, that, no slaue of Satan, durst euer be so impudent, as to borrow the princes authority, to a slander: and seeing two impressions, of the Libel were soone sold vnder authority; they held not (as they ought) the slanderers, to be *Anathema Maran Atha*: but supposed they spake true, and ioyned with them to serue Satan. Now Christians should haue the first benefite, in shewing the Harmony of both Testaments: and where Christians hinder their owne good; GOD will giue them no honor for Iewes. The like prank, one of Genuea plaid; being aduertised of the Iewes petitiō, and

and being requested to lend *Sadaius Arabique Moses*, kept a coile as though the matter was forged: that many marueiled, and gaue information of him: and when the Senate gaue leaue, to printe the Iewes Epistle, and ansuere; he by one Grinetus forbad to vse the Senates leaue: and bred much coile. Thereupon a Greeke oration, accusing him of machadisme, is sent to the Senate. They call him to his ansuere. Then he saith, he thought the Iewes Epistle was forged. The Libell from England cited him, and hardned him in that. And others in Germany kept a stirre; ( that, therupon I called his diuinity to accompt ) and altered Princes from great promisses, towards Ebrew opening of the Bibles Harmonie.

*Of our Kings rare bent: to the honor of the Bible.*

Our King vowed, to the Bibles honor (so that the partie would, and might conueniently, take the worke in hande) 1596. a thousand poundes a yeare; after that he reigned in England. Satan hindred the workeman, by one that made Gehennea torment, of going to Paradise, in the Creede: And blamed the workeman, as deceiued: vntill he cleared himselfe; no modesty would request the Kings pension; nor no wisdome grant it. The more religious promisses bee made; the more circumspection is to be had, to the worke of their ground, which failing the Promise is no Promise. Also the BB. would take the Bibles clearing in hand: for which worke much of the old purpose began: so the workman was cōtent to be freed. After questions were cleared, a cold letter moueth the king, with mention of old bent. The King most redily telleth by a Knight, of a royall pension, to open the Bible against Iewes: the offer is accepted: a booke is

printed: chiefe obiections are dissolued, and after nobles, an high preferred Clerke, hath a copy. He denieth the Kinges message: and said he would stay the King from allowance to Ebrew clearing of the Bible: where the King was so willing: and a Clerke so crosse: A learned man wrot vnto mee, that God meaneth not yet, to call the Iewes. But of duty, I haue now 12.yer. celebrated the Kinges redy bent: and most constant faith. And I see that God stirreth vnlearned scholars, to force a calling of them to accompt. Now by Ebrew, and Greeke, Iewes must be taught: and Zwitterland would persuade mee, that they knew none by story of my study that way: and I thinke some hundred of yeares will passe, before another of like paines will arise to call them.

*Of the Popes scholars.*

The Popes scholars in Latin, Greeke, and Ebrew; are terrible to ours: as D. Pistorius, of Friburge was: & they so play vpon our errores: that they haue turned millions so from vs. Geneueans checking of the Greeke Testament, makes Iesuites vse the Latin, & reiect the Greeke: many armies would not so much help them: Besides rash termes: as *Deus agit, excitat, impellit, mouet peccatores*. These giue Iesuites victorie. God leadeth them into temptation, to shew his iudgement: but in light of cōscience warneth against ill. But the wicked rebell against light. Againe these; *assystate*, stand not together. *Deus operatur omnia in omnibus*; in good and bad: and *Deus non agit in malis*: Beza hath both: And this no better: *Deus agit in impiis deserendo*. This trifling of vnlearned disputing, increaseth papistry exceedingly. So; this cānot be denied: God hath set vnto anger, all that he calleth not to faith: But  
he



he furthereth not by inward instinct, their destruction. He hardeneth by patience, or too great affliction. This speech, *he prae-destineth men to destructiō*, is not from God. For that terme is vsed in furthering the meanes; as in the godly, for saluation. So one rash terme of a weake schole, will turne many away.

*Of Daniel.*

Long did Beza roare in french homilies against the Pope, from Daniel: Iesuites reply, that no syllable there medleth with him: so all their powder without pellet is lost: till Lemanus-lake-fishers emend their nettes, they shall not catch 153. great Fishes: and they must launch on the right side.

*Of the poore Indians calling.*

Of *Ioctan*, Gen. 10. come the East-Indians, their names famous in heathen; for nationes, mountaines and riuers, tell that; Their contempt of Godly teaching Christ was great, Noe, Sem, Arphaxad, Selah, Eber, Phaleg, brother to Ioctan, hath cast thē of hitherto. The West-Indians seeme to come of the East: as both speake some Ebrew. Now God driueth vs to both Indians, not for Pepper and Tobacho: but in tyme, to shew his name. And the Iesuites in teaching the holy Trinity, Person, and Iustice of Christ, may saue many: and the Pope shall haue an outward reward of longer successe, and some hundreths of yeares must be spent this way.

*Of the old opinion of 6000. yeares.*

God hath cast old ages into a pleasant frame of measures: of them for Iewes, and from Iewes, I dedicated an Ebrew

worke to the Landtgraue of Hefſia. Now thouſandes I will touch. In 3000. exactly, the Temple was fully furniſhed: euen to the Arke. In 4000. exactly the Romanes deſtroyed the ſeconde Temple: if without it Meſſias dayes haue 2000. yeares from the yeare of Chriſt 1609. of Adam 5536. One as Heber may come to the worlds end, by 464. yer. The trueſt God only knoweth: reaſon telleth affaires in worke require ſuch tyme: But no particular perſon is ſure of one day: but all ſhould watch, when the Bridegrome commeth.

*And to deſtroy them, that deſtroy the earth.*

Although no Creature but Angells and men know God: yet the cloſe bent of all Creatures is framed to ſerue man for Chriſt: God bending them ſo. And in that ſenſe, euery thing is weary of their toyle, Eccl. 1. and groneth looking for the Redemption of the Children of God. Rom. 8. and being turned to ſeruiſe of Idolls grone in Gods eſtieme, as corrupted: ſuch was the old world in corrupting their wayes: ſuch were Babel builders, till heathen came to God: and almoſt all to this day. And Apoc. 5. All creatures giue glory to the Lambe, in ſeruiſe of Chriſtians. But alas, men to this day would neuer ſearch Gods word, the wealthie, and principall of ſtate, but remit that ouer vnto others: as a baſe worke, for themſelues to regard; whereby God caſt off the world.

” *And the Temple of God was open in the heauen: and the Arke of*  
 ” *his Couenant, was ſeene in his Temple: and there were ligh-*  
 ” *nings & voices & thunders, & earthquake & great haile.*

After papitries ouerthrow, Chriſt who is the Temple,  
 and

and the *Arke*, who hath the Law within him: & is the mercy seat, shall be opened to the few saved: and God will pay Papists with warres, for the haile and fire that they mixed with blood: troublesome *meteores* eloquently expresse troubles of state: as before our Lordes first comming, the Romans miseries, destroying themselves, were a wonder to historiques: because *Crassus* robbed the Temple: and *Pompei* afore made Israel serue Rome; and *Brutus* with *Cassius*; and *Antonius* with *Cleopatra*: and againe *Iulius*: so Rome that still will crucifie Christ, shall haue as great stirrs to warne them of vtter ruine. But by warres, profanesse breedeth; to all sides: that when the SON OF MAN commeth, he shall scant finde faith vpon the earth. The best way, to keepe faith is to exercise our vniuersities in the Ebrew and Greeke Testament: and to leaue ciuill gouernement to sage courtes fitt for it: as *Zuricke* in Zwitterland doth; that, Scholars tyrannie make not new papistrie. And thus once, all is reueiled vnto the end. New visions tell the same matter: for better clearnesse.

## C H A P. X I I.

*A description of the Church.*

AND, a great signe was seene in the heauen: a woman clothed, with the sun. With the moone vnder her feet: and a crowne of 12. starres vpon her head: and beeing with child, cried in trauaile; and peined to beare child.

THE woman is the church, through the song of songes, and there pure as the sun, heere, clothed with *Christ the Sunne of Iustice*: And the state of the faithfull, is called through New Visions opening the former.

through this booke, heauen; and they are a great signe to the profane world, to wonder at. The Moone, and all vnder the Sunne, is contemned of the faithfull: and the doctrine which the 12. Apostles, equall in knowled and authoritie, deliuered to the world, is the Crowne; and they be 12. starres: *Judas Iscariot* fell, a starre from heauen; and *Matthias* became a sonne of consolation in his stead; to keepe still the number of xii. for the xii. tribes: and as *S. Paul* trauailed of the *Galatians*, that is; *of Christ, to be formed in them*; that they frustrate not the Gospell, by holding circumcision, nowe abrogated: So the faithfull trauailed in soule, to haue *Christ* brought forth to heathens knowledge: that all might knowe, that all this world was made obedient to a man, At the first, which man fell from God, his first day; and then God opened his Counsell, that the *Sonne Eternall* would be made man of a woman, to destroy the workes of the Angels that fell: who all are collectiue, *satan*, the enimie. *Satan* brought *Adam* to lose the life of his soule: and his body to death, and dust: and all this world to corruption; *Christ* kindled light in *Adams* soule; and after 930. yeares heauinesse, for sin tooke it to his ioy, and will raise vp the body, and make a new world: that all men who will receiue the abundance of grace, of the gift of iustice, may reigne by *Christ*: and all who will not regard this mercy, so cleare as the sunne: they all by *Adams* fall dead in sin; shalbe damned for ever with the *Diuils*; This is the trauaile of the Christian minde. Speach of this is in all books of the Old Testament, in *Adams* tongue; in all the newe, in Greeke; made most common for this Gospell. And Lawe with Gospell, expounded by groundes of art, which enemies grant; should bee the trauaile of our minde. And if *Academies*, had brought vp their scholars in *Ebrew* and *Greek* exercises, for the holy eternall *Trinitie* in *Vnitie*; and for kissing the

Gen. 3.  
1 Iohn 1.  
1. & 3. 8. &  
5. 20.

Eph. 2. 1.

Rom. 5.

the SON to happinesse: Psal. 2. By likely-hood of mans reason, the world had bene full of true Christians, where as now our Papes, Archbuyshopps, and Buyshopps; know not one letter, prick, accent, of the Law; what authoritie it hath from God. A pitifull matter; that such blinde, should bee leaders. But the blinde will no other leaders: So God cannot pittie them; who will make knowen them that be his: and despise them that despise him: that they poore Caytifes shall perish for euer: and feele the aternall wrath of him, whose mercy they haue despised: while they counted the mercies offred in Christ, to be but folly.

*Of the Prophane Casar: and Pope reuiving of him,  
both comprised in the body, and taile,  
of one Dragon.*

*Another signe was scene in the heauen. For beholde, »  
there was a great ruddie Dragon; with 7. heades and ten »  
hornes: and vpon his heades seauen diademes. And his »  
taile draweth a third part of the Starres of heauen, and cast »  
them vnto the earth. »*

John saw with his eyes in Vision: that which hee and all the Apostles: as S. Paul. 2. Thess. 2. saw in their minde. *That from Rome, the Ruler, should rule, till hee were taken away: After, thence man of sin should arise.* Both be heere in one dragon: which the profane Cæsares and the Popes can not perceiue. They who be of the heavenly state, they all, do see, the Dragon is the Diuill, or accuser of God: *the great* is the Diuells power by Rome; the *ruddy* bloodie persecution. His seauen heades, are seauē states of Rome, ouer THE FAITHFUL:

The seauē  
heades of-  
fending the  
Church.

Rome is  
condem-  
ned both  
in these, &  
the other;  
of Kings,  
Consuls,  
Decemvi-  
res, Dicta-  
tores, Tri-  
umuires,  
&c.

as the Iewes knew their story full well: *Pompei* by Rome was an Emperour in the East: But perished neere: in the land of Cham. So in Iudah, *M. Crassus* was after him, armed ouer Iudah as a King, for Rome, who robbed the Temple of Salem, of Abrahams house; but at Abrahams Charan, he and his army had a most famous destruction. *Iulius Caesar* made *Cleopatra* Lady of Iudah, who perished in Capitolio for that. *Brutus & Cassius* force, after was a King for Rome: They by *Anioni* perish. *Anioni* hath the East and marieth *Cleopatra*, and ruleth Iuda, and both perish. So siue diademes of the Dragon perish. The 6. state is the wholle power which crucified Christ; and his members: till our *Helenaes* sonne, left Rome: and New Troy, to be a pillage to *Alaricus, Giezerichus, Theodoricus, & Totilas*; for old persecuting of martyrs. The seuenth is the Popes wealth, getting landes by S. Peters forged supremacy: and setting vp the Empire in the West. These be the seauen diademes; spoken, to the Iewes plaine vnderstanding. Heathen stories may fitt Romes 7. other states. The more fall out fitt: (as often many do to one speach) the more Rome (that crucified Christ) is condemned: when GOD turneth continuall reuolution to haue Rome called into minde. Moreouer the allusion is to Daniels foure beastes, which had 7. heades. The Lion, one; the Bear, one; the Leopard foure; the fourth beast, one. The Roman state winning all those contreyes of the East, are fitly noted by their armes: And specially by the then hornes. The *Seleucida* by siue kinges vexed Iudah by warres, against *Lagida*: and *Lagida* by so many againe, wasted Iuda: So that Greeke beast in one parted Kingdome, had 10. hornes: From that beast, the Roman beast hath also, ten Kingdomes, at the least: and vnder *Augustus*, and vnder the Pope, reckoned

to that number, Strabo 17. Steuch. contra Vallum. Lib. 1. so, these matters be all, most plaine.

*Of the tayle.*

The prophane Cæsares persecution, moued few Christians, the *starres of heauen*, to fall. But the *taille* of the Empire, the *false prophet*, that speaketh lies, he as Antiochus, Daniel 8; maketh many fall from heauen: prætending religion, with much prætense and no substance.

*The combat of the Roman Empire,  
with the Church.*

*And the Dragon stood before the woman, beeing in trauaile; that when she bore her childe, he might deuoure it: And she bare a manly sonne, which will rule all nations, with a sceptre of yron. And the child was taken vp to God: and to his throne.*

The allusion is from the dayes of Christ, borne in *Bethleem*: when Satan by Herodes sword, would haue deuoured him: but his mother fled with him to Egypt: & after that Satã hoped to deuour him in the graue, he was taken vp into heauē: so when Christians soules trauailed to breed Christ: the Emperors stormed; to deuour that doctrine as Dauid told, *Pf. 2.* psalm. 2. But they brought forth into the light of the world: the SON would bruse all nations with an yron sceptre; as he did bruse the image in Daniel. And shewed that his throne is in heauen, being taken vp, vnto the æternall King. And the Christians fled into the wildernesse; as CHRIST did in the tyme

of his preaching, or halfe seauen, Dan 9. and often handled in the Gospell: in *Eusebius* handled: and of *Beda*, who cited the Apoc. allusions. *M. Scaliger* and others that make mo yeares of our Lordes preaching, spent ill, good houres. All tyme of affliction, is sweetly termed by our Lords affliction, to be as his, of dayes 1260. though it were of 300. yer. vnder Cæsares resistance: and 600. vnder Popes: enimies to Johns Apocalyps. The speach is full of comfort: calling vs vnto the afflictions of Christ himselte; who reckoned all his owne dayes: and will haue all our teares in his bottle: and pay all dogges and Doegs for Cerberean barking.

*A Commentary vpon the former vision.*

29 And there was warre in heauen: MICHAEL and his An-  
 30 gells made warre with the Dragon: and the Dragon and his  
 31 Angels made warre: but held nos strength: neither was there  
 32 place found any more for them in the heauen. And the great  
 33 Dragon: the old Serpent, called the Diuell and Satan, who  
 34 deceiueth the wholle world, he was cast out: againe I say, he was  
 35 cast and his Angels were cast with him, into the earth.

The state of the faithfull, heere, is sweetly called heauen: to shew our certeinty of hope, for the propre heauen: as the word of Law and Gospell is as sure to vs, as if we saw the third heauen; that, aboue the ayer, and aboue the starres, as S. Paul did, at his first calling, to a comfort against all his following afflictions: so the holy Daniel, that in one image made abridge from the end of the old Testament, vnto the beginning of the new, called the state after abrogation of Moises, the Kingdome of heauen. John Baptist doth begin  
 with.



with his tongue. *The kingdome of heauen is come. And the eternall WORDE, the essentiall WORDE,* who spake and all was made, he confirmeth the same speach, to shew that Daniels Image was ended: *and the GOD of heauen setteth up a kingdome, that cannot be corrupted*: The obseruation of this speach, had kept Daniel in a cleare meaning: and not brought the West Empire of Christians, for *East Greeke, Seleuco-Lagides* athean. Nor tymes after Christ, for stories teaching when he would come. The termes of the Bible be pearles; & still beate vpon the open story, for noblest matters. So Saint Paul Ebrew. xi. speaking of the Maccabees martyrs, famous in the Talmudiques, and after his dayes, historied by Greeke Iewes, saith from Daniels last speaches, of double resurrection; That they would not be deliuered because they looked for the better resurrection. So he sheweth that Antiochus persecutions were the last mentioned in Daniel. The Romans hindred not the Iewes holy religion, till by the Pharisees they vexed our Lord himselfe: when he opened the kingdom of heauen, dayes 1260. They who without knowledge of Daniel, would know the Gospel, are as men that would goe from one Land to another parted by great waters without a shipp. All that care for the kingdome of heauen, will care for him: And my paines in a third commentary, an English, a Latin, a shorter in English, came forth by my care and charges. By the third milliones of our simple might haue knowen, the Prophets whole heart. But that *Bargulus Illyricus*, would cast him into the Lions den: If Lions rent not his bones; I will commende him to the God of Daniel: and the firy flames streaming from his throne, for his fighting for the dragon against MICHAEL and his Angells.

## of MICHAEL.

*Michael* and *Gabriel*, are the only holy spirites, which haue names in the Law. And they only, in heauenly *Daniel*, called Son of man : as admitted vnto Angells company : so Ezekiel; and only they two. From Daniel. chap. 8. and 9. *Gabriel* is brought, to Luc. 1. For most rare vse: *The wise will understand it : but the wicked will neuer understand* : Dan. 12. *Michael* is vsed thrise in Daniel: twice, chap. 10. and one chap. 12. Dan. 10. vers. 13. Beholde MICHA-EL, the principall, or only of the chiefe Princes, is come to aide me. Daniel saw a glorious vision of Christ: before which he fell as dead: then an Angel in the forme of a man, that is, *Gabriel* speaketh how Christ shewed his assistance; against *Cambises* inhibition of the Temples building : and giueth him a notation : *Hee that is in the forme of God* : from Exod, 23. *The Angell which hath the name of God in him: The character or forme of Gods person*. Ebr. 1. 3. That doth MICHAEL signifie. In our Lords wordes, Ioh. 10. from Dan. 12. *The Father, and I, am one*. As I haue shewed vpon Dan. 12. In Dan. 10. vers. last: the matter is playner : in these wordes : there is none strong for you in these affaires : but MICHA-EL, YOVR PRINCE. Daniel acknowledged; no creature of spirites, his PRINCE : therefore Micha-el must bee the *Son of GOD*. So he is called chap. 12. in the same Angells speach: *Michael the great Prince, that standeth vp for his people*. No created spirite dare challenge, a princehood ouer people: so here, in the exposition of praise, MICHAEL is expounded Christ.

*Of Tobies fable.*

The Iewes, as I haue written; in Ierusalemi, vpon Dan. 8. say, their Fathers brought with them Angells names from Babilon, *Michael*, and *Gabriel*. Then if Angells had no names before: *Tobie*, that bringeth *Asmodeus* for a spirite, must bee a late fable. Neither Thalmud Ierusalemi, nor Babilonian hath that name: Only late Rabbines. Yet the fable of *Tobie*, cited by Clemens of Alexandria is elder, then the compiled Talmudes. But they are made from Writers, all, Elder then *Tobies fable*. Thargum, Eccl. is a late worke: and eldest Iew for record of *Asmodai*, the Prince of Diuells: The Pharisees had, *Beelzebub* Prince of Diuells: And later Iewes made Prince of Diuells, *Ben Tzirgha*, sonne of Leprosie. To disgrace our faith of the SON; Prince, among the holy Angells. The wicked Rabbines, feigne a Prince among wicked spirites. But wee make no created, Angell, Prince: *the Eternall Sonne Creator of all, is the only Angell, Prince*: And hee is the Arch-angell, that could not suffer Satan, to speake bad speach of Moses, the first King in Israel. *But Iehouah, before Iehouah: said, The Eternall rebuke thee, Satan.* The Iewes in *Midras Rabba*. Deut. chap. 33. feigne, pleading from Satan, before God, for Moses: and in *Abboth Rabbi Nathan*. S. Iude telling Rabbins that they would destroy the Nation by resisting rule: bringeth their owne commentary, how *Michael* the Archangel checked Satan, for contempt of Moses King of Israel: and giueth him the high checke from Zach. chap. 3. *The Eternall rebuke thee Satan So the Eternall Sonne before the Father*, spake in Zacharie: what in Iudes Rabbins in a like cause *Michael* the Arch-angell speaketh:  
and

and Zohar, Gen. col. 46. saith, Where *Michael* is head of the holy Angells, there Gods maiestie is meant. This hath Zohar. And we should not fauor Arias more, then our enemies would. Tobies fable disturbing Scriptures glory, where euen Rabbins speake for it, should no more come among holy workes: then a worke of *Beelzebub*, *Asmodaus*, or *Ben Tzirgha*: being a leprous wicked worke; from the principall mischief of the Diuel.

*Of Michaels Angells.*

All the true Christians are called *Michaels Angells*, they fight by the two edged sword of Gods word: which originally, in the Ebrew and Greeke new Testament; is pure in writ: cleare in meaning: and perfect to discusse all sage matters. *Cesares Dini* were soone confuted: because all knew their profanesse: they were soone by all sides excluded, from all mens regard: for any hope of happy state: But the great fight here is with the King of Locustes: and his garrisons, *Satans Angells*: that they may be knowen, not to be the People of God. Here is a fore combate: that of the two Prophets, ch. xi.

*Of the wicked spirites names.*

*Dragon*, *old Serpent*, *Diuel*, *Satan*, bee the names of the wicked spirites companie. King Pharaoh, Esa. 27. is a Dragon, as old Pharaoh; who, for all Moses Rod, would bee but a Serpent: So the king of *Madai* and *Paras* worshipped in Babel, that for a moneth none should pray but vnto him, is in the Apocrypha fable, a Dragon, worshipped in Babilon: So the Roman *Dini Cesares*, and the Pope, shewing himselfe, in the  
*Temple*

*Temple of God, as if he were God, make a Dragon: as the old enimie worketh in them.*

*Of old Serpent.*

The old Rabbins as Zohar: and Aben Ezra, and many moo, confesse, that the Angells which fell, spake in the old Serpent. And that company is called the *old Serpent* or *Tempter*: as Adam gaue the Serpent from his nature, the name, *Tempter*: The Rabbins whom I haue cited, (in an Hebrew treatise of fitting Iubilees to the yeare of our Lordes death;) so terme the *Tempter*: & later Aben Ezra; though late wicked Iewes turne all to fables of a naturall Serpent: who may be muffled by their owne ancient.

*Of Diuell.*

*Diabolos*, in Greeke is the commune name of any slanderer; but applied by Iobs translater, chap. 1. to the Ebrew Satan, enimie; where our enimie the false accuser, goeth about like a roaring Lion, seeking whom hee may deuour. There *Diabolos* expresseth enimie, by occasion taken from Satans slandering of Iob. Sain: Pet. 1. 5. taketh both names. The *Zohar* telleth vpon Gen. 3. howe the Diuell accuseth each one, from his comming into the world, all his life. So by the Iewes, hee accused Christ as an enimie to *Cesar*; and made him pay for robbery. Psal. 69. though it was not robbery for him, to say, *hee was the Sonne of GOD. Christ held it no robbery to bee equall to God*; but the Diuell the Slanderer made *Caiphas* yrge this as a deadly matter: so the Christians, were slandered to the *Cesares*, as athean; and the reformed now

154 AN EXPLICATION OF Chap. XII.  
 are hæretiques to Papistes; some trapps we lay in their way:  
 wherby Gods iustice doth whipp vs by their tongues.

*Of trapps laid by our selues.*

Whereas, *Cateltsein eis haidon*, in the godly: is all one as to remoue hence to the father: *Geneua* denying Christ a passe, *Cateltsein eis haidon*: denieth in tongue, that he went to the Father: And so denieth all religion. Likewise Lutherans by *Vbiquity*, for the humanity of Christ, wound all the doctrine of incarnation: wherein the humanity is according to our kinde, *sin onely excepted*: Besides, we grant to the Papists, that text of both Testaments is corrupt: and so wee weaken the auctory of scripture; and make no end of checking the holy Greek Testam. that the Iesuits binde not it, but Ieromes Latin with Ebrew in octauo. Also where the Apostles speake plainly to all learned Iewes: wee expound them as if they had coined Phrases, to new vexation of our spirits: and make the word seeme a nose of wax. Thus, we hinder our owne fight, but some still hold the truth, that the accusation cannot be generall. The rest should be wise with them.

The Angell of his  
 præsence  
 faued the  
 Isai 63.

The Diuell and his Angels, by MICHAEL that standeth  
 vp for his people, who be his Angels; are banished from  
 the Church: and knowen to be vnclean spirits.

*A second and playner exposition, of the  
 Dragons warre.*

77 And I heard a great voice saying in the heauen, now is come the  
 78 saluation, and power, and Kingdome of our GOD, and the  
 79 auctory of his CHRIST, because the accusar of our bre-  
 thren,

*ibren, who accuseth them before GOD day and night, is  
 cast downe, And they haue overcome by the blood of the  
 Lambe, and by the word of his Testimony; and despised  
 their liues vnto death. Therefore reioyce yee heaucns, and  
 they who dwell in them: wo be vnto them which dwell in  
 the Land and the Sea: because the Diuell is come to you,  
 hauing great wrath, knowing that he hath but a litle  
 while.*

Where a company by Martyrdome shew that saluation  
 commeth onely by the death of CHRIST, and are con-  
 stant in that Testimony: then troupes that make the heauens  
 kingdom heere, protest they know how saluation cometh: &  
 know Gods power, that falleth the mighty state of the Pope,  
 and know wherein the Kingdome of God standeth: And  
 the aucturity of Christ: where the Pope had a Kingdome of  
 Satan in his policy, through all partes, of all common weales:  
 euen from ruling Emperours, to the poorest that had but a  
 chimney, to pay a *Peter-peny*. The holy Testament playnelie  
 shewing our *Creatores*: And how the *spirit of CHRIST* fliethereth  
 vpon all the waters of both Testaments, and cleared the holy story:  
 And cleareth our hearts, to call vpon GOD, with a good heart,  
 this sheweth in this plaine sum, what the Kingdome of God  
 and aucturity of CHRIST is. Governement standeth  
 vpon plaine rules. The wealthy that know CHRIST,  
*Kinges, Dukes, Earles, Barons, Knights*, will study to excell in  
 Diuinity, to be true Bishoppes and Elders, to eate vp the  
 Booke of the Gospell, and to see all miscariage sagely re-  
 strained: being those that Saint Paul and the Talmudiques  
 meant by Pastors, And will see how by Church lands an in-

finite company may be made cunning in tongues, and sense of both Testaments. That the *Angelos Ecclesiae*, and daylie Seniores, may be so taught in Diuinity, as men are in liberall artes: to know the wholle facultie, and the propre vse, of euery holy booke. And what concent all the scripture hath; and where one error putteth all out of tune, but may soone be remoued: so a faithfull minde, will often in a day runne ouer all the Bible: and see all ages faithfull, as trees planted by waters: and all wicked as dust scattred by the winde. And such will be true Bishopps; as, *Cucullus non facit monachum*: so a courtiers fauor, and title; maketh not a Bishopp for saluation, and power, and kingdome of God, and authority of Christ. Buy-shopps mocke with GOD: but all Mordecaies will vse them as Agagites: and as leprous to the Church. So when all Gouverners in state; be learned Bishopps, ioy will be in the Church; that the Diuell must goe to Land, or quiet state of the Pope, or sea warres of Emperors bad: to seeke whom he can deuour. The learned dealers for the Church, will finde for it, meanes in persequution to be protected: Yea and to make the Land or Papisticall state, as King H. VIII. did, drie vp the riuers of the Popes persequution. In the middle of Papistry he ouerthrew the Pope by Papistes. Who were content to buy the Abbeies that fed Idolatrous Locusts, & could not for starke shame denie, a common prayer booke made from the masse booke, turned to English: so, so much was chosén from the masse booke, to be in English, as seemed not directly to fight with Gods trueth, and subscription for allowance to that, was no further meant, but that the Papists could finde no fault with it: Vnder K. E. 6. and Q. E. the best Bishopps allowed the communion booke, no further; and gaue others leaue to  
expresse



expresse that, how they bare with it, vntill fitt tyme of amendement.

*Of the Dragons short tyme.*

This speach sheweth the tyme, neere the seauenth trumpet for the worlds end, by the Dragons taylor; the Pope heere meant: in his persecution: that the Diuell is fierce, knowing that he shall not be long the God of this world. And the Pope feareth least his Kingdome shall soone fall. *And our Buyshoppes that vrge his canons damned by our common Lawes, are now in rumores, that they incense some to begge all Buyshoppes lands.* Leicester went farre: to chaing 40000. lib. for rack rent: but more harme is bred by Buyshoppes tyranny now. Bishoppes vnder King Edw. haue beene such, as none (but of Satans spirite) would deny them to bee lawfull Bishops. And such as agreed well with Nobles, Gentry, and all. The name troubleth none but the Barbarous. They who hold the place without teaching the people the trueth; and with tyranny: breake the comon lawes of the realme: which stand with reason: that is, the Law of God: such should chaunge their minde: and obey the Gospell, lest their short tyme be for Sarans seruice and for euer.

*And when the Dragon saw that he was cast into the earth, he persecuted the woman, which brought forth the male child.* ”

This common place toucheth all the Popes persecutions, though it be vttered as at one tyme. The Pope had still ready cruell torment: for all of his that descried wickednesse, in his religion.

„ *And to the woman were giuen two wings of an eagle, to flee*  
 „ *into the wildernesse, into her owne place: to bee nourished*  
 „ *there a tyme, and tymes, and halue a tyme, from the pra-*  
 „ *sense of the Serpent.*

The Pope driueth the Church into the wildernesse, as Pharaoh droue Israel: Saul, Dauid: Antiochus, the holy Iewes: the Pharisees, the Lord of glory for a tyme, two tymes and halfe a tyme: three yeeres and an halfe: and, as I shewed; all tyme of persecution, is called in remembrance of our Lordes: a persecution of dayes 1260. as chap. xi. or of a tyme, two tymes, and halfe a tyme: As *Beda*, and *Carthusianus*, well noted. In Exo. 19. God saith, *hee brought Israel from Egypt, as with eagles wings*: so the persecutor heere is a newe Pharaoh: and Rome is Egypt spiritually, as in chap. xi. And the Dragon Pharaoh; is heere, a new Dragon. And the Pope, which will bee worshipped, for a God: is as *Darius*, Dan. 6. and in the fable vpon that: as the Dragon, which the Chaldeans worshipped. The Phrase of the fable, folowed a true storie.

*Of the tyme of these persecutions.*

„ *And the Dragon did cast after the woman out of his mouth,*  
 „ *water, like a riuer: to make her riuer-caried: But the earth*  
 „ *holpe the woman; and the earth opened her mouth, and*  
 „ *dranke vpon the riuer, which the Dracon cast out of his mouth.*  
 „ *And the Dracon was angry with the woman, and went to*  
 „ *make warre with the rest of her seede: which keepe the Com-*  
 „ *maundement of God: and holde the testimonie of IESVS*  
 „ *CHRIST.*

The Popes power (when Satan was let loose, to deceiue; that Kinges gaue their strength to Pseudo-Petre) driueth the Church not to be seene: for certaine hundreths of yeres; before *Martyr, Zuinglius at Zuricke*, in the Church which Charles the Great built, shewed that he was the taile of the great Dragon, which drew the starres of heauen from their place. And now they comment best vpon this place: asking where was our Church; before M. Lutheres tyme: I will aske where was it not: Millions in England opened themselues præscent: when valiant K. Henry the VIII. shooke off the Pope: and the best learned of the Popes pay: were least enimies to vs: as *Cuthbert Tonstall*, who at *London* and *Duresme*, still bare with the Protestants workes: and would sweare by his Fathers soule (therein faulty) that neither the accusares, nor he could amend them: full many moo were of that vein: as they who gaue harbor closely to the teachers of the holy Gospell: and what learned haue the papistes bred; till our side forced them to studie. And at this houre their best grant, that wee ouer-reach them in the testaments tongues, and clearnesse; & defense of the purenesse of the text. Our greatest hinderance commeth by our Buyshops, that are voide of loyalty, & full of cruelty: I speake not against Bishops, sage and learned: but Buyshops sauage & vnlearned. Waters of trouble, they helpe the Dragon to cast from the mouth of his canons: that no præmunire will serue their turne: and if any would keepe them from hell, will burne such papers. And when common Lawes of earth policie, drinke vp and drie the K. of Locusts waters: yet if the rest of vnaduised zeale giue them aduantage; Cerberus shall barke so: that they may bec forth comming, but not comming forth. The maine of the Church in *Albion, Almany, France, & Zuiszerland, the confederate prouinces,*

and *Denmarke*, haue made the earth to drie the Popes Riuers of Belial, (as 2. Sam. 22. speaketh.) But yet in *Spain* holy Martyrs dayly finde the 42. moneth like affliction: to bee conformed to the sufferings of Christ, *because they worship God only*: That is, as all Iewes expound the phrase, *pray only vnto him*: and rest in the abundance of grace of the giuft of iustice, to reigne by Christ. What authoritie on earth maketh this Dragon; the chap. 13. following will tell plainly: and the 14. how for Idolatry reiected, the taile of the Dragon maketh Martyrs.

### CHAP. XIII.

” *And I stood vpon the sand of the Sea, and I saw a beast comming*  
 ” *out of the Sea, hauing seauen heades, and ten hornes: and*  
 ” *vpon his hornes ten crownes, and vpon his heades a name*  
 ” *of Blasphemie.*

**T**HIS holy Reuelation, speaking of matters to come, borroweth speeches from matters past: which is the sure way to giue a sound Iudgement. Daniel comforteth the family of Nathan, by Gods vengeance vpon great Kinges, arising great from seas of troublous warres. The first was not Assur, but Babel: the *Lion*, with NABV. his mouth: *who can deliuer you from my handes*, chap. 3. The second was a *Beare*, from *Madai & Paras*; the East deuouring *North, West, South*, as hauing 3. ribbes in the mouth. And by two mighty kingdomes, Medes and Persians, set vp one gouernement: These two, had but two heades, as all of the kinde: the third, was a *Leopard* with foure heades: Alexander Macedon, and his foure chiefe: which in 40. yer. brought all his dominion parted

parted into 23. Captaines, and many Kingdomes afore, holding their owne, into the Power of foure. The fourth was no *new Beast*: but the same nation of the Greekes: in a parted kingdom: in *Seluchus* who gate seuentietwo kingdoms: and *Ptolomie Lagides* in *Egypt*.

*Of two speciall points to be noted heree.*

They who make the Romans one of Daniels Beasts, do pleasure the Iewes highly: concluding that *Cæsar* and *Rex Romanorum*: and our *Constantine* and his successores went to eternall flames. *Eusebius* began it, as *Oecolampidius* citeth his fragment: good *Caluin* folowed that *Atheisme*: and good *Beza* too: thence thundering with powder without pellet against the Pope; and not marking how seauen tymes ouer, gracious *Daniel*, teacheth that Greekes be the last that afflict holy Iewes in his pictures. And Iewes vpon *Dan. 8.* confesse as *Rabag*, and *Seror Hamor* of *Abr. Sebagh*, that Greekes be Daniels last pictured. And our error is duller then the Iewes: they confesse; for our Gospell, that Greekes be the last afflicters: When the matter forceth them to speake trueth: wee relinquish their grant, to our Gospells strength: and folow them in a lye, to our Gospells ouerthrow. Heere we haue no better to say; then, that Satan hath deceaued vs. *Policronius* the learned Greeke Father of old, saw the trueth, and wicked *Porphyri* confesseth the same. And *Sebastian Munster*, at *Basill* reuiued a touch of the trueth: and *Polyhistor Bodinus*, *Tremelius*: and our learned *Whitaker*; and *D. Iohn Reigold*, in dayly speach; and *M. Rollock*: and *Geneus* the zealous towne, in their last french, reiect all notes damning *Rome* and the *Pope*; The Iewes ouer the world were broken, if all the Popes

side, for their owne cause, would do the same: and the Iewes broken, would breake the Turkes Machumed.

*The second Pointe.*

The goodnesse of God was infinite, in breaking Salomons kingdome; and sending Iewes to Babell, to preach God, that made the world: and to shew the wickednesse of the towres building, for worshipp of starres. So the power of the great God, appeared in extolling base *Babell*, to fell *Assur* and all kingdomes, and to fall in seauenty yeeres: that *Cyrus* might say: *The God of heauen gaue him all the Kingdomes of the world:* and when *Daniel* had taught of the redemption by *Christ*: after seuen seuenties: & Iewes went home from 120. nations to *Ierusalem* in that hope: God made foolish the wisdome of *Plato* & *Aristotle*, for their dreamed happinesse. And this aboue all, is a miracle of miracles, that the Greeke tongue knowen in the West ouer, was conueied by Greeke soldiers ouer North, East and South; by *Seleucide* and *Lagide*. So that, in three hundred yeares, Greeke was made common ouer all the world. And *Homer*, was turned into the Greeke tongue, as *Fr. Portus*, præf. in *Hom.* writeth; doubtlesse by some *Macedonians*, for increasing Greeke in their Colonies. By this meanes, the Greeke tongue was made commune, ouer the world: that commune saluation might be written in Greeke. Also, the *Macedonian* Kinges setted in *Ægypt*, and they of *Syria*: both clayming *Iudea*, and still fighting for it, as they became victores, scattered Iewes into all partes: that they abide scattered there yet: And † *Itinerarium* Rabbi *Benjamin* sheweth: euen through the furthest *India*. So the Apostles might speake in the Greeke tongue to the old law. And thus the 4. Kingdomes tyranny, holpe much to saue others, by their owne destruction.

† Commentarie  
or Register.

*How*

*How the Romanes armes, are taken from the Kingdomes in Daniel.*

The ten hornes are from the *Seleucolagida*, in ten hornes: five of each side vexing Iuda. But there were tenne particular Kinges; heere Kingdomes: noted by a crowne vpon euery horne. Now exactly, five *Seleucida*, are not notable: but five *Lagida* bee. So for the strict number God would not haue all the world vexed: in men not worthy strict regard of storie. But about x. Kinges of old Kingdomes now be noted. And Strabo lib. 17. noteth, that *Augustus* diuided all Proconsulships into x. And Steuchus against Vallu. diuideth the Popes, in the same sort. As I haue in *Con. Scr.* shewed. The color of Leopard, is from Alexander: Beares foote, from Paras: Lions mouth, from Babel: Hornes, color, feete, mouth; meane all tyranny; demeanour, course, & lawes alike. As Babel deified the Image, Dan. 2. *Paras*, their King: *Alexander*, would bee a God. And *Antiochus*, would haue *Iupiter Olympius*: So the Cæsares, would still be *Diui*: And termed the Christians Atheists: as when martyrs were moued to abiure Christ; this was the recantation; *Αἶψα τοὺς ἀθεοῦς*. That is, *away with the Atheists*. As a speech vnto Cæsar: to hold Christians Atheists: and to request their destruction. Euf. Eccl. Histor. In this sort the Cæsar hath a name of blasphemy, holding Gods seruants, whose conuersation is in heauen, to be not Gods seruants, but wicked men: as the text will shew anon.

*And the beast which I saw was like a Leopard: and his feete as a Beares: and his mouth as the mouth of a Lion: & the Dragon gaue him his owne power: and his owne throne: and great authority.*

Heere we see, why Satan bare armes, from the Romanes

armes. Euen because Satans authority was executed by them. The god of this world had such auctority giuen, to trye the elect: that the Gospell might be knowne, to be hid to none,

2. Cor. 4. 3 *but to whom the God of this world blinded understanding.* This farre reacheth the profane Empire: which our great *Constantine* made dead: when he left old Rome, and made *Bizantiū* new Rome. By the death of one head, the exposition following sheweth the whole beast once dead. *Pompei* with Romes

1. force oppressed Gods people: there Iuda felt *one head*: and he perished in *Ægypt*. *M. Crassus* with Romes army made

2. *another head*, and robbed the Temple of Abrahams sonnes; who came from *Charran* or *Carra*. At *Carræ* the Parthians ouerthrew his whole army: to the æternall shame of the Empire. *Julius Caesar* tamed *Ægypt*: and disposed *Cleopatras* Go-

The seauē  
heades af-  
flitting.

3. uernement; to haue Iudæ vnder a toe of that legge: a *third head*: he was kild in the Senate house. *Brutus & Cassius*, the chiefest of his murtherers, their Romane host oppressed Iu-

4. da; and they made a *fourth head*. *Antonius*, he with the Romane force being made a mighty King in the East, married *Cleopatra*, and made *Herod* for Her, King of Iuda: that *Daniels* Image might haue some remembrance till Christ came.

5. He as *Pompei* perished in *Ægypt*; a *fift head*. Then came the state of Rome to one Person: and so continued one head from *Augustus*, vnto great *Constantine*. And in that head when he left cursed Rome, the beast there was dead. So the *sixth head* had

6. *beene, and was not*: and yet was restored; to be a *seauenth head*:

7. and the Pope is in that head, with all his power: and also will

8. be a seuerall power aboute all: and make also an *eight head*, chap. 17. That is heere once told.

” And I saw one of his heades, as slaine vnto death: and his deadly  
” stroke was healed: that admiration was through the whole  
earth,



*earth, after the beast: & they worshipped the Dragon, which  
 gaue his power vnto the beast: and they worshipped the beast  
 saying, who is like to the beast? Who can warre with him?  
 And a mouth was giuen him speaking great thinges: and  
 blasphemies: and auctority was giuen him to be doing 42.  
 moneths: and he opened his mouth to blasphemy against  
 God: to blaspheme his name: and his Tabernacle: and them  
 whose Tabernacle is in heauen: And it was giuen him to  
 make warres with the saintes, and to ouercome them. And  
 power was giuen him ouer euery tribe, tongue, and nation:  
 That all who dwell in the earth, should worship him, they  
 whose names are not written in the book of life of the Lamb,  
 which was slaine from the beginning of the world.*

Heere the tyrannie of the profane Cæsares, caried by the  
 spirite of Diuell is fully described: well knownen by *Diuus  
 Nero, Diuus Domitian*, and the rest of *Diui* or *Diuels*, vnto *Dio-  
 cletian*. That Christians reading this, might looke, for such  
 troubles, as the holy in Daniel sustained. This needeth no ex-  
 position: but it selfe expoundeth, chap. 12. for the vpper part  
 of the Dragon. And as Dan. 7. God sate vpon a fiery throne;  
 shewing a reueng vpon all the afflictors of his people. So  
 Apoc. 6. *warre, bloody, black, and pale*, and a gulfe of a graue was  
 opened: shewing how the Cæsares warred and perished mi-  
 serably 300. year. with their great armies. The Romane sto-  
 ries tell all, most plentifully: and Rome, after their destructi-  
 on felt it, by *Alaricus*, in *Zozimus*, by *Giezericke*, in the Eccles.  
 story: from *Lybia* a new *Hanniball*, by *Theodoricus*, & *Totilas*:  
 THAT AS STEVCHVS CONFESSETH, ROME  
 HAD BEENE MADE A MOST FILTHY LODGE,  
 OF OXEN AND HOGGES; BVT FOR THE  
 POPES. Now the Cæsares punishment followeth, with a

seuere taunt of dulnesse, to them that will not marke stately speeches : From Mat. 13. and Apoc. 2. and 3.

23 If any man haue an eare, let him heare. Hee that carieth capti-  
 23 nitie shall goe into captiuitie ( Abb. 1. 2. for the Chaldean )  
 20 if any kill with sword, hee shall bee killed with sword, Gen. 9.

When Antiochus the vile slew Iewes faithfull to God, & had affinitie with Egypt: God plagued both houses more notable then any families that euer were before. Heathen did note it, though they knew not, that they made a cōmentary to make Daniel, a most cleare booke : so *Aurelus Victor* commonly read with *Iustine* in Grammar scholes, sheweth howe the Casares were plagued to the astonishment of the world : since Rome crucified *the Lord of Glory*. And *Herodian* handleth an Iliad of their plagues for 70.yer. how the Emperores were so vile as dogges. *Sozimus* sheweth litle better successe. And before our Lordes dayes in the fleshe, when their Empire made an head ouer Iuda; *Pompei*, *Crassus*, *Iulius*, *Brutus*, *Antonius*, and their Ciuill warres, were wonders of misery. And *Plini* recordeth, what miseries made Augustus weary of his life, full often. These rules should be a bridle for *Buyshopps* of Rome, and all of their *Caius*.

*Heere is the faith and constancie of the holy.*

Our gracious eternall Spirite here meeteth with the weak: that they should not iudge of Gods fauor, by prosperitie in this world, From *Cain*, to *Tuualcain*, (or heathen smith *Vulcain*) the wicked bare sway : Which Spirite went and preached in the dayes of *Noe*, to them that are now Spirits in Prison, *Nemrod* the

the Rebel had first dominion; and Niniueh and Babel at the last, Nemrods house: and in Dan. 11. 35. and 12. 10. the faithfull are told what God meant, to let wicked Magog so afflict his: *euen to trie them in the fire, to purifie them, & to whitten them.* Twise the very same termes be told. Heere, is the same matter. That God would trie the pacience, as Dan. 12. of the holy: Holy Peter writing from Babylon to the Iewes scattred, telleth them of their happinesse, in belieuing in Christ, whose kingdome tryeth his, as gold is tryed. The witty wicked Poet 1. Pet. 1: could tell so much: as *Menander, Epimenides, and Aratus* other poinctes.

*Scilicet ut fuluum spectatur in ignibus aurum,  
Tempore sic duro est inspicienda fides.*

That is,

*As yellow Gold in fier men doe trie,  
So Faith is proud in miserie.*

Euery trueth hath Gods warrant, whosoever doth speake it. Now the Popes religion standeth *in prosperiti*; & no common weale hath their wealth and quietnesse. Therefore they are not of S. Peters faith: who from Babylon wrote to the neere scattred Iewes, of affliction. Although at the first some Doctores of Rome were afflicted, and martyrs too. But after quietnesse, they still labored, to bring home from the East to old Rome; and pleaded from the Iewes manner of Fables, that the first called Apostle was in the Principall Citie: to make him a most wicked man: that (foreseeing (as a Prophet) combatts where hee hath beene,) would not in his owne tyme, make that matter past all doubt. As Saint Paul Bishoppe of Rome: and Saint Luke of Antioch, maketh it past all doubt, that Peter was neuer neare Rome:

*Clemens*

*Clemens* and *Tertullian* made *Eusebius*, write that he was: And all who folow them haue but rumores auctoritie. And he is cursed that makes mans auctoritie his arme: and *Melchior Canus* a Rhomist, maketh a sounde common place, that our Churches stories of men are weake testimonies: In the 300. yer. persequution, it was not safe for any to write of others: because enemies by such would search out more, how to persequite Christians. Paul of Romane name, borne free in Rome, who would not build in others foundations, who was carefull for to strengthen the Romans, as not hauing yet an Apostle, who first told the Synagogue, Acts 28. whereupon the Gospell stood, sheweth that HEE brought the name of Christ, to *Cesares* pallace; Phil. 1. and was told Act. 23. that hee should so doe. And saluting 25. Rom. 16. neuer giueth token of one word touching Peter: but cleane otherwise, Gal. 2. and Peter telleth expressly that from *Babylon* he wrote his first Epistle, chap. 5. whereby all maner of speach, all men would require proprietie: that the most knowen *Babylon* should be there meant. Yet as *Pindarus* saith, that men belieue fables more then trueth: so experience of sage men prooue that true: men otherwise sage, hold that true; that *Peter* was in *Italy*: as the *Chaldi Job* saith hee was at *Constantinople*, and the forged *Ben Vziel* vpon Num. 24. and millions of millions after them: whereas we despise Iewes: Iewes equally despise Romists: where any could not misse to haue knowen the trueth: if Peter had euer berie at Rome. They who say by *Babylon* he meant Rome, would make him a simple Fisher: that knewe not where a trope would make a wicked lie: and afflict all ages: where men neuer date comon bookes for all Ages; from a misnamed place; where the Reader would count the speaker a lyer: so the 2. Epistle was written

ten from Chaldea where the letter Y was an S. in Bofor. Beor in the 70. and that, S. Peter would haue folowed liuing in Greeke landes.

*And I saw another Beast, comming up from the earth, which had two hornes like a lambe, and spake as a Dragon: and praised all auctority of the first beast; before him: and causeth the earth and them that dwell in it, to worship the first beast: whose wound to his death, was healed, &c. to the end of the Chap.*

A most plaine description of the Pope. i. by the beast arising from the earth.

First his state is a beast: as all armes of state are figured, by beasts & such. So the King of Locusts, ch. 9. is a beast coming out of the earth, ch. 11. earth in opposition to the sea, signifieth a quiet state. So the Pope by quietnesse gate lands, to be aboute all Emperours, yet *Ceph*, the *Rocke atermall*, would be a seruant. And Peter *Cephas*, a fisher: but the vnlikest vnder their name, would be the vnlikest: next the Diuell, the God of this world: so his, a great state vpon the earth, in the City which crucified Christ.

*By the Lambes two hornes.*

The Lambe, signifieth the S. of God; Iohan. 1. & Apoc 5. Hornes, power, Psalm. 18. & Dan. 8. So he that challengeth to be in steade of Christ, and to haue double power from him, Ecclesiasticall and Temporall, in Ebrew, ADONIKAM. *My Lord is set up*, he is heere described. *He so sheweth himselfe, in the Temple of God: as if he were God: among many million.*

Y

who

who knewe him to bee the wicked man. But as in old Babel men were of Angells match, the three nobles that quenched the fier. (and made Nemrods sonne confesse their God.) and gracious Daniel admitted to familiaritie with Christ, and his Angells: and Ezechiel, and Ezra, and men like Angells: so where the Diuel had his Chappell, God had and hath his Church; to tell how Satan ruleth the Pope: and hath strong worke in error.

OF ONE ERROR IN THE POPE: WHICH MAKETH HIM NEXT THE DIVEL: WHERE THE DIVEL WOULD TREMBLE; TO BEE SO IMPUDENT OPENLY.

The ground of our saluation standeth, in belieuing this, of the *womans seede, a destroyer of Satans workes*, Gen. 3. HEE, shall bruisse thy head: that is spoken twise, in Adams tongue, in the masculine gender. Some late Popes I thinke, knewe so much Ebrew: though of old few did: when they made first the translation, called S. Ieromes, to be ignorant of this. So, not SHEE is meant, but HEE. *The eternall God*, as the *Zoar*, from Iewes, there note: *God in Christ*, and againe, and againe, *thou Serpent, shall bruisse HIS foote-stepp*: and not HER foote-stepp: yet the Popes translation corrupteth that which they call S. Ieromes: and say; shee, shall bruisse thy head.

1. Ioh. 3.

1. So the Latin called S. Ieromes goeth; though Arias Montanus had a better Conscience: & put forth the true Ebrew.

2. Of all Ebrew copies, that euer haue bene heard of: none herein was noted to differ: as by them full many, (which we read) wee may iudge of the rest: who would not passe ouer difference in Silence if any difference had bene.

3. All

3. All Greekes vniversally, follow the Ebrew: yet against all, the Pope would haue: not HE: but SHEE: Marie, in his translations: & in a treatise foisted into Plantines great Bible.

4. Satan is broken thus: he brought Adams soule to death by sinne: the restorer must giue it iustice.

5. Satan brought mans body to corruption; that HE, must restore it in resurrection.

6. Satan by Adams fall brought all this world to corruption. the restorer, must bee able to make a newe world. But an HE, not a SHEE, must doe this: wherfore, this error, conuicteth the Pope of wickednesse, as high as the Diuels can goe. Yet all, that goe vnder Papists names, are not of this minde nor Giltinesse: but all well charged with error here, are guilty without good change of mind. While this standeth, & honor to Mary about her place. The Popes throne & Satans be all one. For this maine point, would I gladly haue, a learned Papist to reply: that all might see, what can be spoken against the truth.

*Of the Dragons speach.*

Lawes be the speach of a Policy: and the Popes decretals ouerruling states, are wicked, commonly; though all cannot be senselesse: yet by vnlawfull men vrged they are all wicked. Seeing the Pope can haue no more right; thē a Teacher, if he were learned: al frō him is like an hand blackened with pitch. And S. Paul taught the Romans; that euery soule should submit himselfe to the higher power. Nero was then in place: and S. Paul appealed vnto him. And Nero the wicked man; in politic sensible, from natiue witt, was S. Pauls gard, & the good of the world: against the Scribes *Synedrion*: to which all must stande, Deut. 17. prouided alwayes, that they speake  
 Y 2                      sensi-

sensibly, from the Law: otherwise all their right was lost: and when they persecuted Christ. He gaue the Romanes their auctority for life and death: that Iewes might not kill any 40. yeares before Ierusalem fell. So the heathen Lawes giuen for mans ciuill good, be the earth that drinketh vp, the riuer cast out of the Dragons mouth, to drowne the Church.

*Of the two hornes, counterfaiting the Lambes.*

The Pope prætendeth to folow Aharon, and the Leuites: and thence commeth his spirituall sword: and he will without all color of warrant; *be a King of Kings, and Lord of Lords.* His wickednesse in the first being detected, should shew that the Dragon speaketh in him. *Aharon* had no more to doe with gouernemēt then any other man, nor any of his sonnes: and it was death for any to meddle with his trade: that was not of his seede: that his house should be distinct, till *Christ* of Iudah sacrificed himselfe: & through the veile of his flesh went not into the *Limbum*; as the deceiued hold, *but into the very heauens*: after this, Leuies office was wholly ended: though Mr. Eduward Liuely be commended, for his *Persian Chronologic*: Which maketh sacrifices of Gods house hindred in *Emperour Vespasians* dayes: that they could not be done, by whom they ought to be done, or not so diligently, as they ought. He and his commēders missed strangely of Christianity, vnto the depth of Satans badnesse: and next them the Pope. *Aharons* sonnes for strange fier were presently killed; and were not forgiuen in this world, but were in the world to come: But the Pope blaspheming the Holy Ghost, and the plaine trueth of Gods spirite, shall neither be forgiuē in this world, nor in the world to come: but as *Iscariot* in this world is giuen ouer from sin

In Bar. his  
booke, for  
D. Bil. syll.



to sin: that he cannot come to the iustice of God: and is expressly condemned to æternall flames for the world to come:  
Chap. 19.

*Of the Popes succession.*

The Popes brag of succession, euer since S. Peters dayes, in vaine. *S. Peter* was no *Priest*; nor of *Leui*: But an Elder: 1. Pet. 5. and hauing no more honorable faith then those Elders. Elders neuer had particular succession: though the *Talmud* in *Aboth* to proue wicked traditions feigne succession, howe one deliuered ouer, Lawe by mouth. *May. pras. Tom. 1. Gamaliel* had *S. Paul*. *S. Paul* *Timothe*, and millions: who kept the Bible to this day. And Christian Princes who truely knew God: left succession in some of their policie: and still there were some *Apostolie*, or *Angelic* *Ecclesia*: that sagely read the Bible: and Baptized: and brake bread: the *Communion of the body of Christ*: and gaue the *Cupp*. his *New Testa. blood*. The high Councill made Doctores: and they were all either learned in Diuinitie, or, in great blame before God: and one skilfull might make thousandes, in few year. that men should not brag of succession, from one: to know both Testaments pure in write: sure for meaning; by auctores of the tongue: where enimies and friendes, vse language alike: and præceptiue, for all that ought to bee knowen: this dutie, a Doctor should performe: to shew the face of Christ, to shine like the sunne, through all the Bible. But neuer *Pope* to this day, could doe this much. Therefore, they should not clayme the spirituall horne. As holy Paul wished *K. Agrippa*, and all the assemblie, equall to himselfe; sauing his bondes. And *S. Luke* ioyed, to pen *S. Paul*es infinite witte, therein: and what an *Asse* he made of *Tertullus*: so, true *Papæ*, would haue reioy-

ced to haue made all Princes that gaue them reuerence, perfect in the word of God. But they had not *S. Ieromes* spirite, to goe by might to learne of a Iewe, the Ebrew tongue : and to write till, 91. to open Gods worde. Hee alone, did more then euer were in Rome *Papa*. Therefore hee deserued more reuerence then they all : and the slow bellies should be ashamed, to be such Kinges of Locusts in the world : and all *Cardinals & Bysshoppes* that crosse the common Lawes of nations : And People must needs be wicked, that honor the prelate, in Iudgement. *Eesai. 32.* repeteth *Moyfes* law, and faith for the Gospell : that vnder it; *Nabal*, shall not be called *Nadib*. *The foole shall not be called most reuerend, or right reuerend*; But hee shall be such whose studie standeth, in most reuerend or right reuerend matters. I now translate *Nadib*, a generall terme of high title; *Isai. 13.* to particular speciall vse. euery commandement of God hath his Maiestie, which created the World: and they breed Monsters, that make crosse lawes.

*Of the ancient facilitie, in teaching the Law.*

The holy Iewes did, as all men should; honor the finger of God in the two tables: wherin all wisdom of faith & manners is contened. And a late worke, *Tiphereth* (glory) of *Israel*, telleth that Ebrew letters, vowels, prickes, accents, are at this day, as God set in the two tables. All Popes *Academies* deny this, their owne glory: and would make mans witt auctor of these three; that all should bee accursed, who make man their strength. So wise is *the Church that cannot erre*; as to deny the pillar of truth. But still God kept in the company of some, that belonged to the Church, the ground of trueth. This being settled, wee may go on; to shew how the godly did honor  
the

the tables of God. There they reckon letters 613. And because the ten Commandements, for faith and workes containe all Diuinitie; the holy Scribes; drew all Lawes of *Moses*, into the number of 613. They might haue made them more or fewer. But by Gods spirite in honor of Gods writing, they bring them to his letter 613. to shew Gods care in the Law, that one *lod* or *prick* should not perish: so wee see that God honoreth the Alphabet order: psalmes 25. & 34. & 37. & 111. & 112. & 119. & 145. Prou. 31. Lam. 6. tymes: to stirre all to spend their life, in the word of life. That euery thing heere, might teach how God inviteth all to saluation. And the very Geometrical forme of *Aleph, Beth, Gimel, Daleth, Heb, Van, Zain*, &c. sheweth that when God, gaue them, their order; he gaue them also the forme, which wee haue now: and the Ebrew name is from the forme which we now haue: and the Ebrew named Alphabet is followed in the Greeke Alphabet; old in the dayes of *Phisistratus* when *Aristarchus* diuided *Homers Iliad* and *Odysea*; by *Alpha, Beta, Gamma*, &c. Now this was old, before *Ezra* was borne: and later then the Ebrew Alphabet: & that was later then the formes of Ebrew letters, which wee now haue: therefore *Ezra* inuented them not: as Popes would persuaide: but they are as God gaue them in the Tables: & be 613. there: whēce the Lawes 613. haue their order. 248. bidding cōmandements, telling what we should belieue or do: 365. forbidding euil. The Iewes say the bones in a man well anatomed, be 248. which all should work what God cōmādeth. That rule is only giuen for memory: & hath no further mystery: the 365. call *Henoch* into mind, that as a son walked with God, & had his yeeres, as the dayes of the suns yeer. and so shall they that walke with God: as *Mefias*, psal. 72. To these cōmandemētis all disputations are called: & all the N. T.

The

The Law, *thou shalt make a King*, that commandement, is for *Messias* chieflie : handled in *Maymonie* Tom. 4. Nowe the Scribes knewe not, that *Messias* was to bee God. Therefore this Law; IEHOVAH, *our God*, IEHOVAH, *is One*. is vrged vpon the Pharises : that *Messias* must not only be *Dauids* son: but also his *aternall Lord*, from Psal. 110. and so Mat. 1. sheweth a golden Candlesticke of 42. notes : and *Emanuel* and chap. 2. MESSIAS *the holy of all holinesse*, is sought for : the K. of the Iewes. And all the 613. Lawes are called into his life. The N. Testa. beeing so handled, might bee laid in one view, to make Princes admire it at the first : when the yeares and promises of Christ: and punishments for contempt: and *Oeconomie* of states, are laide in one light : and children when they first read, were taught to read his familie : and the end of *Salomons* house: and are taught the afflictiones, of *Sorobabilida* in *Daniel*, seuen tymes ouer. Thus an vnspeakeable loue of the Gospell, would flame in Princes heartes; when they should see every thing that can bee disputed, brought to this Law. And the Law for the King, that he must write a copie of *Moses*. And once a yeere read it himselfe. So states could neuer be deceiued : & millions might be skilfull in speeches of the holy *Trinitie*: and in the storie of them, from whose seede CHRIST was made after the flesh; the blessed God in the Diuine spirite: and so great *God and Sauiour*. *Moyse* made three crownes; one for the arke; which kept the Law: which *for knowledge, euery man should weare in heart*; and the oratores of the Congregations, *also in tongue* : to bring all the Bible to short speech; as Matth. 1. Luc. 3. Act. 7. and the epistle to the Hebrewes doth, to a readie minde.

The Table with shew-bread; *remembreth the King of care, to feed all his xii. tribes*: so *Moses* was King, and still craving of  
 God

God, what the people wanted; so Iosuah: so Dauid: so Daniel made rich by wisdom, chap. 2. preferred his zealous nobles, hoater for Gods glory then the fier: who kept their nation from further danger of Idolatrie. And by Daniels wealth, the returned, aboue 49000. were inabled to restore their policie. And God gaue Cyrus Croesus gold, to bee able to send the Iewes home, to teach the houre of true happines by our Lordes death: in Iubilie 28. such men weare the crowne: no lesse learned then the sacrificer: and these exalted the horne of Christ: as much as hee that by the Crowne of the Altar of incense: morning and euening brent perfume.

The third Crowne was on the Altar of incense; touched now: and honorable in zeale and skill of praying to God: & Zacharie father to Iohn Baptist, not high sacrificer, but of the eighth course of 24. had a Crowne of praise for his carriage in that office. 1. Chro-  
nic. 24. 10

Nowe for these Crownes, euery man should knowe the Arkes meaning, the mercie seat; the Cherubim: and know who would beare this Law, in a minde golden within and without. But skill of speaking, should be required only of the practised vnto ripe yeares; nor-bearing of the Arke, be laide vpon shoulders of Beastes.

To the maintenance of all by bread; belonged gouernement: for all offences: That the court of all tribes vsed; when heathen tooke away capitall causes; then excommunication, was all that could be done. Otherwise hee that kept his Fathers wife, had felt death at once. Princes were neuer excommunicated. *Ierusal. Sane.* The high sacrificer was whipped, & in all sortes iudged as any other man. *ibid.* Leuies tribe was bound to be ready to answeare to all demandes; for applying Ceremonies to their spirituall meaning: But they were of-

ten worst, as in condemnation of Ieremie, and Elies Sonnes, and Iehosuahs in Nehemiah, and Zacharie and Malachie.

*An application of the Popes calling to this.*

It was death for any of Israel to meddle with Leuies propre dutie, when his office is quite extinguished, it is a most high content of God to reuiue it, by imitation from mans braine; so all the Popes Priesthood and Masse is cursed. As *Archisynagogus* was chosen for the best learned: so where many learned bee, one to bee chiefe; reason and practise all-way suffred this: but so that he should not ouerrule: or doe any thing of his owne head, Reuenues altered not the case: which Lawes and reason require to bee spent for Christian good: and not for purchase to idlenesse. *Nuntius Ecclesie*, *She-liah Zibbur*, The *Talmud* terme, is now the office of a Bishop, or Elder: and none can bee fitt that way, without rare and chargeable education. And neuer yet any Pope was so learned, as with skill of the holy speeches, to make a true narration, for the strength of the Gospell. They make their Cathedrals, dennes of thieues, when professing to teach saluation; blinde leade the blinde into the ditch.

They who wrest S. Matt. 20. Marc. 10. Luc. 22. for condemning of Gouvernours of nations, deale most wickedly. Our Lord. Prou. 8. *that hee giueth Princes wisdom to gouerne:* and stories, shew that heathen gouerned for this life, and ciuill commoditie, as well as euer any other. Neither any terme vsed of the three Euāgelists meaneth tyranny, but as in the 70 answereth to ordinary Ebrew. And *Zebedes* sonnes Mother requested not place of tyranny: but of ciuill auctoritie; as for to be great in Iuda, And our Lord would neuer answer beside

beside the Qu. Their barbarous blindnesse is vnspeakeable, who wrest holy wordes, to maintaine Buyshopps sauage, and more then hagarene tyranny: and how can such escape the fier of Gehenna?

*A doubt for the manner of policie now: what way is best to be taken.*

Seeing the common sort of welthy are bent to this world, to bee rich in kinges seruice; or Law; or merchandize: that many cannot be fitt Teachers; but men bent altogether that way: what is the soundest remedy, heere? Seeing the world will not admitt great chaing: and great learning should bee plentiful: before great change would be to any good.

*Answer.*

The Vniuersities should vrge, great practise of the Hebrew Prophets & Greek Apostles, vsing all helpes of *Talmudiques* and Heathen: by chosen guides: & all of skilfull actes, should haue good recompence: And after certaine yeeres, none should haue any praferment, but of speciall redinesse in the trueth of holy storie: where error troubleth as haeresie: & the people should haue a most exact translation; to which all the Realme should haue their consent: & so Scholars all should haue a voice in Bishopps proceedings: & reuenues: & be the only seniores in matters of learning: but for al Court matters, should haue common Lawyers: & other officers in Societie with the: & by learned sermons should make al of good conceipt; though not of learning to teach others. But all that the scholar should do, is to be *Angelus eccles.* & to kepe him within

that compasse. Some as in Geneva, bare scholars would in wickednesse, ouerrule the Senate: more then any Pope was euer knowen to doe. Men that will teach and speak not precious matter, will be the destruction of the Gospell. The zealous without knowledge, haue in this kinde done much harme; and when an vnlearned scholar is highly praferred, and not brided, he will hardly be kept from doing vnspeakable mischiefes: Ciuill auctority should make a wall before such, that they should haue no whit of Popes auctority: where the Ciuill horne belongeth to the King: and only the horne for the heart, to *Sheliach Zibbur*, or orator of the congregation; So the Popes hornes be broken, as the *Seleucians*, & *Ptolomeans* when they tyrannized ouer the holy.

*What may wee thinke of Buyshopps, of which sort many Popes and Cardinales bee.*

The Talmud in Sanedrin concludeth, that if any giue money to be a Senior, they should hold him, as an whip for an asse. Maym. fol. the People, be the asse, that suffre him; and he is a scourge from G O D, for some badnesse of theirs. And † *Ambitus* in Tulli was hated: and, *Lege Iulia*. And from Act. 8. called, *Simonia*: and one such man may cause God to be openly angry with many; that he will not forgiue them in this world; but send open punishment vpon them; though ciuill wicked haue their open reward heere: and the punishment reserued, to the world to come: that is the meaning of the phraze: *forgiuenesse in this world, and in the world to come.* Math. 12. and Maymoni. tome. 1. Poenit. Perek. I haue knowen mighty mightily plagued; for Buyshopps; some by their owne strange death: some by many Children: and Sa-

*nedrin*

† This word signifieth, an earnest pressing of men in suing for offices: and bringing thē.



*nedrin* saith, others should not be quiet, till they remoue such from their societie. And the wordes; thou shalt not make thee Elohim (Iudges) of Siluer or Gold: are of the Thalm. applyed hither wittily. And such Buyshoppes in Diuinity be most high contemners of God, and they cannot speake from God but from the Dracon.

*Of the Pope, King of Kings.*

*And the auctority of the first, he practiseth all before him.* 22

*L. Inter Claras C. de summa Trin.* so all the Emperors now are confirmed of the Popes: which right in old tyme, Emperores vsed ouer Popes; As reason would: though a D. of a great towne as Rome, had great reuenues: to be hospitall, and to breed many learned; that was the intent of Princes in their great Liberalitie.

*And he causeth the earth, and such as dwell in it to worshipp the first beast: whose wound vnto death was healed.* 22

In his confirmation of Emperours, he giueth them S. Peters blessing: and men worship them with title of *Diui*; when the Empire was once dead in Rome: and translated to *Bizantium*, called new Rome: so that old Rome had continued a most filthy habitation of hoggs and oxen, but for the Popes supremacie: when he was worshipped, as the old *Casares*. As *Steuchus* confesseth against *Valla*; lib. 2. BVT WHEN THE PONTIFICALITY WAS SET VP IN ROME; THAT ALL NATIONS, FROM EAST TO WEST, DID WORSHIPP THE POPE, NO OTHERWISE

182 AN EXPLICATION OF Chap. XIII  
THEN OF OLD THE PROFANE CÆSARES: He  
taketh autoritie to confirme the Emperors; & to make them  
of better esteeme, with superstitious simple people. That is  
here plainly fore-told.

*How long the Popes, the Starres falling; could not become  
mountaines of fire, to cast themselues into the sea of  
the Empire.*

Before Christianitie came in policie to Rome, the People,  
and Doctores chose the Father, as the Iewes did the *Archify-  
ragogue*: as all should bee and were vnder heathen gouerne-  
ment. And they should bee of the Dragons poison, that  
would make any more adoe for their autoritic. When Chri-  
stians held the Empire; and Constantine lothing Rome that  
Crucified Christ, and the vnlearned Popes, that could not  
bring the Pallace to Christianitie in 300. yeares. When holy  
Paul soone made *Narcissus* bad folke, the best; and Peter if e-  
uer he had come there had done as much. So when Constan-  
tine remoued to *Bizantium*; his house and lieuetenant of *Ra-  
uenna*, confirmed the Popes, whose election should bee au-  
thenticall: so when Charles the great after the ouerthrow of  
*Desiderius*, king of the *Lombardes*; and of that kingdome, and  
came to Rome; *Adrian* the Father, (when Charles the great  
confirmed with greater priuileges, all that *Pipinus* had giuen  
to Gregory the third) to requite the benefites of Charles,  
calling an *hundred and fiftie* Bishopps, maketh a Perpetuall decree.  
*Nullum posthac fore, neque Romanum, neque aliorum Templorum  
Antistitem, nisi quem Carolus, successoresque eius sciuerint & iusse-  
rint; refragantes huiusmodi patrum, decreto, diris deuoti, est nisi  
resipuerint adiecta proscriptione.*

Adri. 63.  
distinct.

Auenti-  
nus lib.4.

That

That is:

That there should bee no B. of Rome, nor of other Churches, except him whom Charles and his Successores should know and command (to be so.) They that withstand such a decree of the Fathers, are cursed; and vnlesse they repent, a proscription is added.

This constitution subtile Popes, in great dissentions of Princes, brake: yet in the yeere 1314. *Loduike Bauaras*, restored the Empires right (much blotted) vnto his whiteneffe: against Iohn 12. for when hee was excommunicated of the Pope. for entring into Italy with an army: and for setting Gouetners ouer Villages and Townes against his will. And because he præsumed as soone as hee was chosen, before hee was commanded of the Pope, to take vpon him the name & right of the Empire; Hee with the Counsell of his Nobles made one *Petrus Corbariensis*, a *minorite*, Pope: vsing his ancestors autoritie & manner. And assembling men that knew diuine and humane Lawes, sheweth that the Pope hath no right aboue Cæsare: But cleane contrary, the Pope with all spirituall high & low, should be subiect to the higher power. Thus dealt this good Emperor; mild enough; or rather, too milde. And S. Paul borne to be a Bishop of Rome, in Tarsus, free in Rome; told the same, Rom. 13. as he told from; 2 Thes. 2. howe thence *man of sin would arise*. If 2 Thes. 2. had bene read of all Children, since S. Paul wrote; aged, moo then the Starres of Heauen, a million for a Starre, had knowen what the Pope is, and equall giltie, *Cardinales*; And our *Archbishops* in his canones, damned by common Lawes, following the light of Gods engraument in soules. All Scholars that will bee ouerruling Ciuill matters, vnable to shewe skill in the Lawe, of one *lod* or *Prick*, as our Lordes speach

Or Auentinus lib. 7. & seq. & Naud. & others.

requi-

requireth. Mat. 5. and will *Archbuiſhoppes* be, and vrge athean othes, and imprison better lettered by many yeares studie then themselues: and pine in Prifon vnto death, full many which hold the truth of redemption in trades life better then they; are, in the Popes Giltineſſe heere: and ſpeake from the Dragon: And are ſure to goe with both into æternall flames. The learned know that they to whom I now giue the *Anathema Maran Atha*, will ſooner goe to *Bantam* to fetch pepper, then replie. And as Ouid. ſpeaketh, that while the Romane Empire ſtandeth, his fables ſhould ſtand: ſo while the world ſtandeth, our reuiuers of Dracons bloody lawes, & others to profane God; ſhall ſtand, in this my blame; in my defence for our King and nations integritie.

*Si quid habent veri vatum præſagia.*

*By what Iudaique curſedly reuined Ceremonie, the chiefe diuinitie D. of Rome, be witched Emperors: to giue a ſpice of countenance, that the Pope was aboue the Emperor.*

In Iudah; Kinges were annointed with oyle, præſcribed by God, to Moſes: and it was death to imitate that oyle. The *Thal.* hath a full treatiſe of that. Thence all of witt will fetch it: No King was euer annointed with this, but Kinges in hazard; King *Moſes* was not, King *Ieſus* was not, King *Samuel* was not, *Saul* not accepted was, *Dauid* not accepted was, *Salomen* in hazard by *Adonijah* was, and *Ioah* for *Athalias* ſtirre was. All this God alloweth. By the Peoples autoritie wicked *Ioachaz*, two yeares yonger then his brother, more wicked *Ioachim*, was: all theſe, to auoid diſſention. So annointment was ſtill the token, of a perſon doubted: whether the people ſhould

should accept him, or not. Now the Patriarke of *Constantine*: beginning annointment, of Emperours: as in *Iustinus*, the vncke of *Iustinian*, same goeth; chalenged heerein no superioritic, but would haue the *Emperores* that requested the Churches fauor, If they were stayned in open blame, to want that good will, till open repentance came. This had zeale and mans witt: but God forbiddeth to imitate Aharons ceremonies: namely in oinments. No chest, might bee made like the Arke: no candlesticke; no Table; no curtaine; no building, like the holy. Touching our manner in England, I thinke it began in token of freedome: as not vnder the Emperor, but equall. But seeing Priests were the annointers, Locusts NOW in flames aternall: it should, with sacrifice, Aharons cope, Leuites liuen, and name of Priest be left off: If my poore opinion were worthie of accompt: if quietly they might: otherwise ceremonies of force were broken: as in *Dauids* eating of the shew bread: and beeing deadly for vse: as circumcision for Galatians; yet in *Timothie* was repect. So the wicked bookes of the *Apocrypha* whereof none haue one syllable of Christ: (though Galatinus would bring Baruc to him: In, *God will bee seene vpon earth*) because the fables spake of Iewes stories (whose truth heathen denied) were receiued for mens weaknesse. But when Greeks would make iarring sayings, true diuinitie: Iewes told *Hagarenes* their iudgement was weake: and so there the Gospell found content: since the Pope annointed Emperores of weake autoritie: after hee deceiued the Empire: For 200. yea. warre that weakened West Kinges, the oinment was pleaded for a token of superioritie; that the beast comming out the earth, might haue two hornes like Christs.

And he doth great signes, that he causeth fire to come downe from heauen, into the earth, before men: and he deceiueth the dwellers on the earth before the beast.

When Israels state came farre badd; holy *Elias* made fier come downe from heauen: In memorie of that storie; *John* saw in his vision fire come downe from heauen: betokening thereby any signes. Saint Paul told this in proprietic, that by false signes wicked *Romylus*, (*Esai* 11. in the *Venice Chaldy*) should deceiue, if possible, the very elect: because they would not receiue the loue of the truneth: as *Salomon* warneth *Ephraim*, *Prov.* 3. the Emperors strife was with the Popes for *Auctority*, litle or nothing for *Diuinity*, where they should haue beene of best iudgement: as *Charles* the great was of great iudgement; that the Popes for feare of fall, by resisting a learned Emperor, decreed for him and his successors, (as I shewed,) confirmation of Popes, that should serue in Rome.

### Of Papists miracles.

Neuer any commented vpon any text, Bible, or Law, as the Papists doe vpon their Miracles. The Iesuites in the *Indians* doe such strange Miracles, that *Lucian de vera historia*, would as well seeme true: as noble learned *Saddeet* nippeth *Turriamus*. And at dinners and suppers in stead of the Bible, they read the stories of their owne Miracles. So the *Lady of Hales*, made *Iustus Lipsius*, of a quicker spirite to his stile: as *Bacchus* made *Ennius*. And creeples come to *Hales*: but goe away leaping: So at *Colen* in a stage play, creeples came to S.

Lau-

Laurence, and went a way leaping. So in *Walsingham*: The *Host* was caried in Cambrige ouer the market place, in a coffer by two strong men: and presently became so heauie, that both they could not cary it alone. And when they put *drakes fresh blood to the wine*: all (but Heretiques) may see the very wine, liuely blood. That men sware by the blood of *Hales*: I heard a man, (in the ende; of true faith, and fatherlie cariage Rich. *Mencuenfis*) say: how his conscience pricked him, when to *Masse* he vsed drakes blood. I know not but by confession, whether this be true or noe. At *Mentz* townes end Eastward, in the brim of the fieldes, standeth a lowe crosse of stone: That way I walked with two Iesuites, and a profelyte, whose commendation from the Pope to the Bishop; and they then sitting with mee on a greene, desired to read from Latin to Ebrew, for to plead for a principall Cardinalship. Of thar stone crosse, *Pater Nicolaus Serarius* said, thus: Once a man drunke, armed with a sword stroke this crosse: and it poured out blood: and pursuite was made after the man: and hee was executed.

Then said I; let the Bishop, and all his Canons, that be not Lutherans (I know they will not try) take swordes and strike all the crosse, and if it shed one drop to my sight: I will accept the Cardinalship offred: and be of your faith: as I am of Saint Peters faith already: and belieue no more then *Epiphanius*, that hee was euer at Rome: as he cared no more for *Clemens Alexand.* then did *Patriarch Phottius*: and lesse of *Tertullian*, hurt by *Montanus*. The onely auctores that *Eusebius* could bring for Peter to haue beene at Rome. And that strength beeing broken,

all further testimonies are but winde. The *Talmud in San.* requireth in testimonie *eye-sight*. And for the newe Moone (though they knewe the *Mathematiques*) they vsed two mens testimonie that they saw the Moone (vnlesse cloudes hindered) before they ordeyned the feasts celebration: so God would haue the People to hold their *eye-sight* iudge: as all simple must pleade sure faith. So, strike you this crosse and make blood come forth to two witnesses: which by Moses Law must be my warrant: and then I will be of S. Peters faith in your sense. Of the *Catholike* faith I am, and of the ancient faith, which holy Paul of Tarsus, Gygs land; and holy *Luke* of *Magogs* land, in Syria, taught and wrote from Moses and the Prophets. Ep. 2. 20. Make blood come out of this stone, to my sight and I will bee a *Pseudo-Catholique* as yee are: vpon this we turned to read the profelytes letters: For whose testimony that I might haue had a *Cardinalship principall* at Rome. One M<sup>r</sup>. Murton of Yorkeshiere, desired me to goe to *Mentz*, with him to heare that asked: and tooke occasion in speach of *Cardinales*, to aske what mine had bene worth: then said hee, about 18000. french Crownes. But I shewed that Gods word was plaine, to all of the tongues studie: and pure in all rules, to conuert any well meaning heart: & perfect to guide, through the whole course of life. I wishe others to belieue their miracles as I doe, who know that God made *sense* a diuine testimonie: that a man conuicted vpon two witnesses, conuicted to worship bread and wine, should dye the death. The Gospell thrife, and S. Paul 1. Cor. 11. tell that *IESVS gaue bread and wine, and that the Disciples dranke what hee gaue.* That no miracle was heere, but the natiue manner of a Co-uenant. And if the Apostles or Greeke Fathers had said; *The Bread and Wine* were altered, from their tast, or nature, for so much:



much: heathen would haue sworne, the world neuer bare wickedder Magicians: nor worthier of death by Moses Law: which *Christ* gaue, as *eternall God*, and came as man, to bee iudged of man, how hee did performe all: so that the natiue power of reason which he planted in all soules, should iudge of him; that he performed all iustice, to plaine capacitie of all nations: and required none to belieue further then logique common; to euery man, would require assent: or tell of open rebellion against the trueth.

This also was a great miracle that Emperor Henry the VII. next *Albertus*; in seditions, comming to Italy where 60. yer. Emperores absence, gaue the Pope much auctoritie, when the king of *Sicilie*, *Robert*; made stirres: and the *Pope Clement*, V. fauored him, as a vassall, of the Church, and then kept at *Auinion*: he commanded both by the othe of fidelitie, to keepe the peace. He answering that he would take no such othe: yet (by perswasion) would take the crowne of him, was soone after of *Cardinales*, by *Dominican Bernehard* poysoning the *Hostia*, or the Sacrament of the Altar, sent to Haides: because he would be bound to no man. The *beast with two hornes*, like a *Lambe*, in trueth the *Dragon* let loose, after 1000. yea. Apoc. 20. did this miracle: The like was done to our K. John, who shewed in the Abbot of *Glasimbury*, litle good will, to make Popes too fatt. And their dayly miracle told afore, of the Sacrament of the Altar, that men must belieue they haue no *sense*; this *Simon-Magus* bewitching of men; by Moses Lawe should put them to death: howe they would make their Images sweate; by a fier and water, hid behinde them, in the *Vestrie*, and tell how the sainctes were angry, that men had no more zeale to offre to them; these were commonly known to them, that liued in our Fathers dayes: before valiant King

Naucler  
Gene. 44.

A Miraclo  
of the  
Popes:  
transub-  
stantia-  
ting the  
bread into  
Poyson.

Henry VIII. brake both the Popes hornes, *and ate the flesh of the beast.* If *Erasmus Roterodamus*, had liued to this houre, he could neuer haue iested ynough, with the Popes false miracles: as Saint Paul termeth them. Yet to this day euery where Papists brag of their religion, as proued by miracles: *and so, they prooue their doctrine to be new.* Miracles are to bee wrought at the first deliuey of doctrine. When Adam first sacrificed, fire from heauen kindled it: and Abels sacrifice respected of God, (are in Oſtaplo,) were fired by God. That fire was kept vntill the flood. Then againe, *Noes* sacrifice was kindled from heauen: And that fire was kept by great SEM, or *Melchizedeke*. Abraham sacrificing, had fire first (in recorde) from heauen: and in Moses & Salomon, that is expressly told, and thence gathered to the former: so when the Iewes came home from Babylon, they sacrificed: no mention is made of their fire. Their priuate storie, *Salseleth, Hakabala* saith, they had fire from heauen. The abridgement of the senselesse writer *Iason of Cyren*, called the second of Maccabees: telleth an old wiues tale, of fire, turned as vnto salt, and set against the sunne, and so brought to inflame the sacrifice. *Archimedes* fire that set Roman ships on flame, at *Syracusa*, with a Christall Glasse of narrow passage for the sunne beames, should haue beene as holy a fire, as that of *Iasons* fable: yet the Pope maketh great account of this inuention: as being so true as his miracles: whereby he would prooue new sacrifice. Before the flood, Adam liuing longe to teach the truth, and the creation being all miraculous, we haue no properly told miracle, but our father *Henochs* assumption. *Abraham* reuiuing the world, did miracles: so *Moses* beginning a new state: and IESVS in his noble

These fables God hated, and forbid-deth. Tit. 1. 14. 1. Timothy. 1. 4. and 4. 7. and so his people will.

noble conquest, in staying Sunne and Moone: and *Samuel* at *Sauls* installation. *Ezekias* in great fall of tenne Tribes captiued, had the sunne turned backe tenne degrees. To *Babell* the fire was quenched, Dan. 3. and the King made as a beast, chap. 4. *Daniel* stoppeth Lions mouths: and an handwriting damning the state, chap. 5. Thus to nations first motion, or fall miracles are giuen: but to confirme no other religion, then agreeth with *Adams*. But the *Pope* will dayly *transubstantiate*, and make a *Lyncens* belieue he cannot tell whether he see Bread and Wine: and so make a sacrifice, as calling fire from heauen: which must kindle euery sacrifice. And whereas *eye-sight* is Gods Testimony by Creation, law, and allowed euer, euen in the scale of the Couenant, which may containe no matter litigious; He breedeth warres, to make haile & fire mixed with blood. All this Doctrine is from the mouth of the Dragon.

*Saying to them that dwell in the earth to make an Image to the  
beast, which hath the stroke of the sword, and is reuiued.*

The earth, is the profane common world, opposite to the Church: The Image respecteth, Dan. 2. as the beast looked to Dan. 7. So the Pope shall challenge power to make Imperiall state; termed Image, Daniel. 2. *Padenicus* lib. 3. Capter 10. In *Lotharius saxo*, handled a plaine story for this prophetic. *Lotharius saxo*, by persuasion, or superstition, cast himselfe at the Popes feete, as hee tooke the Crowne. The Romistes to make this a matter præiudiciall to other Emperors, set vp a picture, when *Lotharius* was gone with this inscription.

*Rex venit ante fores, iurans prius urbis honores,  
Post homo fit Papa: sumit quo dante Coronam.*

That is,

The King before the doores doth come;  
The Cities honors first hee sweares:  
That done; the Popes man he is made,  
Of whom he takes the Crowne he weares.

Frederick the first was angry; saying, *To bee the Popes man, was all one, as to be his servant, or subiect*: The Pope once tooke away the Picture: but soone after fearing, lest the Emperours courage would wholly shake him off: thought to bridle him at the first; and vpon strife, by letters, he warned him, that he should haue before his eyes, how hee had receaued the ensigne of the Imperiall Crowne from him. And a stirre rising against this one of the Legates said;

*Romanum imperium à Grecis translatum est ad Alamannos: ut  
Rex Teutonicorum, non antequam, ab Apostolico coronaretur,  
Imperator vocaretur. Ante consecrationem, Rex, post,  
Imperator. Vnde igitur habet imperium, nisi a Papa? Ex  
electione suorum principum habet nomen regis: ex consecra-  
tione Papa habet nomen Imperatoris, & Augusti, & Cæsaris.  
Ergo per Papam imperat: Recolite antiqua. Zacharias  
promouit Carolum Magnum, fecit ei nomen grande, ut esset  
Imperator. & ut posthac perpetuò rex Teutonicus esset Impe-  
rator, & aduocatus sedis Apostolicæ: ut Romano Episcopo  
Apulia, per eum pacata esset. Subiecta, quæ Papa, cum Vrbe  
Romanæ est, non Imperatoris: Roma, Papæ sedes est. Impera-*

*toris est Aquis in Arduenna, quæ est sylua Gallia. Imperator quod habet, totum habet à Papa: sicut Zacharias transtulit Imperium à Grecis ad Teutonicos; Ita Papa potest iam transferre ab Alemannis, ad Grecos. Ecce in potestate eius est, ut det illud cui vult, propterea constitutus à Deo, super gentes & regna, ut ædificet & destruat, plantet & euellat.*

That is :

The Romane Empire was translated from the Greekes to the Almanies : that the King of the Germanes, should not be called the *Emperor*, before that he was crowned by one *Apostolique*. Before the consecration he was King; after, *Emperor*: whence then hath he his Empire, but from the Pope: By the election of his Princes, he hath the name of King: by the consecration of the Pope, he hath the name of *Emperor*, and *Augustus*, and *Cæsar*: Therefore by the Pope he rules : search antiquities. *Zachary* promoted *Charles* the Great, he gaue him the name of *Grande*, that he might be *Emperor*: and that euer after, the *German* King should bee *Emperor*; and aduocate of the *Apostatike* sea. That *Apulia*, brought to peace by him, should be subiect to the Romane Bishop, which is the Popes together with the Citie of Rome, & not the *Emperors*. Rome is the Popes seat : The Emperours seat is *Aquis* in *Arduenna*, which is a wood in France. That which the Emperor hath, he hath wholly from the Pope: as *Zachary* translated the Empire from the Greekes, to the Germans, so now the Pope can translate it from the Almanies to the Greekes. Lo, it is in his power, that hee may giue it to whom hee will : and for that cause hee is ordeyned by God aboue nations, and Kingdomes, that he may build and pull downe, plant & root out.

This Oration of the Popes Legate, maketh a most liuelie commentarie vpon the text following.

And it was giuen him to giue spirite, to the Image of the Beast,  
 that the image of the Beast should speake: and cause  
 that all who would not worship the Image of the Beast,  
 should be kill'd.

He quickneth the Empire, to haue power of life and death  
 against the reiecters of his allowed Emperour: till he depose  
 him, and set vp others.

*Of subiection in all matters to the Pope.*

And he causeth all both small and great, both rich and poore,  
 both free and seruants, that hee may giue them a marke on  
 their right hande, or their forehead; and that no man may  
 buy nor sell, but he that hath the marke, or the name of the  
 beast; or the number of his name.

Marke, in the hand; is oth of fidelitie, and subscribing to  
 his Supremacy. When Emperor Henry VII. refused to take  
 oth of fidelitie, to obey Clement VII. he was soone after  
 poisoned in the hoast, transubstantiated from wholesome bread into  
 poison. Because he called great Assemblies and Scribes; and  
 answered, that this was a new matter: and not seene in his  
 prædecessors age; That the Prince of princes, and Lord of  
 the world, should be bound by an oth of fidelitie, to the  
 seruant of seruants. The vicar, of the Dragon who was a murthe-  
 rer from the beginning, shewed all his conscience; that pre-  
 tending to giue Christ our life, gaue death. After Henries  
 death,

Naucl.  
 Gen. 44.

C. 1. de  
 Iure. Iure.  
 in Clem.

death, Clemens being terrible, that Emperours should bee redier, to swear vnto fidelitie to the *Bridgemaker* of Rome, putteth foorth the contents of that oth.

*¶* *Cæsar Ecclesiam Romanam defendat, Hæreticos exterminet, neque cum impijs ullum commercium habeat, ut privilegia quondam Romana Ecclesia concessa quocunque tempore conseruet: in primis, ea quæ profecta sunt à Constantino, Carolo Magno, Henrico, Othone III. Frederico secundo, Rodolpho, nequid iuris in illas Ecclesia Romana facultates, atque possessiones, quocunque titulo sibi vendicet, ut reliquas etiam vbiniis, Ecclesias earumque libertatem, ac Iura protegat &c. in Clementius sub Tit. de Iure.*

That is:

That Cæsar defend the *Romane Church*, expell hæretiques, nor haue any commerce with vngodly men, that hee should preferue the priuileges once granted to the *Romane Church*, at what tyme soeuer; and especially those, which proceeded from *Constantine, Charles the Great, Henri, Otho 4. Frederik the second, Rodolph*: and that he challenge not any right or power, vpon any tytle ouer those priuileges and possessions of the Church of Rome. That also he defend the rest of the Churches wher soeuer, their liberties, their lawes, &c. In Clem. sub Tit. de iure.

Thus *Emperors* must defend all Popes Lawes: by which all his foes and hæretiques, cannot buy nor sell. And all must haue auricular confession: and all housekeepers must pay a rickf-penny for euery chimney: and Priests be the exchequer men: & Chauncelors for ecclesiasticall præfermets, Buyshoprickes, Abbeies, &c. that Kings and Emperours should haue

but small force. And the *Locusts* should haue the *Lions* teeth, to hold fast all that they caught: and should be like *Horses* præpared to warres: and should haue *Crownes* vpon their head, though their *King* called himselfe, the *seruant of seruants*: and bare the face of a milde priuate man: the *Locusts* had *winges of Camps*, and the brest plates of yron, to cominand warre & peace as they would: that none should be in the *Commune Weale*, but of their marke, by othe, & subscription, or whole profession.

*Of the marke in the forehead.*

Aharon his garments contened the summe of religion: whereof one part, was a plate of gold in his bonnet, thus ingrauen: HOLYNESSE FOR THE ETERNALL. That is expounded, chap. 14. where the Christians hating Idolatry, haue the name of God written in their forehead. As *God will make knowne who be his*: and all who call vpon *GOD* must depart from wickednesse. So heere the hauing of his name in the forehead, is the profession of his decrees. The saying of *Aue Marie*, went ouer all, to the poore beggars: and reuerence to the *Crosse*: and coming to their most wicked *Masse*: and refraining from reading Gods Booke, but for licenced: and auricular confession: briefly, all differing from their *Draco*s lawes, was an heretique, and might neither buy nor sell.

*Of the name of the beast, and the number of his name.*

That is, his owne name: So vsuall in states, the Antecedent is for the relatiue; as Daniel chap. 9. *The Governour shall destroy, the Governour owne people*: for his owne. Through the Bible, the



the names giuen by the holy, abridge the summe of their life. God called the first man A D A M : which is also our commune name, M A N : to tell vs euery moment, that dust wee are : and to dust we must returne. *Seth* bare a warning, that onely some of his should be settled, when the flood made a moode of all the earth. *Enosh* telleth of sorrow : (that profanenesse sprang instead of calling vpon the name of God :) *Cainan* telleth of Lamentation due for that ; *Mabal-el*, how the *Almighty* bringeth a mixture by water, vpon all. *Iared* how all goeth downe : He nameth his sonne *Enoch* consecrated to God, to be an onely man in the cursed world : and he told in his sonnes name, when God would send the flood, *Methu-Schelach* ; when he is dead, resently God sendeth it. *Lamech*, borne in tyme of all sorrowes, in his dayes the fathers died : and all to euery soule that called vpon God : and looked to saue their life by the Arke, els they had come to *Noë* : to haue gone into the Arke. *Noë* is conforter. All these be fathers to all in the world ; and all degenerate, who desire not to know the reasons of their names. So through the old Testament the faithfull printed *faish* and *story* in their childrens names. And the Booke of numbers, hath vnder propre names moo sentences of faith then would make a great volume. So that without Ebrew much of the Bible wilbe vnknown. So before the Captiuity of Babell the Godly gaue names to their sonns, shewing hope of their defense, and helpe by *Elam*, of whom came Cyrus : one long before called his sonne, *Elam* ; another also calleth his sonne, *Elam* : for instruction that *Elam* should send the Iewes home. And God bleffeth these two with most issue, Ezra. 2. Another calleth his sonne *Bagoas* : by a famous Persian name. Another calleth his sonne *Adonikam* : God standeth above all. Now the sonnes of *Adonikam*

were 666. God then meant to apply that to further matter: as seauens in the Bible call into minde the first *Sabbath*, rested in hope of Christ; so sixes, are commonly a memory of the sad fall, and vsed in sorrow. Holy *Lamech* liued yeares 777. then he rested. In the six hundreth of *Noë*, the flood came. *Nabuchadnezar* his cursed Image, was in height, 60. cubites, in breadth 6. cubites. The gold brought from Ophir to Salomon, was 666. talents: as no long blessing, when after his death, *Sysac* King of Ægypt, hath all of the Temple for a spoyle. Now, *Adonikam* his sonnes, 666. might shew that God would vse that text to some sad matter. Let vs now examine the words of the Text.

Heere is wisdom. Let him that hath wisdom, reckon the number of the Beast. For it is a number attributed vnto a man. And his number is, six hundred, sixty six.

*Adams* wisdom is shewed equall to Angells, in giuing names to beastes and foules, according to their nature: so that mans first wisdom appeared how his soule bare the image of God, in fit names. His holy sonnes folowed that: and all of wisdom will examine what names they haue giuen: and see which of all them will fit the beast heere: *the mans name* may soone be found by 666. for onely *ADONIKAM* of a man hath that number. Now the wisdom standeth in the nation of *Adonikam*: how the beast that hath hornes like a *Lambe* is fitted to that. Let vs haue our stories, to shew how the Pope is fitted to this. *Innocentius* the third bragged to *Emperor Philip*, that he would take from him the Diademe of the King, or he should take from him, the Apostolicall  
(Apo-

(Apostaticall) ensigne. *Christ saith; by him, Kings reigne and Princes decree iustice.* And he is truly **ADONIKAM**: Lord, standing up sure; for defense of his. And *Innocentius of Adam*, the earthly, of *Enosh* the sorrowfull: he will be **ADONIKAM**: simply, a Lord standing sure: and haue two hornes of the Lambe, though he speake like the Dragon. Marke another; when *Albertus* son to *Rodulph*, following his fathers Example, sought by entreaters the confirmation of his election of Boniface the eight, which bragged that he was Lord of the whole world; Then Boniface comming forth girded with a sword, and wearing the Imperial Crowne, cryeth with a tyrannicall voice: **EGO, SVM CÆSAR ET PONTIFEX**: and in a chafe he reiecteth the election, which was made without his Auctoritie, as of no force, and friuolous, and refuseth the confirmation: and called the Emperour a murtherer: so this Boniface had as brazen a face as Boniface the third, which bought supremacie of the murtherer Phocas: and vaunting that he is, **TOTIVS MVNDI DOMINVS**, LORD OF THE WHOLE WORLD, the name of the MAN which hath 666. attributed, **ADONIKAM**, wilbe his name; with the two hornes of the Lambe.

*Cuspinianus in vita Alberti. Nauc. Gener. 44*

*A repetition of the terme Roche.*

Speciallic, the terme *Roche*, claymed of the *Pope*; to be his name, proueth him to haue this name, or notation of **ADONIKAM**. In this Conceit thus hee reasoneth.

*Peter*

*Peter is the Rock,  
The Pope is as Peter.  
The Pope is the Rocke.*

Therefore

So the Pope maketh himselfe *God*, who only standeth sure: ADONICAM.

A digression to a disputation at *Mentz*, in the Promotion of a graduat in their commencement. 1601.

At *Mentz* in saluation yeere named, a commencer gaue the question. I then printing in their owne Towne, a Greeke Oration of all my groundes in Religion, was requested by *Pater Nicol. Serarius* their D. principall, to come to the comencement. There they requested mee most vehemently to dispute: that *Rector* made shorte the first reply. And I tooke the second. This was the question.

*Romana Ecclesia est vera Ecclesia*

Reply.

*Qua facit hominem ex patris semine immediato  
Petram dici, est hostis Dei.*

*At Roma facit hoc: ergo, est hostis Dei.*

Promotus. I deny the assumption:

Reply. The terme *Rocke* is neuer vsed in commendation, of *Holinesse* and *Constancie*, but in God only: and is in the Law Deut. 32. six times translated θεος: But the Greeke Lxx. durst not translate it so, lest the Heathen should say: The Iewes worship a *Rocke* for God: as the Iewes in *Ierusalem* in *Abodazara*, charge Heathen to make *Godds of Rockes*. So the Greeke translation deceiued the Greekes: and they hold all faithfull,

*Petres;*

*Petres*; and *Andrew* before *Peter*, was *Petra*. In *Photij Bibliotheca*. But said I, *Petra* is God; *Petros* is one, that is made *συναπτος* to *Christ*, that is, godly. But in all the scripture, *PETRA*, is prayse of holy *Constancie*, vnspeakeable, which is neuer bestowed vpon a *Creature*. For the ground of *Israell* as *quarry* whence they came, as cut out: *Abraham* and *Sarach* is made the quarry: as of one quarry yeelding many. This tendeth onely to multiplication: as of *Deucalion*, and *Pyrrha*, cast stones ouer their head.

*Vnde homines nati, durum genus.*

*Thence men sprong up, an hard (and stouie) stocke.*

But touching *Abraham*, excepting faith, how much hee missed in duty towards God; *Rabbi Bechaia*, doth so handle his weaknesse in leauing *Sarah* to shame, that for that, all the harme of his seede leauing God, and afflicted in *Aegypt* did procede. So no man may plead the terme *Rocke*, any commendation to them two. Otherwise it is neuer spoken of any bare *Creature*.

Answer. It is.

Reply. The text will neuer be brought forth, while the sunne shineth, heere he was dumme: conuicted vpon, *nihil dicit*. Then he said, God communicateth his proprieties with vs. As God is good, and men some.

Reply. Neuer is this in one, onely. The Angels are called the sonnes of God: But neuer one particular: so the faithfull are the sonnes of God: But no particular man, But, *the sonne* Psal. 2.  
*eternall, in whom they that trust are happy.* So your condemna-

tion is sure, that yee are Gods enemies: in making *Peter God*, and your *Pope*. God beeing only MICHA-EL : and a man *Michael*, as *Michselus*, belonging to *God*, *Adonikam* as in the possessiue : belonging to *God* which standeth sure : But seeing you haue missed herein : I will try you in an other argument.

*If Rome crucified Christ : it is impossible for his unchangeable iustice, not to plague Rome, while the world standeth: though Pilate washed his handes : in the end hee kill'd himselfe : and Pilates Vicars that wash themselves in titles of holinesse, they runne to eternall destruction.*

But Rome crucified Christ.

*Therefore it is impossible for Christ, so blisse Rome with any prerogative.*

In wrath hee remembreth mercy in euery place : but the mayne of iustice still abideth. *10* *Taus* sonnes yeilded to *Nemrod*, to build *Babel*, for worshipp to starres. When all these holy Fathers were aliuie to dissuade them, *Noë*, *Sem*, *Arphaxad*, *Selah*, *Heber*: other faithlesse had not so many holy to dissuade; *Nemrod*, had but *Cham* and *Chush*, both wicked So of *Cham* by the Mother, all *Israell* and our Lord commeth. And for the *Centurion*, *Math.* 27. that acknowledged Christ to bee the Sonne of God. And the *Centurion*, in *Capernaum*, *Luc.* 7. who built the *temes* a Synagogue, and loued the nation, and passed all *Israell* in faith, *Math.* 8. And *Cornelius*, in *Casarea* that feared God with all his house, *Act.* 10. And for *Sergius Paulus* in *Paphos*, which sent for *Barnabas* and *Paul*, and desired

desired to heare the worde of God, and belieued, Acts 13. And for *Lysias* in *Ierusalem*, Act. 23. And for *Iulius* the Captaine was so carefull for *S. Paul*, that for his sake, the life of the prisoners were spared. Act. 27. God would not record this, but to saue millions of millions of *Romes Clients* for *S. Paul*: but for the vnthankfull to *S. Paul*, and forgers that Peter was at *Rome*, (who neuer came neere it) he still reserued *Pilates holinesse*: that Popes selfe-murther, should bee the reward. To this effect I spake,

*Answer,* I distinguish, as *Rome* is the seate of the Empire, it is cursed: But as it is the seate of the Pope, it is Ecclesia.

*Reply.* *Vbi Lex non distinguit, ibi neque tu debes distinguere; sed, quod das, accipimus: quatenus est sedes imperij est maledicta: Atque Papa est Caesar & Pontifex & mundi Dominus.*

*Ergo est maxime inuisus Deo, & vos omnes estis pares.*

*Et quicquid scelerum Apocalypsis predicat: discriminati ab religione Anglicana (multa vestra & nobis ingrata) vos causam sustinebitis, omnium: & in nostro descessu ab vobis, Geneue causam sustinebo: Geneue senatus probauit mea. Deinceps ad theses non ad Caluinum disputabitur.*

That is: Where the LAW distinguisheth not, you ought not to distinguish: but wee take that, which you grant. As it is the seate of the Empire it is cursed. But the Pope is Caesar,

and chiefe Bishopp, and Lord of the world. *Ergo*, he is most of all detested of God, and yee are all alike. And whatsoever wickednesses the Apocal. doth foretell; ye beeing separated from our English Religion, many (of those wickednesses) are yours and vnpleasing to vs, ye shall maintayne the cause of all those. And in our departure from you, I will maintaine the cause of *Geneua*. The Senate of *Geneua* hath approoued my writings. Henceforward, ye shall dispute to your positions, not to *Caluin*.

These arguments fitted to this question I had: which the Iesuites void of enuie, celebrated ouer *Europe*. But *Mida Thersia Satyroscoptæ Ptoliporibi*, marred successe, beeing amazed to heare that all Papists and Protestants who granted not, that the Creede speaketh of the holy soules passage to the holy: be Atheists. The Iesuites gaue me leaue to print all my religion, & allowed my *Latin Concert*: specially vpon Daniel chapter 9. So for *ADONICAM*, they grant all, of in reply must combat: which to doe, *D. Iohannes Piferius* refused beeing a chalenger. So as none is the *ROCK* but Christ: and *ADONICAM* but Christ. The Pope challenging to bee the Rock, and to stand vp Lord of all; is in wisdom gilty of challenging, the name with the attribute 666. clayming the hornes of the *LAMBE*: which is all one as to bee *ADONICAM*. Thus Iohn speaketh plainely, to the Iewes nation: which in their names contened the summe of their storie.

These two Chapters well read, had made the Pope well known, to be *Pilates* successor, not *Pauls*: *Peters* he could not bee; that neuer came neere any part of Greeke land. How God hated Rome, it may appeare: that S. Paul being willing of a long tyme, to confirme the Christians there, hauing no  
Christian



Christian Synagogue, and yet famous over the world. God would not, till the Jewes came to all extremitie of shame, suffer Paul to goe to Rome: & Pauls warning that he should bring Christs name before Cæsar, and his desire to builde where none laid foundation, & to confirme them of Rome, and writing an Epistle to teach the first Principles: and his mention of bringing Christs name into the Palace, as not known there before: and the ignorance of the Synagogue, Acts. 28. that knew not what the Gospell meant; but that it was in euery place gainesaid. This sheweth that Peter was neuer at Rome. And Saint Pauls iourney telleth Rome that God hated them. If he had not beene sought to bee killed, *Lysias* had not sent him to *Cæsarea*: and if the Jewes had not againe there sought to haue killed him, hee had not appealed to Cæsar. God would not that hee should come to Rome, but vpon extremities. So the iourney thither (shewed that Christ hated the Citie that crucified him) was strange in calamities: and Paul was brought thither as a prisoner, and kept in prison, though somewhat free.

## CHAPTER XIII.

And I saw, and behold a Lambe stood upon mount Syon, and an hundred forty foure thousand, were with him, hauing the name of their father written in their forehead.

THEY which were called afore two Prophets, are now 144000. hauing the name of God written in their forehead: the same number is said before to be sealed: ch. 7. by a speach from Ezekiel, ch. 9. 4. There in the 70. χαραγμα, the terme of chap. 13. in Kimchy, a signe or writing. S. Paul

expoundeth the speech, that God will make them known who be his: that they who professe the name of God, shall depart from wickednesse. So they who haue Gods name, are made known who bee his: and expound his word: and follow truth of worship due to him: bearing a marke, in open profession, as sacrificers, such as *Aharon* had. In this sort the holy Church, still had some nūber, to professe the summe of saluation; though on mount Sion a small hill, for the mountaines of the world: & not one to a million of *ADONIKAM* and his Children of three fold, as storie 666. that number chap. 13. to beare the number of his name, was vsed for any number of Apostatique profession. So heere the 144000. twelue tymes twelue is vsed for any Company that trusteth in Christ, as the Patriarches did.

” And I heard a voice out of heauen, as the voice of many wa-  
 ” zers, and as the voice of a great thunder: and I heard the  
 ” voice of harpers harping with their harpes, and they sing  
 ” as it were a new song, before the throne, and before the  
 ” foure liuely wights and the Elders.

The heauen, commonly in this booke, is the Church; waters voice, is continuall: so heere continuall singing is meant: harpes signifie, song with agreement: the new song is for mans praeseruation every day. The foure wights are the rare, as *Daniel*, *Ananias*, *Azarias* and *Misael*: and all the *Euan-gelists*, and *S. Paul*: full of courage of *Liōns*: so were all the *Apostles*, of rare patience: ready to be sacrificed every day: and they were the true *Philosophers*, thinking what should befall them after death; and they were the *Eagles* of high flight & fight. The *Elders* are the *Bishops*, or *Teachers*: the sage in gouer-

gouvernement and skill in the holy Hebrew and Greek Testaments. The song none could vnderstand but the 144000. as no Papist soundly thinketh of all things, made for Gods glorie in Christ, and how by him wholly iustice commeth, and he onely must be worshipped. When this is told them, they are like vnto men that dreame, and know not who they are that are bought from the earth : nor what their religion meaneth. Thereupon it is written.

*And none could vnderstand the song but the hundred forty  
and fourethousand, which were bought from the earth. »*

*What this songe was.*

Through the whole scripture this song is one and the same: that IEHOVAH, our GOD, IEHOVAH is ONE: The FATHER, the SON, the *Holy Spirite*, be one, *Coaternall* and *Coeffentiall*: the SON is called the WORD; by the WORD the Father made the World, and by the Spirite beautified the heauens. And because the WORD would become flesh, the World was made to serue once Adam the first. The Angells that grudged at that, fell for euer: and deceiued Adam: and made him dead in sin: and brought him to be turning dayly to dust vntill he dyed, and for him the whole frame of the Creature, was pronounced corrupt. But he believed that Christ, made of a woman, made vnder the Law, God being in him to reconcile the World to himselfe: should giue Adams soule iustice by faith, should raise vp his Bodie, and make a new World: by his power, whereby hee can subdue all things to himselfe. This is the summe of the song; tolde through all Bookes of the Bible.

*A Digression to shew the Content of all the  
holy Bookes.*

The Content of all the holy Bookes, Geneses.

1. John. 1.  
2. & 3. 8.

Heb. 11.

Geneses sheweth, how by the WORD of IEHOVAH, the heauens were made, and all the settled army of them, by the Spirite of his mouth: and when man fell; the WORD telling, that to destroy the workes of Satan, he would be made flesh, and haue a Tabernacle in vs. In which point, the Fathers faith, vnto the charge of Iosephs bones to bee caried vnto the Land, wherein our Lordes resurrection should be a Testimony of a new World: taught by Ioseph in his bones, long after his death. By faith, he taught by his dead bones, of the new world: and therein *Geneses* end, hath a new *Geneses*. All simple, should learne CHRIST from the Gospell of *Geneses*: where his Godhead so familiarly, delited in the holy, Prov. 8. and shewed in appearances, that he would be man. All yong men brought vp to be Bishops of the Kings armies, or Church: would reioyce to haue learned *Geneses* in Ebrew by heart. In old age they should gather the fruit.

*Obiection of them, that are not bought from the earth.*

S. *Ierome* saith: Iewes read not the three first chapters of *Geneses*, till they be 30. yeeres old.

Answer. None should cite *Ierome* to make him a foole, or to win the Whetstone. *Maymony*, in *Morch Nebuchim* hath this sentence, that none, did *Darash*, read (as a Doctor expoundeth) Genes. 1. and 2. and 3. and Ezech. 1. before he was aged 30. So S. *Ierom* meant. Iewes all teach their Children, from seauen to read all *Moyse*. It were better that *Rome*,  
were

were with *Helice* and *Bara*, then Popes should be suffred, so to bring most wickedly the word of life into a deadly hatred.

*of Iob.*

*Iob*, is a booke for all holy to take notice of; for instructing their families in the knowlede of Christ: which Abraham carefully did, as God testifieth; the comfort of it their posterity shall finde: as the booke setteth forth the faith and loue (the effects of the Gospell. 1. *Thef.* 1.) of his posterity; euen before the Lawe was giuen, to shewe that the godly had alwaies the Law written in their hearts, 1. *Cor.* 3. *Ier.* 32. *Rom.* 2. *Iob*, is a patron to all the faithfull; in prosperitie, for loue, compassion, iustice and equity, &c. in his afflictions, his faith and hope in the Redeemer the seed promised, whom he knew would take our nature vpon him to dy for him, and by his Godhead rayse himselfe from death, and that by his resurrection, he should be raysed in the last day, & be made like his glorious body; and that he euer liued to make intercession for him: these things were his comfort in his greatest miseries: and patience and constancie, the fruite of his hope, he shewed *Rom.* 5. and commended to vs *Iam.* 5. And in *Iob*, God describeth the state of the Church, nowe flourishing, nowe wholly afflicted: yet by faith in the Redeemer finde recovery vnto eternall life. Briefly, the whole booke is a diuine commentary on *Genes*, both for Creation and Redemption.

*Of Exodus.*

*Exodus* sheweth how God performed promise to Abraham *Exodus.* of multiplying his seed: of their affliction in *Ægypt*: (for his hainous sin as *Rabbi Bechai* saith, in giuing *Sarah* to *Pharaoh*) of reuenging *Ægypt*: of bringing *Israel* thence, by the blood of the Lambe: & drowning *Pharaoh*, wher they sang the song of the Lambe. The Tables with letters 613; Vowels & Accents, *Exo.* 15.

as we haue this day, in the same forme in the first Law, teach how we come from the Ægypt of this World : and the Tabernacle, how the W O R D would haue his Tabernacle in vs.

*Romes error against this song of the Lambe: barbarous.*

Their Latin sayth *The dwelling of the Children of Israell while they dwelt in Egypt, was 430. year. yet Cohach came with Iacob, Gen. 46. and liued but 133. year. Amram 137. Exod. 6. Moses 120. Deut. 33. all in extremity maketh but 390. year. So Moses must be buried 40. year. before he receiued the Law. So the Pope maketh all the Old Testam. nothing worth. Saint Paul maketh it but 430. year. from the Promise, Gen. 12. vnto the Law, Gall. 3. 17. So the Pope would make both Testaments, of small force: as his knightes, in Gen. 3. say, shee shall bruse thy head, to be the ground of hope: that so, the *Virgin Marie* might lawfully be worshipped.*

*Error Athean.*

The heauy Commandement, *Thou shalt not make vnto thy selfe any grauen Image*: in the Popes decalogue is left out. The *Chaldean* who destroyed the Temple, that all of Gold was carryed to Babel: so the couering of the Arke, and the rest of the Gold: that the timber, and Tables see me broken by the wicked: those wicked are not more wicked then the other *Babylon* in a mysterie, which to receiue Idolatry, would take away one commandement from the tenne.

Leuiticus.

*Of Leuiticus.*

When the *Tabernacle* was sett vp, the voice of Christ, which was terrible on the mountaine, speaketh softly to *Moses* how *Leui* should cōtriuie all the Law by sacrifice hither: that when  
the

the Iewes had destroyed Christ his Tabernacle, hee would raise it againe the third day : and end *Leuies* trade : and the Angell commenting vpon *Leuit. 26.* telleth the very houre when Christ by death would end sacrifice and offering.

*How the Pope disannulleth all Leuiticus.*

The Pope will haue *Priest, Altar, Cope, Leuitique linnen, flesh of Bread and Blood of Wine*, to be for sacrifice ; against all the light that Christ planted in soules, for *sense of eye-sight, tast, feeling, smelling and hearing* of wordes : and common reason, when words of possessions must be expounded, lawyerlike: not in naturall sorte. He that should vrge naturall proprietie in this. *Iechonias begate Salathiel*, should bring infinite absurdities vpon the genealogie. He is more senselesse that knoweth not speaches of a couenant, how the thing *signifying*, hath the name of *the signified*. *Typus, antitypus, simbolon, Icones*, old greeks *Dionysius* the forged, *Origen, Eusebius, Nazianzene, Theodoret. &c.* could terme the Bread and Wine, scales of ending *Moses Policie*, which had the auctority of God, equall in wisdome to his wisdome in the Creation of the World. Now where God endeth all sacrifice, and Moyses policie, performing by our Lords death and testifying by S. Stephens martyrdom. Thence the *beast arising* from the profane earth, would with the *mouth of the Dragon*, erect a policie ouer the World ; to make by Satan imitation of Moyses policie, to turne all Common weales to apish mockage, of the sage wisdome in Moyses: vnto the deceite of Satan, *who transformeth him selfe into an Angell of light*. Thus the harpes on Mount Syon, will not agree with the Popes Policy, by Leuiticus.

*Of Numery.*

When Moyses had shewed in figures, *that Christ was to suffer*,

Numbers.

Act. 26.

22. 23.

and being the first from the dead should show light unto the World: the people were to trye, whether by this faith, they would conquer Chanaan, & not by mans strength. They are numbered in persons, a miraculous number; to proceed in 215. yer. (whence onely 70. male soules arose in 215. yeares) 603550. men of warre besides Women and Children. But they misbelieve and so come short.

*The Like.*

Popery teacheth, that merits of sainctes, must be helpes to conquer the Land of Rest. And trust not to the Promise given to Abraham.

*Of Deuteronomie.*

Deutero.

*Deuteronomie*, repeateth to the sonnes the fathers religion: in an abridgement: shewing that all ages should doe soe: and giueth an expresse Law, that fathers should teach their Children the Law. And so, many psalmes, and many places of the New Testament, abridge the heauenly wisdom of God, for all former doctrine.

*The Contrarie.*

No *Cardinales* of Rome, nor Princes that gaue them honor, knew this much. Therefore their gold is in high gilt.

*Of Iesus.*

Iosua.

The booke of *IESVS*, sheweth how *IESVS* conquered the Land by a lesser number then the first, that man should not haue the prayse, but only God. Psal. 44. And their towns 324. as some reckon them, in Chanaan names, shew all commodities of foyle for a land.

*The*



*The Contrarie.*

The Jewes were told by *Dauid*, that *IESVS* settled not the people in the true rest: but biddeth them enter into a Rest from mans Ceremonies: where *Baptisme* for *Circumcision*, and Bread with Wine, (tokens as stronge as the worlds frame, vpon Gods word, of life to faithfull receiuers) are all that religious policie requireth, that wee haue a Rest from the infinite toyle of *Moses Policie*. But the City that crucified Christ, denyeth this Rest: and bringeth from mans wicked braine, wicked toys innumerable, to be religiously obserued: wherof the least were as bad as the strange fire that *Abarons* sonnes did kindle. Psal. 97.

*Of the Booke of the Iudges.*

*Ioseph* in his *Beryll*, bare the xi. *Patriarches* names: as a Iudges. King and stay of the common Weale: when the people fell away, other tribes: *Iuda*, *Beniamin*, *Isachar*, *Zabulon*, *Nephtali* and *Dan* in part, and *Leui* to alteration; vpon ouerthrow, in *Eli*s sonnes. The 70. for a speciall reason, set in Greeke for *Iosephs Beryll*, the *Emerauld of Leui*, that heathen might not say: the God of Israell did not foresee what would come to passe. *Ioseph* bare the sway: and *Ephraim* of *Ioseph* caried (except *Iuda*) all tribes landed away. Vpon the Greek translation *Chrysofome*, sharper witted then skillfull in the originall, in *Photius* library, would make the high sacrificer the stay of the state: where his office was for the World to come; and vpon this the *Patriarkes* would be checking not teaching the *Emperor*, till both came to nought: as *Else* his sonnes, ouerthrew all the glorie of the states vnder the Iudges. The *Pope* passeth all Greeke *Patriarches* ouer Kings, by whom they stand, and by whose guistes they had means to study the word of God,

If they had grace, and to helpe many landes so to doe : that in the Pope (as in Elies sonnes,) a fall extreme shall be.

*Of Samuel, &c.*

When God hastening to shewe CHRIST from Iuda; gaue Israel a minde to choose a King : hee would giue one of *Beniamin*, that *Rachel* should be æquall to *Leah*: but soone remoue him: then commeth DAVID of *Iuda* : *David* rare for faith and all humanitie: whose Psalmes tell of *Christ* all that can be known: from Stories past, and in Prophecies for the state following. That all men, high and low, rich and poore, should still sing his psalmes. And to him, is promised an æternall throne in *Christ*. Now to prooue, that this throne is not for this World. *Salomon* hath all wisdome, prosperitie, and pleasure, and writeth a *song of songes*, that is all in continued allegories of true soules following *Christ* : and *Proverbes*, to warne *Ephraim* from *Idolls*: and *Ecclesiastes* to tell that all vnder the sunne was vanitie. To the same effect the historie of poore *Ruth*, of *Lot*, leauing Countrey, kinsfolke and fathers house, conteineth a sage hope in the songe for the Lambe. And *Salomons* Temple is soone cast off, to be despyed, and the Kings of his seede ; in 1. and 2. of the Kings ; to shew that a King of *Nathan Salomons* brother, should be the true King, when *Salomons* Kings should cause captiuity to *Babel*, and ouerthrow of all. The Books of *Kings*, and *Chronicles*, shew that in euent. Then *Daniel*, sheweth 7. tymes ouer, how vnder Kings *Iuda* shall bee in affliction, till the King of Kings commeth. In Prophecie, *Hosea* telleth of, his saluation, how he shall be called from *Egypt*, and destroy death, and aryse the third day, which matter *Ionas* in figure experienced before. This saluation *Osee* teacheth and how *Lo-Ammi*, should be *Ammi*, and

Samuel

Psalmes.

Canticles.  
Proverbes  
Ecclesiastes.  
Ruth.

1. and 2.  
Kings.

Chronicles.  
Daniel.  
Hosea.

Ionas.

and *Lo-Ruchamah*, should be *Ruchamach*. *Joel*, sheweth Gods Ioch. fauor for the spirite vpon all flesh, to speake of the resurrection, chapter 2. and sharpe iudgement cited in this Chapter. And *Amos*, of erecting Dauids Tabernacle. *Isaiah*, is an Amos. Euangelist from chapter 40. specially chapter 53. and where Isaiah. not: and who is like to *Michah*, telling Herod of Bethlechem, Michah. where the sonne of Dauid should be borne. *Nahum*, comfor. Nahuma. teth the true Lew with the faire feete of them that shew peace: and sayth: *Aggie Aggeicha: festine thy festiuities*; though *Niniueb* scattred *Israel*, yet *Iuda* should be built. The name of *Aggei* the Prophet calleth that into minde. *Abba-Habba-kuk*, embraceth the people with comfort against *Babel*, and leaueth a messe of potage for *Daniel*, and all good: that, *the iust shall liue by faith*. *Jeremie*, 40. year. telleth Iudah their Jeremie. Ceremonies cannot turne their heartes from strange Gods: But *Babell* shal bee their dwelling to consume the wicked, & to shew Gods glorie, where the Towre brought shame to all nations, built to worship Creatures, and to forget the Creator. *Tzephain*, telleth that (*Tze-phan Iah*) the æternall hath sealed vp iudgement for despying the Redeemer, (taught by the Passouer in *Iosiahs* dayes) therefore he will visite the Kings Children for close Idolatry, the rulers for cruelty, the false Prophets for lying vanities, ouerthrow the state & cary them to *Babell*, but after confession of their sin, he will leaue a poore and humble people, that shall trust in *Messiah* the Lord. *Obadiah*, telleth *Edom*, that for helping *Babell* to destroy *Ierusalem*; by *Babell* they should be destroyed: yet in tyme *Sauours* (that is *Apostles*) shall come from *Syon* to conquer and iudge them (*Luc. 22. 30.*) that is, to bring them to the faith, and that, of that Kingdome *Christ* shall be King. *Ezechiel* sheweth the sonne of man glorious about the *Cberub*, Ezechiel.

Chap. 1. and from 40. a *new Ierusalem*: and chap. 3. 8. sheweth to the eye the resurrection: touching his *Ierusalem*: S. Peter tuneth the Harpe on *Mount Sion*, that: euery prophetic of scripture is not to bee expounded properly: because the holy men of God spake caried by the holy Ghost. *Daniel*, expoundeth him, that the death of Christ shall bring all nations to be an heavenly *Ierusalem*: Of Daniel I haue written more then any since Daniel wrote, how his holy Gospell, sheweth Christ vnto Children. The Copies of my last edition hee that vseth, as the *Persians* the Prophete, shall be commended of mee to the God of *Daniel*, whom hee knoweth not. For if he had knowen him, he would not so haue crucified againe the Lord of glory. So described king of the Iewes, and first named CHRIST, meere properly in *Daniel*. Ages folowing shall enquire how God will deale with the men. *Aggei*, answering in name (as was shewed) to *Nabums* words, sheweth that of *Zorobabel*, the SIGNET shall come: who shall shake the heauen of the Iewes policie; and the profane earth. *Zachary* and *Malachy*, with him, shewe what *Zachary* & *Malachy* Luc. 1. should learne to begin the New Testament, by the Angell Gabriel, on whom they comment: *Ezra*, and *Nehemias*, also record his trueth, and celebrate the names of the chiefe returned, and the number of all. And *Mordecai*, in *Esther*, telleth how by faith in Christ they escaped the edge of the sword: Thus vpon Mount Sion of old, they tuned their harps, in the strang land of this world: knowing that God would receiue them hence into his *Ourano polin*: yet they were not perfected in their musique heere, to see and feele as 1. Ioh. 1. the word of life. S. Peter writing to poore Iewes 2 Pet. 1. commendeth the reading of the old harpes, as a light shining in a darke place, till the morning starre (Psal. 22. Apo. 2. & 21. and

David

Daniel.

Aggei.

Zacharie.  
Malachie.Ezra.  
Nehemias.

Esther.

Dauid Kimchi vpon Pſal. 22.) ariſe in our hearts.

*The Popes contrarietie.*

*S. Peters* moſt deadly enimie the *Pope*, which would make him the *Rock*, or *God*: and will not learne how he expoundeth *Rock*: to be the *Creator*. 1. *Pet.* 4. from 2. *Sam.* 22. will not ſuffre the people to read the *Law*: a *Pope* or *Damon*, openly bent againſt the goodneſſe of *God*.

*Of the New Testaments muſique. The Goſpell.*

The holy *Publican* maketh in his firſt Chapter, a ſtately porch to the new Temple; ſhewing from *Abraham* to *Dauid*, that the Fathers of *Chriſt*, were all afflicted in this world: and knew the holy *Trinitie*, and foreſaw *Chriſt*, and his kingdom, which ariſeth from *Dauid* by *Nathan*: not from *Salomon*: whoſe houſe would not be vpright with *God*. 1. *Sam.* 23. All be falſie: but *Ioakim* ſo wicked: that becauſe hee ouerthrew the ſtate; the *Iewes* enacted, not to name him, in their narrations: and ſo *S. Matthew* left him out: Now when *Nathans* houſe commeth in, for whom all *Daniels* Viſions ſpeake, in them wee ſee heauen opened: and howe *God* ſate vpon a Throne, as if he were like *Iaſper* and *Rubi*, with the *Rainebow* like *Mofes* *Smaragd* about the Throne: and his harpe hath all tunes of *Law*, till *Chriſt* be taken vp. So *Marke* playeth vpon *Gabriels* harpe; *Dan.* 9. till *CHRIST* is King in heauen. *Luke.* playeth firſt vpon the laſt ſtring of *Maluchie*: and the ſame tunes as the other two. The *Sonne of thunder* beginneth from before the beginning, ſhewing that by the *SON*, *God* made the world: and harpeth moſt vpon that ſtring: and teacheth the *Pope*, that hee, not *Peter* was the beſt beloued: and need-

Matthew.

Marke.  
Luke.

Iohn.

ded not a threefold encouragement to feed the sheepe. Thus the *man Lent*; the *Lion, Marke. The Oxe, Luke*; *Eagle Iohn*, play all *Dauids* tunes: That mighty *Theophilus* saw in euery one, *Man, Lion, Oxe, Eagle*; as *Ezekiel chap. 1.*

*Of the Actes.*

Actes.

The Actes telleth that S. Luke was full of eyes, specially for depth of *Ebrev* skill. Act. 7. and 13. as in his Gospell ch. 4. which pointes I touch in a Latin Epistle to PP. of Germany, and to our K. Maiestie. The *Antiochian* sheweth how *Antiochia* first had Christian name: to shew that Christ would be great ouer *Magog*; Ezek. 39. and he alone was a miracle of Gods mercy: But *Nicolans* stood not found: as *Antioch* by Pride had a fall, Though *Peter* were there, and an heavenly company: of which if Rome might haue bragged, a 1000. *Martin Luthers*, and *Zuinglians*, and *Martyrs & Bicers*, should not haue shaken the Popes pride: who swelleth that Paul comforteth the small Company, who had no Apostles to strengthen, that yet their faith was founded ouer the world. And S. Luke endeth in Paules speech vnto Iewes, who knew not what the Gospell meant, till hee came thither: that the Pope might be ashamed to say that S. Peter was there: whose writing is all in Iewes veine; and if hee had bene there, but one day, the Synagogue had heard what the Gospell was. In that he telleth how S. Paul was borne free in Rome, and thereby found great protection, and freedome, and how *Iesus* our *Sauour* told, that he should bee the Apostle to bring his name before *Cesar*, & of the famous course, by appeale from *Festus* to *Cesar*, known to king *Agrippa*, by famous navigation and miracles: these shew the Popes badnesse, that would

put

put all this out of tune : to beg landes to match Emperors, by a lye that S. Peter should be at *Rome* : whereof God hath not given one syllable of sound. The Testimonie of *Origen*, *Clemens*, *Alexandrine*, *Tertullian*, *Eusebius*, all vnfound and nothing worth, without testimonie from them that should see him there. The Pope must cut of all the stringes of S. *Lukes* harpe, on mount *Sion*, and vse *Poliphemus* musique to *Galatea*, from *Aina*, if hee will stand in his old forgery. *Epiphanius* would not stay vpon that fable: though Latin writers to glory of the West, could foster the fable.

*Of the Epistle to the Romanes.*

As the stringes of the Wolfes entralles, will neuer haue Romanes. concord with the sheepes, the muscicall : so the fable from the Pope that belieueth not that Christ, is the only *Rocke*. *Psal.* 18. will neuer agree with the stringes of S. *Paules* epistle. It *Catechiseth* men, as needy of stay: and telleth of a long desire that way: and giueth expresse Law, that euery soule should obey *Caesar*, in matters of gouernement: as to Iewes not taught in that. And Modestly sheweth his reasons, of rules fit for simple: though he was perswaded they could teach one another. He had not passed ouer S. *Peter* if hee had taught them. And hee pleadeth for his *Bishoprick* charge ouer the *Gentils*: from *Ierusalem* to *Illyrico*, all ready gone ouer: and the *Romanes* to be of his *Bishopricke* where the name of Christ had not bene sound- ed by any *Apostle*. And in salutations to fiew and twentie, not one syllable foundeth toward that S. *Peter* had bene, or euer should bee at *Rome*. If the Pope had knowen IAH IEHOVAH, THE ROCKE OF ALL AGES, this epistle had taught him the *Ebrews* songe: and to auoide them that should make sedition and scandala from this doctrine.

*Of the first to the Corinthians.*

1. Corint.

This teacheth that the authority of *Cephas, Paul, Apollos* (the cunning lawyer,) might not be of auctority: But with expresse doctrine of *Ceph* to *Rocke*: whereupon they that build be *Cepha* set vpon the *Rocke*. And for excommunication, he followeth the Synagogues sage manner: That the open Court, not *Angelus Ecclesie* should practise it. Though the Pope will be excommunicating kings: which thing *Thal. Iern.* in *Sanedrin*, holdeth neuer vsed nor lawfull. Other *Thalmudique* questions he decideth, many: and for the Lords supper, putteth *transsubstantiation* out of tune: and sheweth how all the Church should be as one body, full of charitie and goodnesse, and exhorteth all to haue skill in the Bible.

*Of the second to the Corinths.*

2. Corint.

It continueth in the same tenor: and that afflictions be the adiunctes, to teachers of saluation, not the Popes ease and quietnesse: and that the Gospell shineth to all, whom the god of this World blindeth not, though ignorance be the mother of the Popes holy deuotion.

1. Cor. 4.

*Against Purgatorie.*

Where he sayth: *we know that if this earthly house of tabernacle hath an end, we haue a building from GOD, an house not made with bands, euerlasting in the heauens*: The *Rock* *Leuit. 26.* powreth water of that Doctrine to *Moyse*: So *Haides* to all godly is heauen.

of



*Of the Epist. to Gal.*

*Galata* barbarous Canniballs in *Strabo*, are brought by S. Galaxians Paul to the *Rocke* of saluation: by faith without workes of the Law, and if they stick to any one of them as *Circumcision*, Christ profiteth nothing. By this Epistle *Martin Luther* shewed the Pope to be an enemy to saluation. And where he saith after many yeares he found Peter at *Ierusalem*, and that Peter was the Jewes Apostle, to saue whom hee could before the nation should be scattred. And so he was for Greeks. This water from the *Rocke* should wash away the Popes lies. And the whole Epistle might tell him that he might as well repete *Circumcision* as *Priest, high Priest, Mitre, Cope, Linen, sacrifice*.

*Of the Epistle to the Ephesians.*

The Epistle to the *Ephesians* containeth a perfect doctrine Ephes of all faith: penned easie for all to learne: and dashing all popery.

*The Philippians.*

Are taught to reioyce in afflictions: as the martyrs by Philippi: Rome Apoc. chap. 1. and 7. and 11. and 12. and 14. and 15. and 17. and Pauls afflictions brought the name of Christ into *Casars* pallace.

*Colossians.*

*Epaphras* brought the *Colossians* to the *Rocke*: the son of Colossi, God of whose *eternity* and *dignity* S. Paul speaketh heauenly:

and to their building into all riches of full vnderstanding in the mysterie of Christ: about deceit of Philosophie, & Iewes Ceremonies for meate; the Pope in both matters is busie: that his *Wolues* stringes make no musique, but where *Lupa* gaue milke to *Rome* builders.

*Of the first to the Thess.*

1. Thess. They in affliction be an example for the Martyrs in *Spaine* haters of the Popes idolls. The last glorious comming of Christ will be their comforts.

*Second Thess.*

2. Thess. They should not looke that the last dayes were come to the World, as to the Iewes Common weale: in Prophets, Genes. chap. 49. Dan. 2. and Ebr. chap. 1. Because not onely open tyrannie shall try *Lions* and *Oxen*: but also mighty deceite (that they which receiue not the loue of truth, may be damned for loue to lies) shall try *man*, and *eagle*: and who be full of eyes. From this place Greckes tell Antichrist should arise from *Rome*: see chapter 2. Th. 2. he maketh the matter plaine. So at the first he shewed his care for *Rome*. And as Daniel chapter 2. calleth the Counsell of God in the afflicters wicked, a *mysterie*: eloquent Paul taketh his terme thence, teaching that as those matters had a most sure euent, euen to *Antiochus* figure of Antichrist, exalting himselfe about all religion. So when the Emperour should fall: The *Papa* or *Diuinity fathers of Rome* should be *τοτοι, δεινοτες*, with all force of Satan. That text is an abridgement of the Apocalyps.

*First and 2. Timothie, and Titus.*

Paul in *Timothie* telleth all, what great learning they should have, which should governe others: euery man of charge is *Pakid* פקיד in Adams tongue *ἐπισκοπος* in the Lxx. Elders Acts. 2. and *Titus* 3. In vertues of regeneration they should be rare: and by study they should be learned. Exod. chap. 18. is the ground *Sanedrin*, *Maymonie*; an explication. Of these the King chiefly was *Doctor*, *Maymonie Hagigah*. And *Archyff-nagogus* and the rest chose one of their company, to be *She-liach Zibbur*, Orator of the congregation: he read the Law: and dealt in exhortation; and all prophecied; and none should rule ouer the people but in mildenesse, 1. Pet. 5. *Maymon* in *Sanedrin* whose words for our Athean tyranny, in BB. forcing othes, &c. I wrote in my Booke to I. C. of reuerend; memory. *Titus* is taught the same. Now an ape is liker a man, then the *Pope Pauls Bishop*; in 2. Thes. 2. 1. Tim. 2. Tim. Tit. The opening of S. Paul by the *Talmudiques* sitting in *Moyse*s chaire, would cleere him more then all others. He in Greeke abridgeth them writing to *Timothie* and *Titus*, who knew them at large. *Geneua* doth well this farre: that all should be kept in order: in excommunication farr from S. Paul: and in letting the raines to Preachers to be *Rome Popes*.

1. and 2<sup>d</sup>  
Timot.

Titus;

*Of Philemon.*

After he had described the gouerners, learned, and louers of the people: he handleth the cause of *Seruants*: from Exod. 21. and *Israel seruant in Egypt*; Exod. cha. 20. whence in *Talmudiques*, a long common place is of seruants. The marrow of all which

Phile-  
mon.

which *Gamaliels* Scholar contriueth to one short epistle. And heere the gracious prouidence of *Christ*, in the notation of *Philemon* and *Onesimus* conteyneth the duty of *Maister* and *Seruant*: so wiseing al to learne *Pauls* tongue. *Philemon* is louing: so should eüery *Maister* be to his seruant, Eph. 6. knowing that they haue a *Maister* in Heauen. A famous Greek Poet, much cited for *Haides*, Heauen and Hell, from *Sophocles*, *Herodotus* with *Menander* and *Diphilus*, was called *Philemon*. *Onesimus* is by interpretation profitable: such should all seruants bee to their maisters. Not in ey-seruice as men pleasers but as seruing the Lord. The poore Daughter of Israel in *Naamans* house, caused him to seeke *Elisew*, and GOD: and when hee tooke peper in the nose, for *Iordan*: his seruants ouerruled him, as *Onesimus* to saluation. The name *Onesimus* is in *Lysias* the *Astique*: as vsuall in Greekes, *Onesiphorus* S. *Pauls* great helper, is of the same notation.

*How the Seruant of Seruants is  
Concordant.*

The *Seruant of Seruants* is such an *Onesimus*, that he bringeth all to pouertie by his treachery: and by his *Peter-Pence* for *Cbimincies*, made millions of eyes dimme with smoke: and can forge *Constantinus* donation for the kingdoms of the West. If *Iulian* had heard any such matter: he had set that among the chiefe schoffs. for his Vncle: But neither hee nor any Greekes could heare of such a matter: which all the world had knowen in *Constantines* dayes, if it had bene true. The robber thus recompenced *Constantine* for bringing in Christian politie: to destroy new *Rome*, and to roote out from the East the holy *Gospell*.

*Of the Epistle to the Hebrewes.*

From Rome S. Paul the most reuerend Papas, that euer Hebrewes  
 was in Rome, (and S. Luke next him) the Ebrew of Ebrewes  
 telleth the Ebrewes, that were vpon reuolt: that all Moyfes  
 Policie ended in Christ: and that no further sacrificer must  
 be on the earth: and that faith giueth true commendation,  
 from the Creation to the *Maccabees* dayes, who in Dan. 12.  
 hoped in the better resurrection. In this Epist. S. Paul abrid-  
 geth all the Bible.

*The Popes Contrarietie.*

The Popes whole doctrine, as I shewed, would make a new  
 policie ouer the World by imitation of *Abaron*: so that he  
 commeth to the height of sin: and denieth the whole do-  
 ctine of iustification by faith: and that *Abraham* and the rest  
 went hence to heauen; against S. Pauls expressed words, præ-  
 tending, chap. xi. 11. vlt. Where he speaketh, as through the  
 Epistle, of perfection in the Doctrine: which the Gospell  
 hath about the Law, and not a word, hee nor any of reward  
 in the World of soules. Also *Augustinus Nabienfis* writeth  
 wickedly, that the Greeke is a translation: and faulty, in, *thou*  
*hast made him a little inferior to Angells*. He would haue it:  
 A litle inferior to God, yet Christ could say how in huma-  
 nity despised he was a worme; as infinitely inferior to his  
 Godhead, though both together make the Person great  
 G O D.

*Of the Epistle of Iames.*

S. Iames frameth his speach to Iewes, who knew that no Iames.

F f      Bishops

Bishops of Elder, could be aboue another: and bringeth a Law not to præferre any before the rich in knowledge: and where Iewes then and yet holde that beliefe in the truth of the Law, and reuerence to it, iustificieth: as *Abr. Sabung in Zerror*, writeth of some; and *Moses de Kotzi, prof. in Talm.* Hee telleth such a faith is a dead faith: regeneration must follow: as all teach.

*Of the first and 2. of Peter.*

1. and 2.  
Pet.

Both Peters epistles, are written in Iewes veine, that by affliction, (not by the Popes pompe) we get heauen: and that Christ tooke that course beeing kill'd in the humanitie, and made *aline by the spirite* (the holy Spirit in the Ethiopian and Oecumenius) *in which hee went* (ten tymes is that speach of God in the Law) *and preached to them which are now spirites in prison: because they believed not when Christ preached in the dayes of Noë.* And, he hiddeth vs commend our soules to the faitfull Rock, chap. 4. teaching the Pope how hee vnderstood the terme Rock, to bee all one as *Creator*: where the Pope (as I often told) chalenging that name, *sheweth himselfe in the Temple of God, as if he were God.* And chap 5. he telleth expressly that the chosen *Church in Babilon saluted them and Marke.* And all speakers bee wicked deceiuers that vse not proprietie, where all mindes require proprietie: and otherwise the whole world should be deceiued. And in the second, *Bosor*, with S. for Y, vsed onely in *Arabia, and Chaldea*, telleth where he kept.

*Of the 1. & 2. & 3. of Iohn.*

1. and 3.  
Iohn.

These be wholly for contempt of this world: and cleane contrarie to the Popes doctrine: as his Apocalyps.

of

## Of Iude.

Hee in teaching of Iewes fall by the Rebels in the wilderness, by the Angells that fell, and by the vncleane Cities, brent from heauen: warneth not to bragg that the Church cannot erre. And where Iewes *thought* gouernement, a tyranny: he sheweth from *Talmudique* vpon *Moses Buriall Midras Rabba*, *Aboth Rabbi Nathan* and others, that MICHAEL the Archangell, could not suffer *Satan* to speak slander of king Moyses: So hee will not suffer Popes to blaspheme Kinges. But the Popes vnderstand not so much as Iudes text: to know MICHAEL to bee IEHOVA: but make him a created Spirit: such blinde batts they be. And thus all the scripture agreeth as harpes to follow the LAMBE: whose doctrine the Pope stayneth by idolatrie: that none can vnderstand the drift of the Scripture, but the hundred forty and foure thousand.

*These be they which haue not beene defiled by women. For they be Virgins.* 33

This speech is taken from the *song of songes*: which saith, *O that he would kisse mee with the kisses of his lippes, for thy loue is better then wine. Thy name is oynement poured out, therefore the Virgins loue thee. Draw mee, and wee will runne after thee.* None may thinke that mariage is a pollution. But this speech is a trope for the virginitee of the minde: free from Idolatry, which is spirituall whoordome.

*These follow the LAMBE which way soener bee goeth, being the first fruite for God and the Lambe: and there is* 33

no guile found in their mouth, for they are sincere before God and the Lambe.

They follow the warrant of Gods word for euery thing, and bee bought from men, the first frutes for God and the Lambe, which was a small part of the whole : and they hold no hæresie : but hold them only *happy whose sinne is forgiven, and whose iniquitie is conered*: as Psal. 32. & be iust before God, in the iustice of Christ.

*The Combat of the 144000.*

And I saw another Angell fleeing in the sky hauing the aternall Gospell, to preach to them that dwell upon the earth: & euery nation, and tribe, and tongue and people. Saying with a great voice: Feare God, and giue him glory: for the houre of his iudgment is come: & worship him, which made the heauen and the earth & the sea: and the fountaines of water.

Ier. 10.

In the seuenth chap. *Martyrdome* was shewed, but without telling by whom. In chap. xi. the *Persecuter* was told, and the persecuted were called *two prophets*: and chap. 12. the *Persecuter* is double, the vpper part of the Dragon, and the taile: and the persecuted is the *woman, clothed with the sun* : but the cause of persecution is not told: chap. 13. describeth the Dragon by sure state, specially in the Empire reuiued by the Pope: and how no man could liue in the Empire, without his profession. Now that it standeth manifestly in Idolatrie, that is heere told: and persecution is for preaching, that God onely must be worshipped, and not the *Empire*, or *Pope*, and *Idolls*. For now God will defend his flock which of long tyme



yme he suffred to be deceiued. Now he will iudge and defend their cause. The Popes Idolatry is in worship to *Mary* and *creatures*, called *saintes*, and in prayer to them: due only to God: creator of all things: of whose power, creatures put vs in minde, and he will not our inuention. Now of Idolatry, the next Angell telleth, how God will reuenge the Citie.

*And another Angell followed, saying BABYLON the great* ,, Isai. 21.  
*City is fallen, is fallen: Because she hath made all nations* ,, Ier. 51.  
*drinke of the Wine of the anger of her fornication.* ,,

The old BABYLON now had no auctority to force Idolatrie: while it was vnder the Greeke Empire, or Turke which hateth *Idolls*. But now *Rome* beareth sway; so shaken from tongue of scripture, as old *Babylon* from *Adams* tongue: which remayned in the house of *Heber*, and farre passed the old *Babel* in Idolatrie. Therefore ruine is spoken, to be sure for it, as fell by *Isaiah* 21. and *Ierem.* 51. vpon the old *Babel*.

*And a third Angell followed them, saying, with a great voice:* ,,  
*if any worship the beast and his Image, that is, taketh a* ,, Psal. 75  
*marke on his forehead, or hand, he also shall drinke of the* ,,  
*Wine, of the anger of God; the Wine mixed in the cuppe* ,, Psal. 21  
*of his anger, and shalbe tormented in fire and brimston,* ,, Esa. 34.  
*before the holy Angells, and before the Lambe: and the* ,,  
*smoke of their torment ascendeth for euer and euer.* ,,  
*And they haue no rest day nor night, if any worship the* ,,  
*beast and his Image, that is, if any take the marke of* ,,  
*his name. Heere is the pacience of the saintes tried:* ,,

heere are they tryed which keepe the commandements of God,  
and the faith of IESVS.

Patience in this sorte heere, and faith of the sainctes was equally (spoken of in the profane Cæsares dayes, heere greater terror is set downe: and fit warning against the subtile work of Satan by *man of sin, to deceiue, if it were possible, the elect.* One point heere is to be noted, that *Gehenna* is on high, no lesse then *Paradise*, as in *Leui. cha. 26.* before the angry face of God. So the Iewes in *Cesher Malcuth folio 11.* hold: that on high, place of torment is, no lesse then place of ioy: They who thinke that soules descend, and that the holy were in *Hell*: and after warning hold this, should feare the punishment heere described. And the reformed Churches as *Zurick*, take the wisest order, that destroy all the Popes markes: and most straitly looke to scholars cariage twise in the yeare, and referre all punishments to the *Consul*: and *Synedrion* such was the Apostles doctrine, and the Synagogues of old. Great reuenues are now most needfull: to breede learned to deale with *Papist* and *Iewes*. But *Simon Magus Buyshopps*, should haue no place in the Church, following the Buy-shopps of Rome. As *Ananias* the painted wall, and *Eleazar* his sonne ( in *Raba* ) caused Ierusalem to bee destroyed. So one like may bring an whole nation vnder curse.

And I heard a voice from heauen, saying to mee write:  
Blessed are the dead that die in the Lord, from this present.  
Euen so saith the Spirit, to rest from their labours: and  
their workes follow with them.

Because in tyme of blindnesse, none could buy nor sell in

Popes Kingdome, but of his profession; other were killed: heere is a sure comfort to strengthen the martyrs: God who knoweth all, being the speaker from heauen: that praesentlie after death they are fully happy, which dy for Gods truth, or in faith: to rest from the labours of this life: and their workes follow with them: their open profession: that God onely is to be worshipped; and their carefull life: teaching all, to consider still: as all must dy: so praesently followeth iudgement.

*Comparisons of phrases, for holy soules departed.*

When the fift seale was opened, chapter 6. Iohn saw the soules of them which were killed for the *Word of GOD*, and for the testimonie which they had, he saw them vnder the *Altar*: who is *Christ*. The *Thalmud of Rabbi Nathan, in Moy-ses*, saith, that his soule and all the iust, are vnder the throne of God. So as Saint Paul saith, Rom. chap. 10. The *Apostles doctrine* is confirmed by *Thalmudiques* directly in all thinges, sauing the Person and office of *Messias*.

Chap. 7. The martyrs haue white garments, and palmes in their hands: they be before the throne of God, &c.

Chap. 11. They are called vp into heauen: and their enemies see them, going vp in a cloud. Hence purgatorie is confuted: which hath no ground from the old Testament: as any *Talmudique* did euer expound it. For *Leuit. 26.* telleth, that hence men goe to Gods tabernacle to ioy, or before his throne to feele aeternall anger,

*Reuenge:*

*Reuenge: for Christ his Iustice.*

” And I saw and behold a white Cloud: and one rode on the Cloud,  
 ” like the SON OF MAN, hauing on his head a Crowne  
 ” of gold: and in his hand a sharpe sickle.

Ioel 3. 13.

The cloud is Gods chariot, Isaiah 19. as I told chap. 1. and this place telleth what Person was there described. Heere he hath a crowne of gold, as in Psalm. 20. a token of victorie by death: so, chap. 6. *In Maym. Pœnit.* the iust haue Crownes in the World of soules. So to *Talmudiques*, the New Testam. would bee cleare. The sharp sickle, in *Ioel*, is Gods vengeance vpon *Iudahs* enemies; *Assur*, the *Image*, yea and the *Image* of the beast, heere. For he speaketh of all enemies. The roaring like a *Lion*, and the 7. thunders tell the same thing: and chapter x. and the earthquake: and destroying of them that destroyed the earth.

*Reuenge for the prayers of the Church.*

” Another Angell came forth from the Temple; crying with a great  
 ” voice, to him that rood vpon the Cloud: cast fourth thy sickle  
 ” and reape, tyme is come to reape: for the haruest of the earth is  
 ” ripe.

The Church be the faithfull: the Angell is the represent-  
 ter of their state. So *Nebuchadnezar* saw one watchfull and  
 holy. Who telleth that his punishment of 7. yer. beastlinesse,  
 came by the prayers of the iust: *Spaine* perceiued in the Low  
 Coutries the force of this: & is like to feele as good at home.

What

What shall befall our *Buy-shop* that vrgeth better learned to othe then himselfe, neuer heard of in Iuda by either Testament, and imprisoneth better learned then himselfe, that will not profane the name of God: & pineth vnto death in cruel prison, them who deny him to be lawfull *Buy-shop*, and put by Teachers of saluation from their maintenance 400. What shall become of this man: from whom the heart of a man hath bene taken 7. yer. *Nabuchad.* dyed two yeares after hee came to himselfe, so may this man. How prayers of the iust be heard; the next verse telleth.

Against  
the law  
of nature:  
& against  
the lawes  
of Eng-  
land.

*And he that roade vpon the cloud cast forth, his sickle into the earth: and the earth was reaped.*

So the crye of the poore ascendeth into the eares of the Lord of Hostes.

*Reuenge by the iniuried themselues.*

*And an other Angell came out of the Temple which is in heauen: hauing also a sharpe sickle.*

The faithfull heere haue equall strength: and try combat with Pope: as this yeare for Clieue: and Iuliaque: All the Protestants against the Pope. Oh that our *Albion* would thrust in the sickle of good Laws against those *Popoi*; lest they be still prickes in our eyes, & thornes in our sides; as they haue bene.

*And an other Angell came forth from the altar, hauing authoritie vpon the fire: and cried with a great voice to him that had the sharpe sickle, saying: Cast forth thy sickle, & cut the clusters of thr earth: for her grapes be ripe.*

In *Daniel*, the Angell telleth, chap. xi. that in the fift yeere of *Darius* the Mede, chap. 5. hee was a strength and might to him: *Jacob* had a campe of Angells: which story *David* turneth to all faithfull. One paid *Sanacharib*: one strength-neth our Lord: One saued Peter, Act. 12. So heere the liuely speach of the Angell, is an open token of assistance from the Angells of Christ: *as they be all ministring spirites sent forth to seruire, for them that shall inherite saluation.* Angells rule fire: as that which brent Sodom, Gen. 19. and *Babel* in *Xenophon* compared with Dan. xi. And water in S. Pauls voiage. So all anger from God is fire: and Angells, his seruants.

*The sure euent.*

” So the Angell did cast his sharpe sickle into the earth; and snape  
 ” off the Vine of the earth, and cast it into the great wine-  
 ” presse of the anger of God, and the wine-presse was troden  
 ” out of the Citie: and the blood came forth from the wine-  
 ” presse vnto the horse bridles ouer stadia, (furlongs) a  
 ” thousand six hundred.

The Citie is the assembly of the holy, the place out of it is the dwelling of the faithlesse: The stadia or furlongs 1600. are taken from the quantitic of *Chanaan*: which *Talmudiques* calling to a square: make *Ris*, that is *Stadion*; euery way. The place I haue cited in my *Concent*: where I abridge the *Apocalyps*.

CHAP. XV.

*A plaine exposition of the Womans fleeing  
into the wildernesse.*

*And I saw, another great and marvelous signe; seauen An-  
gells having seauen the last plagues; for in them the wrath  
of God is finished.* ”

Chap. 6. expoundeth this : and how when the Church  
hath a seate in the wildernesse, and their Citie there : they  
make the wine-presse of Gods anger out of the Citie.

*And I saw, as it were a sea of glasse, mixed with fire, and them  
which overcome, from the beast, and from his image, and  
from his marke, and the number of his name, standing by  
the sea of glasse, having the harpes of God, and they sing  
the song of Moyses the seruant of God, and the song of the  
Lambe, saying: great and wonderfull are thy workes, O E-  
TERNAL, the God of Hostes, iust and upright are thy  
wages: O King of saints: who would not feare thee, O Lord,  
and giue glory vnto thy name, for thou only art gracious,  
for all nations, shall come, and worship before thee, for thy  
iudgements are manifested.* ”

Sea, signifieth troubles, as Dan. 7. glasse clearly considered  
of God : the allusion, is to the Red sea : at which Israel was  
persequuted by Pharaoh : The addition by fire is an open  
distinction, for the Popes sea of fire and faggott: the song of  
Moyes Exod. 15. is a thankesgiuening for deliuerance from

Rome com-  
pared to  
Ægypt:  
the old  
Israel  
with the  
Spirituell.

This song  
is more  
fully de-  
scribed,  
chap. 19.

Pharaoh by the blood of the Lambe : and the songe of the Lambe conteyneth all the songes in the Bible. But most directly they of his *incarnation*, and *soules passage* from the body to heauen, and *resurrection*, and sitting on the right hand of God. The workes of God be great and wonderfull : that the wicked whom he hath sett vnto wrath, beare sway heere for a tyme: but soone come to æternall flames. And they who in short affliction professe his name cary away an eternall peise of glory : wicked *Babel* worshipping creatures had a great reign: that Gods seruants might teach there the trueth of saluation. That which Ierem. speaketh chap. x. of our Gods prayse against idolls is heere repeated. That *Egypt* and *Babel* teach the *Pope* what to look for. Thus the holy protest their honor to God, and labor to increase the Church, that all nations may come and worship him.

” *And afterwarde I saw, and behold the Temple of the Taber-*  
 ” *nacle of Couenant was opened in the heauen: and the seauen*  
 ” *Angells came forth (having the seauen plagues) from the*  
 ” *Temple: and they were clothed with cleane and pure*  
 ” *linen: and girded about the breast with golden girdles.*

As Angells help Gods seruants to victories, so proper Angells considered with men, whom they strengthen may heere be meant. Their clothing signifie sincere holinesse: which men should desire: and the golden girdle about the brest, signifieth the binding of the minde, in golden sincerity of heart. *Maymo. in Beth Bechira* handling *Aharons* garment: citeth traditions from them that saw the *high sacrificers* manner, that *Aharon* was girded about the brest, that sheweth Iohn to speake most learnedly, chapter 1. and heere



heere, 15. and wiser then any, who would forge a booke, could doe.

*And one of the foure liue-wights, gave to the seauen Angells, seauen golden capps, full of the anger of God, who liueth for euer and euer.*

The liuely wight is heere as orator of the whole Church: and after the acknowledging of Gods goodnesse: by Gods charge the Angells take in hand to poure Gods wrath vpon his enemies: visibly, by men: but vnseene: as the armie that guarded *Elifæus*. So, as I told, the punishment of *Nabuchad-nezar*, Daniel chap. 4. commeth by the decree of the watchfull, and the petition of the holy. What the Angells desire in reuenge for the Church: God appointeth them to help forward in assisting men that be the fighters. So millions of millions waite vpon Gods throne: to rule the foure beasts: that the house of *Zorobabell* afflicted should know, that the heauens ruled: and tyrants should soone be tamed by them. The Pope should from Dan. 7. learne this, and from Apo. chap. 6. where the profane *Cæsars* be destroyed: and know that after long angring of God, hee must haue full payment. Mortall Princes soone fade as a floure. But God is eueralting *יומין חיים* Daniel 7. 9. and liuing for euer, Dan, cha. 12. and Apo. x. and xv. who because men did not receiue the loue of the trueth, to be saued, sendeth workfull error: that they belieue falshood, that all may be condemned, which belieue not the trueth, but delite in badnesse. This Booke was penned in such a style, that it openeth not onely it selfe, but also teacheth how all the old Testament, belongeth to Christ.

” *And the Temple was filled with a smoke of the glory of God:*  
 ” *and of his power : and none could goe into the Temple, till the*  
 ” *seauen plagues of the 7. Angells were finished.*

When the *Tabernacle of Moyses*, and the *Temple of Salomon* were consecrated, then *Moyses* and the *Levites* could not goe in while the glory of God filled them. Here a cloud of Gods anger filled with defense the Church in the wildernesse: that God will not giue the wicked grace to ioyne with them, vntill they be consumed: the sturdy wicked who fight against open light, and be of the 666. sonnes of *Adoni-kam*: which had rather haue 666. talents of *Cethem* from *Ophir*, then all the knowledge of *Iohns Revelation*: such that striue against the light, shall neither be forgiuen in this world, nor in the world to come: but heere haue a conscience stinged as by scorpions, and in the world of soules, death æternall.

## CHAPTER XVI.

*As the Popes manner of rising plagued the World, in a like manner God consumeth him.*

As the Popes arisinge, plauged the world, vnder Angells Trumpets: as	{ 1. The earth. 2. The Sea. 3. Fountaines of waters. 4. The Sun. 5. By kingdom of Locusts 6. By raising vp the Turk 7. By earthquake.	} So to him } plagues } come vnder the same } terms: } but in another signi- } fication, as	{ 1. His earth hath boyles. 2. Sea, blood. 3. Fountains blood. 4. Sun parching persecution. 5. By darkned throne, of spoile. 6. By Euphrates, by Tarke. 7. By whole, earthquake.
---	---	--	--

” *And I heard a great voice from the Temple, saying: goe, & poure*  
 ” *out the cupps of the anger of God into the earth.*

In the heauen Christ is the Temple: and the Church by him. By his commandement; and the Churches care, the Popes world is plagued: spirits, being Gods messengers inuisible; men visible.

*And the first went, and poured his cup into the earth, and there came boiles sore and painefull, vpon such as hath the marke of the beast, and worshipped his image.*

The plague of *Egypt* vnder *Iannes* and *Iambres* resisting *Moyse*, is now vpon the minds of *Papists*: which resist *Law* and *Gospell*: the discouery of which *Idolatri* becommeth a found meanes for *Kings*, (that made the beast a King of *Locusts*) to eate vp the flesh of the beast. The *West Kings* made the *Pope* mighty, to ouerthrow the *East*: weakned so, that *Machmad* and *Turcke* ouerhtrew it. And euer since the *Pope* came to be mighty, he became auctor of haile and troubles: and brought haile and fire of warre to be mixed with blood. So now he looseth many *Couentreies*, vpon *Martyrs*, telling that he held *Satans throne*: and vpon diligent scholes detecting him in euery part: & bringing the *Apocalyps* to be dayly read, and all the eloquent *N. Testament* in *Greeke* founteine of heauenly water, to baptise the minde by the spirit into the kingdome of heauen.

*And the second Angell poured his cuppe on the sea: and it became blood, as of the dead: & euery liuing soule dyed in the sea.*

When the poore father of *Rome*, forging *S. Peters* being there, became by *Saint Peters* name, of low and poore, an high

high mountaine: he became fiery: and cast himselfe into the sea of Empires: that by all his warres: a third part of the liuing in one age, were kill'd and destroyed. Till a thousand yceres, hee became not a full mountaine; till then Satan was tyed: but in *Ierusalem*s warre, he was loose; that 200. y. warres, turned the third part of politieall sea and shippes into blood and destruction: And what warrs haue bene since in *Europe*, which the Pope hath not kindled? So he payeth for it: so hee looseth whole countreies, as *Netherland*, with the blood of 40. yceres warres: and wast of the *Spanish* nation. That scant a third part escaped death: in them that could warre: for his killing of K. *Philips* sonne bent to heale the boyles of his religious. This did they, dead in blindnesse: and known to be such.

27 *And a third Angell poured his Cup into the riuers and fountaines of waters: and blood came of it.*

Heere lesser waters, are lesse forces: that continually he hath had successe: and great losse. The yeare 1588. gaue him an open token of wrath in this sort: and *Flanders* 1600. And if he had gone forward; *Venice* had taught the same: and *Iuliaque* will 1610. if he goe forward: dayly litle riuers of 700. 600. and 400. as they would meete are cut off. When he corrupted the Riuers and Fountaines of Scriptures, the waters from which he that is not borne, cannot enter into the kingdome of heauen: he made a third part dead in sinne. Since the Gospell is preached to the dead, they that knowe themselues dead in the flesh, but liue to God in Spirit, pay the worme-wood-starre, for bittering the waters of life: and wresting all that is spoken of the true Church, into protection for his Synagoue of Satan. And all together, bee one Angell that poure their cupps

Ion. 3.

1 Cor. 15.

29.  
Rom. 6. 2.

Coll. 3. 3.

cupps into the fountaines to make them blood : and to shew that they punish the dead in sinne.

*And I heard the Angell of the waters say: Iust art thou O Lord, who is, and who was, and the gracious, in iudging thus: because they shed the blood of the holy and Prophets: and thou hast giuen them blood to drink. For they are worthy.*

The state that plagueth the Pope prosperously, acknowledgeth that the successe commeth from God, the vnchangeable; who is, as he was: and alwaies gracious. Pharaoh by waters destroyed Israels children: innocent blood. His waters also God turned to blood: and againe, to oppresse his blood and his armies. So because the Diuelish (popish) Pope shed the blood of the holy & Preachers: God gaue the blood to drinke. How died Popes? full many by poyson: since the Monke poysoned the Emperour, *by transubstantiating bread into poyson*. Poyson hath bene still practised still in Rome: Queene Mary, the bloody, sped ill. And the bloody French dyed in bleeding: God as hee was, so he is, and will be alwayes iust.

A myracle.

*And I heard an other from the Altar, saying: euen so, O Lord, the God of Hostes, upright and iust are thy Iudgements.*

For confirmation of this matter, it is repeated, from the auctoriety of Christ the Altar, by wordes often vsed in Scripture.

*And the fourth Angell poured his Cup, on the Sunne, and it was giuen him to burne men in the fire. And men were brent with a great burning.*

When the fourth Trumpet sounded, the third part of the Sunne was darkened. There brightnesse of knowledge in the Church was meaned. Heere persecution, as Mat. 13. In England this fell out. Queene *Mary* persecuted. Priest borne in the Realme finde the same; and Papists: measure for measure. and yet they being scholars, cannot see the iust iudgement of God, as followeth.

” *And they blasphemed the name of GOD, which had*  
 ” *authoritie ouer these plagues, and repented not to giue him*  
 ” *glorie.*

The Law in England had perfect iustice of God. The Prince is supream Bishop, and defendor of the Faith. Hee giueth all leaue to read the holy *Hebrew* and *Greeke* text, to expound the *Hebrew* by the Apostles *Greeke*, and the tongue of the New by *Greekes*, the Diuinitie by plaine reason. And all must confesse that Gods worke is perfect: and the man which will adde, *sheweth himselfe in the Temple of God, as if hee were God*: extolling himselfe aboue all Religion. Now the Priests preach the *Pope* King of *England*, as *Irus* was King of *Lydia*. *Irus* had as good a right to *Ithaca* with *Cræsus* land, as the *Pope* to any Chimney-smoake in *England* for a Peter-penny. They turne Subiects to refuse the Bible, the Church, obedience to the King: and Papists haue endeaoured by Powder, to destroy the King, and his House, and the Gentry of Parliament: a treason so barbarous, inhumane, diuëlish, Popish: this sheweth that the *Pope* hath the spirit of the former Beast: reuiued in all cruelty, and deceit, and all this fight is openly against God, for Satans throne. *Campion* and other  
 the

the Popes Martyrs, making the wicked Apocrypha part of the holy Bible, and destroying faith and policy, should not haue blasphemed God, but haue repented, and giuen God glory for iustice. Bishop *Tonstall* vnder *Queene Mary*, fauoured the Gospell in *London* and *Duresme*: and although D. *Bancroft* let Priest *Walson* print Popery in his house, and receiued foure Priests from Rome, yet he repented, and sent the Priest to *Tiburne*, and is become a *M. R. F.* Better should all Papistes come to God the shade.

And the fift Angell poured his Cup on the throne of the Beast, ”  
 and his kingdome became darkened: and they did bite ”  
 their tongues for paine, and they blasphemed the God of ”  
 Heauen for their panges, and boyles, but repented not of ”  
 their workes.

The fift Angels Trumpet could not stay the *Starre* of *Rome* from seeking Supremacy and badnesse, but by increase of *Locusts* he would be a King, or a Beast comming out of the Earth: and with his keyes of the kingdome of darkenesse he could bring a smoake of heresies, that darkened all Sunne and ayre. *Machmad* after, *Lucian* the dogge say well for the whetstone, but both those *words* are nothing to his spirits. As they haue both their portion in the lake, burning with fire and brimstone, & *Lucian* was not forgiuen in this world; so the Popes states shall haue his throne darkened openly in this world, by valiant and holy people: strengthened by *Angels*. Darknesse, is vsuall for a distressed state in *Iob*, and *Dauid*, and *Isai*. *Albion* with *Denmarke*, is wholly gone from him: halfe *Zwitzerland*, *Netherland*, *Germany*. And the poore

schole of *Geneua* said wel to him: though it agreeth with him, to slander the pure Text of Scripture. Where *Beza* doth say: *Deus non agit in malis*, he calleth backe those errors of his and *Calvines*, whereby they seemed to make God auctor of sin. The Senates religion, as they gaue mee leaue to expresse it, I dare defend, against *Turke*, and *Jew*, and *Pope*; while my hand can guide the waibling pen. And where *Bodinus* saith, that *Calvin* should say of the Apocalyps: *Mirror quid tam obscurus scriptor uelis*; it is not credible: that one of his iudgement, to shake off all the Popes trash, would speake so, of a booke penned by the Father of light. And *Bodinus* himselve, should haue told the prayse of God, for the light of saluation, by this booke. God told him, that they were happy that read and marke the things written heere, chap. 1. As *Daniel* calleth to him all stories heathen for 600.yer. so *Iohn* for 1600. And as *Daniel* telleth the same things seauen tymes ouer to infinite delite. So doth *Iohn*, reperate, & as pleasantly. The Popes Diuines seeing his throne fall, and decay, they chew their tongues, in speach not fitted to matter. But snapping at syllables of the learned: and *eschrologia* godlesse from vncleane spirits: and in all this they cannot repent them of fighting against all plaine truth. When fight is for popery by the Gospell, the Gospell should be answered: and not discourses made to *Zwinglius*, *Luther*, *P. Martyr*, *Bucer*, *Calvin*, *Beza*; Many others match the best of them: and learning would try the Law by Ebrew, the Greek Testament by Greeks and Iewes: and so the waters would runne cleere: which now the starr-worme-wood maketh bitter.

And the sixth Angell poured his cup upon the great riuer Euphrates: so prepare a way for the Kings from the sun rising.

The



The same matter of Machmad and Turke arising from Euphrates and vexing the West, was vnder the sixth Angells Trompet. *Geball AllTarik* is a memorie, how *Machmadistes*, vexed thence *Spaine* and *Italie*. But rather for a scourge then to hold long possession; of old, *Euphrates* stayed *Parthians* from the Empire. But for Popes Idolatry euen *Germanie* is troubled by *Hagarenes*: that *Virgill* might well say of both, for Rome:

*Hinc monet Euphrates illinc Germania bellum.*

On this side, Euphrates (begins to iarre)

On that side, Germany doth menace warre.

And for Ciuil warres, I may continue the verses following, in the Poet; for the words following in Iohn.

*Vicina ruptis inter se legibus vrbes,  
Arma ferunt: sauis toto Mars impius orbe.*

The neighbour Cities hauing broke their lawes,

Each against other vp in Armes arise:

And wicked Mars through all coasts of the world.

Acts (mercilesse, most cruell) Tragedies.

*And I saw that from the mouth of the Dragon, and from  
the mouth of the beast, and from the mouth of the false  
Prophet, three vncleane spirits like vnto frogs (for  
they be spirits of Diuels working signes) goe forth vn  
to the Kings of the earth, to gather them into battel of the  
great day of the God of hostes. Behold I come as a thiefe.*



the Bible : most evidently in deifying Creatures, and their made sainctes ; and Bread with Wine, which they would make better then all the world. A seale of most high matters, is most highly to bee esteemed : But none without athean madnesse will say, the seale is the King : the Kings auctority it should haue, to bee as himselfe : as *Tully* saith to his brother. But none of witt would make it the King himselfe.

All their doctrine is such, that their Temples, Masse, and dayly profession in all things is from the vncleane spirite; so that no man conuersant in the Bible, can abide their Diuinitie.

For Liberall artes, Law and Phisique, they hold the principles of nations : They should as well for the Bible: and the Thalmudiques agreed with Saint Paul, but for the *incarnation and resurrection*. And in that the Pope granteth the storie. But in all his proper differeth from all men, therefore hee must haue a spirite from the vncleane Diuels. The threatenng of comming as a thiefe in the night, is from *Obadiah*, telling of Idumeans destruction suddenly : who beeing of Izhaks house, yet were close enimies to the truth. The commandement of watching was vsed, Math. chap. 24. And the apparell of the minde teacheth from care to our bodie, what care we should haue to apparell our soule : That faith regenerating trimme it. The allusion to *Armageddon*, where *Barake* of *Neptaly* fought the combats of GOD, that *Mageddon* was a mountaine of men cut in pieces : that *Iabin* King of *Chanaan* was fully broken there; this sheweth extreeme breaking of the enimie. And when the world was not worthy of good *Iosias*, GOD would plague Iuda at *Mageddon*.

So the name of it is fit to expresse a full ouerthrow, by God from heauen: *Barak* and the People did little, but God from heauen: by the starres, Auctors of weather fought from the storehouse of haile, and raine: that his mighty hand was Auctor of victorie. The next Cupp expoundeth that plainly, alluding further to the victorie of *Iosuah*: where haile slew more then the men did.

” *And the seauenth Angell poured out his Cup on the aire, and*  
 ” *there came forth a great voice from heauen, saying: it is*  
 ” *done: and there came a great voice from the Temple in hea-*  
 ” *uen from the throne, saying, it is done; and there were voy-*  
 ” *ces, and thunders, and lighnings, and a great earthquake:*  
 ” *such as had not bene since men were vpon the earth: so*  
 ” *huge an earthquake, so great.*

Haile and fire mixed with blood, were *Pharaohs* open punishments; and thunderings: and at the Law-giuing, was thunder, lightnings; and heauy cloude. The Pope to come by supremacy, weakning *Greece* by all meanes: and begging landes: and hauing Princes helpe to further his forgery of *Constantinus* donation, made such warres and troubles, that by Scripture phrase, haile and fire was mixed with blood. Then Princes thought, the *Turke*, getting *Greece*, should neuer plague them: But now, that they see him the cause of the *Turks* greatnesse; and by Idolatry (as *Apoc. 9.* told) the cause of that successe, and whole hinderance to saluation: they requit him with taking from him, what they gaue him. He obscured sun and ayer: all kind of learning: *Ebren, Greeke, Latin*, hee abolished: histories hee obscured: that none of his applied well, *Greeks* to *Daniel*, the *bridge* to both Testaments:  
 Rheto-

Rhetorique tropes, which *Sacraments* require : hee turnes to propriety: as in, *This is my body: and, This is my blood* : wherein all Couenants the signe, hath the name of the thing signified; Logique he turneth to sophistry : To patch an whole art and policie ouer mighty kingdomes by sophistry, most ridiculously when it is examined. Not he, but martyrs made the Gospell knowne : which stirreth Princes against him: that as to ouertrow *New Rome* or *Constantina*, they gaue their authoritie to old Rome, and atchieued their counsell, but to their owne great mischiefe : so Princes seeing that the former age by the Pope, brought in the *Turke* to the hazard of the West: and see that he knoweth not one letter, in the LAW: and is blinde in euery part of it : and cannot make his owne cause good, against the *Turke* or *Iew*; they forsake him: *the seruants of seruants* : as God left the *Chananites* to bee conquered of *Dauid*: So he is *Chanaan*: they be *Dauid*: and in his warre, he shall be *Iabin* : and by *Sifera*, fall at *Mageddon* : and bee no more able to resist.

*And the great Citie became into three partes : and the Cities of the nations fell : and Babylon the Great, was remembered before God, to giue her the Cup of the Wine of the beate of his anger : and euery Iland fled : and the mountaines were not found: and great haile, salent bigge, descended from heauen upon the men : and men blasphemed God for the stroke of the haile, because the stroke of it was exceeding great.*

By the Citie, meane the policie : and by three partes, great diuision : that it hath but a third part : because the policies of nations fall from it : and God remembered his anger

told, chap. 14. and as vnder the Cæsares: Ilands and Mountaines were moued from their place, that is, into another policy: so heere, alteration of policie is meant; haile of a talent, is great ouerthrowes, by Gods hand: the allusion being taken from plaguing the Chanaanites, Ios. chapter 10. where haile killed more then sword: So the *Spanish* flecte hath often had great shipwrake, by the extraordinarie hand of GOD, specially 1588. And, what an infinite masse of money, and millions of men hath *Netherland* consumed to him? And lately, *Venice* shewed his weaknesse, that he durst not goe forward to warre, and specially Iuliaque: where *Leopoldus*, *Emperour*, *Spanie*, *Pope*, wish they had neuer begon. Touching the quantity of haile, in countreies neere the *Alpes*, wee see this speech to keepe neere propriety: without a great hyperbole. At *Zurick* my learned friend *M. Caspar Wesserus*, told me of haile lately there: that one stone was brought from a field somewhat farre off to the Consull, and must melt in cariage: yet being weighed, it peised a wax pound.

*Chanaan* and *Egypt* haue greater haile, that trees and beasts be stricken to destruction by it. And in all this the *Papists* repent not: but thinke God to fauor the wicked side, and so blaspheme, and keepe their old Idolatrie, and locusts of all professions, as before. It is hard for men to repent, which will not learne from the word of God, how their case standeth. Their false ground that *Peter* was the chiefe Apostle, and at *Rome*, and the *Rocke*, and that hee had auctoritie, to binde and loose, more then others; and could leaue that to *Doctores* of the Citie, which crucified Christ, as though they best deserued that; and the fables of their miracles, as though they were true; these harden them, that they cannot come  
into

into the Church, till the anger of God consumeth the *Pharaohs*, as chap. 15. vers. vlt. told.

CHAPTER XVII.

*John like Daniel.*

*And one of the seauen Angels which had the seauen Cupps came, and spake with mee, saying to mee, come: I will shew thee the Iudgement of the great Whoore: which sitteth vpon many waters, with whom the Kings of the earth committed fornication: and they which dwelt in the earth, were drunke by the Wine of her fornication.*

This Chap. is a plaine speech opening all the former Visions.

**T**He wise God maketh the Cloud of his word light to *Israel*, and darke to *Pharaoh*. That the wicked shall not be ouer busie with it: he speaketh to them in Visions, that they cannot see whither they tend: because they know not the ground. Besides, commorations seeme vnto them new matter, and not a commentarie vpon former. So to them that be out of the Church, all things are in parables. But they that know the grounds shall see all easie. *Jeremiah* taught *Israel* in the playnest propriety of wordes that might bee. *Ezekiel* sweetneth the same with allegories: when both are compared together, all is plaine. *Daniel* telleth how *Isdab* should bee afflicted: by enemies likened to the proportion of a mans body: first so, generally: that heathen would not marke the persecuted: But the *Iewes* knew: And if at the first they had bene told of great affliction, they would haue gone before captiuitie into Countries of *Grecia*.

But when they were in Babel, and neere returne: their enemies are beasts comming out of the sea, and terrible: but yet reuenged, as the image was by strok from a stone; so they by fire. But the persecuters and persecuted, neither be named: In a new vision they are expressly named, what the Ram and Buck meane: and the persecutour, about all that should goe before him, is plainly described. And last of all, a proper speech, expoundeth the Image, expoundeth the sea beastes, expoundeth the Land beast. That no booke was euer plainer then Daniel. Iohn is like him: He telleth, chapter 6. of great plagues to a state; but telleth not to what state. Then he telleth of a falling away, but telleth not by whose *occasion*; Then he describeth the *occasioner*, vnder seauen trumpets; but hideth from the profane world, what policie hee would haue marked: After this, he bringeth the old Cæsares, and Pope with late into one serpent: After this he diuideth the serpent into two beasts, with resonable plaine notes: and sheweth that the former beast coming out of the sea should be reuiued, by that which came vp out of the Land: Now that reuiued beast, after his particular doings and suffrings, is heere to bee seene, with the reuiuer. The Angell teacheth Iohn in vision, the learned men be *Angeli Ecclesie*.

The great whoore, is the great Idolatrous City: the many waters, the harlot sitteth on; be people troupes, nations, and tongues: Kings society, in Idolatry, is the fornication: the dwellers on the earth, are the Idolous, whose *πολιτευμα* or *cariage is not in heauen*.

27 *And he caried me into the wildernesse in the spirit.*

As the Church was driuen into the wildernesse: to haue a policie

Iohn like  
Daniel.

Phll. 1. 27.





Red color, is vsuall for blood: and *Lycurgus* or *Dracoes* lawes: and most fit for *Romulus* towne, where hee cmbred his handes in the blood of his brother: but most of all for the Popes persequition. The gold reiueth Babel, and the very phrase is taken from it, *Isai.* 14. And the story is in *Dan.* 3. where the King made an Image of gold; fixtie cubites high, six cubites broad. So they amazed, foolish, with the cost of the matter: but of Christ we are to buy the true gold, *Apo.* 3. and 21. The golden rules of *Faith* and *Trueth*: and not to esteeme of a crucifix of gold: to crucifie Christ againe for the matter. So the picture of *Mary*, is in diuers places trimmed with chaines of gold, and preuius stones: and their Copes wickedly following *Aharon*, bee of cloth of gold. So the 3. Kings of *Colone*, that returned from *Ierusalem* to their countrey: and were but Persian sages, and no Kinges, nor any Persian that would be called *Baltasar*; they are said to be trimmed at solemne times, with chaines of great Jewels: I would not see it, because I would not goe bare-head into their Temple.

A golden Cup had *Babel*, to make nations drunke with Idols: making Gods of their Starres: and was ful of lothsome things, and vnclane fornications: So is *Rome* manifestlie; *Colo-* *lon*, and *Spaine*: as if *Babylon*, a *mystery*; were written in the forehead. As the learning of *Daniel* could doe no good to *Babel*, but still it would keepe the old Gods; till *Cyrus* tooke their kingdome: so *Rome* is so deepe in *Idolatrie*, that no learning will make men leaue their places: *Pharaoh* & *Nebuchadnezar*, were neuer so hardened. And these passe all that euer were, for crueltie in persecution. The profane *Cæsars* did not so strictly hinder all vse of religion. They hindred not the reading of Gods word, as the Pope doth, though they

Rome passeth al the enemies of the Church in cruelty and Idolatrie.

So Antio. tooke away Moses Law.

they feared, lest the Kingdome of Christ should be a bridle to them. Romes cruelty told, chap. 11. & 12. & 13. & 14. & 15. is now plainly handled.

*And I saw the woman dronk with the blood of the saints: and with the blood of the martyrs of IESVS. And when I saw her, I marueiled; with great marueile.*

Heere the blinde may see, that since the Empire was reuiued in the West: the persecutions of them, who say, Christ freely iustificieth, and only heareth prayer, and will haue the Idole of him selfe (as Plato speaketh of vertue) to bee fetched from his word, were bloody against the Saintes and Martyrs of Iesus. When the Pope contemneth a thousand times better learned then himselfe: how can hee looke to escape the wrath of God? Iohn marueiled to see a womā dronke with blood, therefore the Angel calleth him to consider the chapters afore, as especially the thirteenth chapter.

*And the Angell said to mee: why doest thou marueile? I will tell thee the Mysterie of the woman, & of the beast which beareth her: which hath seauen heades and tenne hornes.*

A more perticular description foloweth then was cha. 13. But any may see this to be a commentarie vpon that place: as God is a perfect expounder of his owne worde.

*The beast which thou sawest, was, and is not: and hee shall ascend out of the Pit.*

The Empire was, and againe is made dead: by the removing to *Bizantium*, and it shall ascend out of the Pit, chap. 9. when the locust and their king come out of the pit.

*And*

” — *And shall go to destruction.*

This speach is part of *Balaams* for *Italy*, Num. 24. which should afflict *Heber*; that is, the faithfull, and hold on to destruction. The same he spake of *Amalek*: that he should go on to destruction: that was neere a thousand yeares after *Balaam* spake: that *Amalek* was destroyed by *Israel*. As a thousand yeeres, are but as one day with God: so Satan was tyed 1000. yea. before the king of Locusts had the winges of horses and chariots to vex the Church, the true *Ierusalem*; for the Low to the ruine of the West.

” *And they who dwell on the earth will marueile, (whose names*  
 ” *are not written in the booke of life, from the beginning*  
 ” *of the world) when they behold the beast that was, and is*  
 ” *not, and yet is. Heere is a meaning that hath wisdom.*

The naturall man obserueth not that when countreyes fall, they rise no more; *Egypt, Aram, Assur, Paras, Gracia*: that none would thinke *Rome* beeing once destroyed, should raise againe. But the taught of God, see a plaine reason. That the West in the end should afflict, first by strength; and next by subtiltie in religion: that Christ his seruants should be tried, both for body and minde: and he pay the City that crucified him: both with horse, as chap. 6. and by the spirit of his mouth: and diligent searching of the Prophets. So for easier memory of story, Christ would haue *Rome*, that crucified the king of glory, once to bee plagued through their Emperors, and the Empire to be taken away, and the Citie to bee destroyed: as by *Gothes*: and by *Lybians*, by *Giezerichus*, a new *Annibal*. And then an enemy to God in all trueth, to shewe himselfe

himselfe in the Temple of God, as if he were God: to be consumed by study about the Bible: by the word and sword that cometh from CHRIST his mouth: So the beast was, & againe is not, and yet is: God speaketh in the present tempus for things to come, because all things with him are present. This is a meaning that hath wisdom; as Iobs case, and Daniels Image. Therefore wee should flee to God to be the expounder: who openeth what is in darknesse: and with whom light doth dwell.

*The seauen heades are seauen mountaines, vpon which the woman sitteth: also they be seauen Kings: five are fallen, and the principall is: the other is not yet come: and when he is come, he must tary but a litle while.*

The Iewes felt Pompei heauy: that made Iuda prouince to	1.
Rome. M. Crassus was heauy: that spoyled the temple of much	2.
gold. Iulius Caesar was also heauy, who strengthened Cleopatra,	3.
ouer Iudea long lost, to set vp Herod at the last. Brutus and	4.
Cassius were also heauy, with their army. Antonius who	5.
married Cleopatra, (and holpe in Capitolio, Herod to be King)	The seauē heades af- flicting.
was also heauy: all these came to destruction: for meddling	
with Gods people: and all their state by Ciuill warres: So	
five Kings are fallen: and the principall, is Augustus: and the	6.
other is not yet come: the Empire reniued: But at 1000. yer.	7.
will the Pope be sitting vpon the Empire: by litle and litle.	
And England at 1200. yer. would not grant him supremacy:	
Sigibert. And good father WICKLIFE, now 200. yeares	
ago preached, that if the commune lawes of England might stand:	
the Pope should haue no stroke in England. * And good Lady	* Walsin-
Margareth, a pearle for a woman, the mother to K. Henry	gham.

the seauenth, when she built Christs Colledge & S. Johns, in both which I was fellow: and owe them this dutie: she in those dayes made lawes to aduance knowledge: to ruinate the Pope. And the valiant *Henry VIII.* trust him out, from being head or taile in our Church: so the Empire, ridden by the Pope, stood but a litle while, in fundrie places. And all the while of the arising, the Grecians; as, *Chrysofome, Andreas, Occumenius,* taught that the Romane Empire would be reuiued: though in Greek stories, *Sysimus* and the ecclesiasticall, *Alaricus & Giezerichus* wrought much harme: and there *Antichrist* should reigne: And if the Greeke old Doctores had bene well known: the Pope had neuer gotten peny by his *Masse. Areopagita* taketh the worde in the Law sence, the token of the body: so *Eusebius*, the *Image and Symbolon*: and so elder *Origene*; and later *Nazianzene: Antitypes* and later *Theodorit* in a full disputation: and *Macarius* the Greeke Monke, calleth it *Symbolum*: and full many moo. Then the Pope had no auctoritie for turning bread into the body of Christ: to make him haue 1000. bodies: and to make Religion a stage to Angels and men. This long warning of the Popes arising was a warning to all ages: that they should not suffer the starr falling to make bitter the waters of the Law; nor darken the starrs: and in all ages he had gainesayers. And both, Princes and People, who contemned the warning of this book, were worthie to be giuen ouer to all force of error.

27 *And the Beast which was, and is not, the same is also the eight:*  
27 *and one of the seauenth.*

The Pope shall be the eight, & chaleng place aboute all, & follow all heathen superstitiō in *name, staffe, apparel of Casares: and Temples*: setting but a face of Christianity vpon them.  
*A playne*

## A plaine description of the Popes comming vp.

And the tenne hornes which thou sawest, are tenne Kings  
 which have not yet received the kingdome: but receive  
 auctoritie as kings one houre, with the beast. These have  
 one minde, and shall part their power and auctoritie, to  
 the Beast. These shall make warre with the Lambe; and  
 the Lambe shall ouercome them: for he is Lord, of Lordes,  
 and King of Kings: and they which are with him, are  
 called, and chosen, and faithfull.

*Stenchus* against *Valla* reckoning the Countries, which  
 held of the Pope, bringeth them to ten. But we must know,  
 that ten, vsually is a great number, about ten, fewer or moo:  
 These kingdoms vnder the first Cæsares were not so parted:  
 as when *Julian* the *Apostata* kept at Paris: who neuer heard  
 that his Fathers brother, the great Emperor *Constantine*, gaue  
 the West to the Pope: and if any such matter had bene, it  
 could neuer be hid from him. But when the Pope of Rome,  
 by long begging for S. Peter: and so for *Monasteries* in many  
 Countreies, had gotten much wealth: and ready good wills  
 in Rome and the West, to set vp againe the Empire at Rome.  
 He picketh quarrels with the *Patriarch of Constantinople*: for  
*procession of the holy Ghost*, and *Pascha* day, and *supremacy*: & still  
 of old labored to extinguish the Greek tongue: and puritie  
 of Latin: and weakneth the East Empire, that barbarous *Go-*  
*thes* reigned: whom to ouerthrow, Princes gladly ioyne with  
 him: and he with them still for great Countreyes: that in the  
 end they sweare to helpe him to hold *Constantians* donation:

and to bring the East, the Greeke, to agree with Rome. And after 1000. yea. the king of Locustes hath Satans throne in such power, that his wings bee chariots and horses to cause kinges to doe what hee will. As, for *Ierusalem* warrs; to ouerthrow all their kingdomes. And in these tymes Satan bare sway, that scant any learned were in the West. But *Monasteries* and *Collegies* were built to fortifie hæresie: that Greeke was vnknownen till our age: and Ebrew to this houre, for skill in the tongue able to hold water: and to make a translation of good warrant, to all learned iudgements. In this blindness, still some *Abates* and such fought well by pen: and at the last by Martyrs: whom the Pope damned; and the secular power put to death. But in the end, Christ by his martyrs roareth like a Lion; and seauen thunders tell his anger: & seauen Angels poure it out: and men eat the little booke of Scripture: and preach to nations and kinges, to bethinke them, how they did set vp Rome.

” *And hee saith to mee: The waters which thou sawest, where*  
 ” *the Whore sitteth, are people, and folke: and nations, and*  
 ” *tongues.*

Plalm. 19. The phrase is from *Babel*, *Ierem. 51. O thou which sittest upon many waters*: and from *Dan. 3*. These phrases teach the simple how plaine Gods Law is, lightning the eyes: to call old matters into minde: and to teach by old euent, howe other matters will fall out. Moreouer, this open speech of manie waters, to meane people and nations, would (making a commentarie in the margin, vpon many places of the old Testament) inlighten much.



*Of the Popes fall.*

*And the tenne hornes which thou sawest upon the Beast, those  
shall hate the Whore: and make her desolate and naked:  
and eat her flesh: and shall burne her in the fire.* ”

The same kingdomes which cleaved to the Pope for profite or deceit: when they see all profit gone: and how he by terror of forged purgatorie gate Princes great lands, wil alter their minde to hate the *Pope*: Many millions in England, hate his *keies* in *Canterburies* armes: as a mockage to the true *keies of knowledge*: so they hate the title *grace*, in Scotland, as doth the learned *M. Meluin*; others, hate *Leuies Linen, Cope, Priest*; and *Kneeling* at receiuing bread, which should bee receiued with most holy iudgement, not in the Popes gesture: others, hate the Leprosie of the *Apocrypha* books: the writers of which shew no more faith in *Christ* then did *Flauius Iosephus*, nor so much. Others, hate the Popes forme of *prayer*: patched vp for his vse, to content the people, not to spend that tyme in requiring of them opening of the Bible: And many would haue our Bishops caught in *pramunire* to loose all. Others, make great sute to haue their lands. Now if in England, *most reuerend & right reuerend fathers*, so learned as they take vpon them to bee, bee so hated, for remnant of *Papistrice*; what hatred shall open *Popery* haue, where the Pope dareth excommunicate kinges? *Thal. Ierusal.* noteth, that the King might not be excommunicated, nor any chiefe Ruler. But be sagely warned; to keepe his house for a time, and to saue his honor. But the high Sacrificer was whipped with as many stripes as any other, for his faultes, *Ierns. in Sanedrin*. But our *Pope* will bee excommunicating kinges, without all color of warrant

from God: & shew himselfe in the temple of God as if he were God: beeing in all policie sinfull, and blaspeming true teachers: so he must needes be hated of Princes, that euery one will draw from him all that they can: That is, to eate the flesh of the Idolatrous towne: and burning it in the fire.

- » For God hath giuen it vnto their heartes, to doe his minde:  
 » and to doe one minde: and to giue their kingdom to the  
 » beast, vntill the wordes of God be brought about.

Because they did not receiue the loue of the truth, vnto right happinesse, to studie the Lawes of God day and night; God gaue the ouer to a foolish minde to pull downe the East Empire, and to set vp one in the West: and to set the Synagogue of Rome, aboue all: to rule all Empire and Kingdomes. And to this day, that cursed blindnesse abideth in men, that they thinke it a shame for a King to be learned: or for Noble men. True Kingdome, standeth in knowledge of the kingdome of heauen: and Princes of cunning education, might know both Testaments in Greek and Hebrew; and veine of storie, in yong yeeres: that their hearts might a thousand times in a day ruane ouer the heauenly frame of Gods booke: and see their Ancestors, from *Adam* to *Noë*, the pillars of the world. Then, the noble warrior\* *Abraham*, *King Moses*, *King Iosuah*, *King Samuel*, *King David*, *King Salomon*: and noble *Daniel*, the mightiest (subiect) in the world, and greatest warrior; & best learned. And his noble Cousins that quenched the fire, refusing Idols, should haue taught nobles, to haue in equal sort hated *Babelish* idolatrie of cursed *Rome*, that crucified Christ, and by the serpents biting pierced his footelepp and handes: and would naile fast all fecte and handes, from walking in Gods wayes: and working in his truth. What a shame is it for Kings

\* Isa. 41. 2. 3

Psalma. 22.

Kings, that they know not the familie of *David*, penned of purpose to make kings wise. *David* & *Salomō* both wise began the glorie: *Ioakim* & *Ioachin*, both vnwise, ended the glorie: all betwixt are a glasse for Kings to see their owne case. Againe the pompe of this world is eminent in *Daniels Image*: afflicting the holy house of *Nathā*, but beatē to powder for their paines: & that madnesse of Counsell is expressed in *Nebuchadnezers* open madnesse. His open madnesse of seauen yeres, was not so madd as the *Persians*, or *Alexander* that made themselues Gods: and the parted *Macedonians* are a patron of flauery to Satan. Heere in one Image all Greek and Latin to *Linie* is cōteyned: and Kings might make their teachers, to bring such stately matter into commune knowledge, to make a *Bridge* from the fall of *Salomons* house, vnto the setting vp of *Nathans*. *Nabuchadnezar* honored Daniel to Iudahs good; For chiefe heads of this matter: Kings further called, should further delite in this kinde. So, for the Image of the beast, Apoc. 13. if Kings had bene happy, they had learned from storie what Iohn foretold: but because they despised Gods exhortation to read the Booke: God gaue it into their hearts to giue their kingdome to the beast: if they would make their people learned in this Booke: the flesh of the harlot should soone be eaten. All true soldiers, should be Doctores of Diuinity: such all will conquer with small losse, as Israel vnder Iosua, which studied Moses 40. yer. And Dauids Capteins by knowlede of *Moses*, were mighty in battell. Doctores in bare title; the *Popes*, and ours, deserue so much reuerence, as so many apes, and all that put any trust in them, are like vnto them.

*Now commeth a plaine condemnation of Rome.*

*The woman which thou sawest is the great Citie, which hath the  
Kingdome, ouer the Kings of the earth.*

All

All be past shame, that see not Rome heere damned vnto  
the end of wrath.

## CHAPTER XVIII.

*The King is Angelus to cause the word to be sounded.*

After this I saw an Angell, comming downe from heauen:  
 hauing great auctority: and the earth was lightened by his  
 glorie: and he cried mightily with a great voice, saying:  
 BABYLON the great City is fallen, is fallen, and is become  
 a dwelling of Diuells, and a prison of euery vncleane spirit,  
 and a prison of euery vncleane and hatefull bird, because  
 she hath caused all nations to drinke of the wine of the an-  
 ger of her fornication, and the Kings of the earth commit-  
 ted fornication with her, and the merchants of the earth  
 became rich by the might of her wealth, &c.

**T**HE like speach is in Ezekiel, chap. 47. where the glo-  
 rie of the Gospell shineth from Christ, and waters of  
 doctrine flow with life: And the Angels glorie light-  
 ned the whole earth, cha. 10. taught this same matter:  
 where Iohn eateth the liule booke. And Christ is the Angell,  
 he cometh downe, when he setteth vp the light of his word,  
 by which hee shineth ouer the earth. Though in vision sun-  
 dry Angels expresse him. *And when Ierusalem is builded, Ba-  
 bylon must needs fall:* and where the mighty Gospell is taught  
 of millions, there Christ speaketh with a great voice. *An abap-  
 sistes,* be the chiefe helpe that the Papists haue to dispute, that  
 it is dangerous for the common people to medle with Gods  
 word. But a learned officer, would with sagement soone  
 teach

teach them how they misse burning in fire the obstinat in heresie. *Maymo.* in the treatise, *Chagigab. Perck II I.* sheweth how the King should read the Law, before the people in the feast of *Tabernacles*: and in what sage reuerence. A pulpit of wood was made for him, in the court where all might come, men and women, and the synagogue keeper, brought forth the booke of the Law, & gaue it to the *Archisynagogue*: and he to Sagan of the Temple: *Strategos, Act. chap. 4. 1.* Chancellor, we may terme him: he to the high sacrificer: and hee to the King, and hee read *Deuteronomie*, and of the King he saith:

המלך שלוח הוא להשמיע דברך האל

That is:

*The King is Angelus to cause the word of GOD to be sounded.*

If the Iew, could thus honor the Law: and shew the Kings duty; which Iew saw not the true glorie of it by the SON of GOD: how much more should wee bring vp our Kings to honor the holy Gospell: to read speciall places: as the first of Saint *Matthew* of 1300. yer. story: and 3. *Luke* of 3957. or *Act. 7.* or 2. *Theff. 2.* or some speciall place: to stirre nobles, a learned reading would be as good as a commentarie. And chapters expounding one another: and *Psalmes* might so be chosen, that by bare reading great light would come. So millions would say that *Babylon the great* is fallen: and *מנמות* and *Damones* be all one, and *Rome* is a dwelling of *Diuels*: and *Cardinals* be vncleane spirits and *Arch-bishopps* be vncleane and hatefull birdes, and their *keies* be *keies* of the pit: and their *Idolatri* making *Peter the Rock* against this, **THERE IS NO ROCK BVT THE** 2. Sam. 22.  
**ETERNALL,** had made the Kings of the earth madde

in Idols: from one error; *that the gates of death, shall not preuaile against Rome*: where the speech meant, that terror of Romes persecution, should not stay the building vpon Christ the Rock.

The Gospell is the ioy of the godly.

*Buy-shoppes* should be knowen how wickedly the merchants become wealthy, blinde leaders of the blinde, vnto eternall destruction. Vncleane spirits, and hatefull birdes: if Esay 13. 14. 21. 23. 47. and Ier. 51. & Ezek. 27. and againe Ier. 7. should bee read, comparing old traffique with the Popes riches and ruine; this chapter would haue great light: which of it selfe needeth not further exposition: For the next cha. telleth how Rome falleth, by the ioy of the godly, which in order of tyme handleth matter, whence the ruine of Rome cometh. The terme witchcraft, bestowed vpon the Popes doctrine, is to be noted: They who say, bread after wordes spoken, is no longer bread, would haue men bewitched, and so for the wine. *Senſe* is a diuine testimony, and if two men should witness, that others did worshippinge bread or wine: no hypocrisie should saue them. Christ gaue the Law in Moyſes, and will not the tokens to bee worshipped: that must be kept for God onely. Where Rome killed men for the Prophets doctrine, and holy Apostles: they are as guilty, as if they had killed them: and all holy in the same faith. All the holy spake of Christ, and Rome by Pilate killing him, was worthy to haue for Popes, *neither forgiueneſſe in this world, nor in the world to come*: but heere, to be openly cursed as Iſcariot, and in the world to come, eternall flames. This kind of speech troubled great Doctors: I wil therefore digresse a litle; to this phrase: *Maymoni*, in treatise of repentance, saith: there is a sin, whereof sentence passeth; that he shall be punished in the world to come, & no harme passeth ouer him in this world, and

and there is a sin: which is punished in this world, and in the world to come: as be the Iewes that betrayed Christ, & the Romans that crucified him. The Iewes are plagued with blindnesse and flauery, and Rome with horrible Idolatries, and tyrannies, and warres, and blood.

CHAPTER XVIII.

*I say Ieremy and Ezekiell compared with this ch. bring great lights.*

” *And after this I heard a great voice of much people in heauen;*  
 ” *saying, Allelu-iah, saluation, and glorie, and honor, and*  
 ” *power, belongeth to the Lord our God: for his iudgements*  
 ” *are right and iust: because hee hath iudged the great*  
 ” *whooore, which corrupted the earth by her fornication, and*  
 ” *reuenged the blood of his seruants out of her hand: And*  
 ” *again they said Allelu-iah: And her smoke ascended*  
 ” *for euer and euer, &c.*

As old Isra-  
 el prayed  
 the Eter-  
 nall IAH  
 for their  
 deliuerāce  
 frō Egypt  
 Canaan,  
 Babel, An-  
 tiochus &  
 all their  
 enemies;  
 so heere  
 the holy  
 doe, for  
 deliuerāce  
 frō Rome,  
 which is  
 called and  
 compared  
 with Æ-  
 gypt, &c.  
 because  
 that the  
 cruelty &  
 Idolatry  
 of all the  
 enimies of  
 the Gospel  
 since the  
 beginning  
 was in  
 Rome.

**W**HEN the Angell filled the earth with his glorie, then much people prayseth GOD, for reuenge against Rome, and the 24. Bishopps, sage learned, and the speciall rare, the foure wightes full of eyes, and tell of the Lambs supper, and his mariage with the Church: which matter, Psalm. 45. and Cantic. directly handleth, and all the scripture runneth vpon that. Now for the terme, Hallelu-iah. It is vsed first in Psalm. 104. where the verse afore, wisheth the wicked to bee destroyed out of the earth. And the old Hebrewes turne that speech of the Psalm, to haue bene the preaching in the dayes of Noë; when the flood came: and *Midras Tillin* noteth, that Allelu-iah was neuer vsed till Psal. 104. after prayer that the

wicked should be taken away, out of the earth. The auctoritie of the book is litle, but the peise of the argument is much. So in the New Test, *Aleluiah*, is neuer vsed, till speach cometh of the Popes destruction. The sinfull, to haue *Pyrrha* the wife of *Dencalion*. The fable which made *Noë Dencalion*, *Δευόδρον κ' ἄλι* & his wife *Πύρραν* contained a fable which Ouid hath.

*Esse quoque in fatis reminiscitur affore tempus  
Quo mare, quo tellus, immensaq; regia cæli  
Ardeat, & mundi moles operosa laboret.*

That is,

*Jupiter* bethought him, how tyme should come;  
When Sea and Land and great Heauens pallace  
Should burne, & the worlds workmanship decay.

As once, the world perished by water: so it should by fire. *Sem* and *Iaphet* taught that, in sadnesse. But their sonnes turned it into a fable: yet *S. Pet.* 2 *Epi.* 3. restoreth the matter vnto old trueth: And as the *Midras* turneth in fable *Halelu-iah*, to be vsed at holy preaching, in *Zohar* vpon *Gen.* 6. by the argument: and first, *Psal.* 104. vpon the destruction of the wicked: so heere, first vpon the destruction of the man of sinne, the word is vsed: And that, foure tymes.

*Of the Hebrew terme.*

God, only wife, contriued the world vnto Macedonian victories, and reigne of 300. yea. from West, vnto all partes: that



that Greeke was made common ouer all the world, by the tyme that the Apostles were to write the Gospell: that in the Greeke tongue, and only in the Greeke tongue, they might write it for all nations. Yet God would haue the tongue, which Adam spake and Heber kept: and that in which the Law was penned, to be still studied. Therefore, the N. Test. hath many, yea full many wordes, that require *Ebers* helpe: and in expressed letters about 50. And whereas, *Esai. 19.* telleth, that in *Egypt* they shall speake the tongue of *Chanaan*: he meaneth, that with the Gospell, they shall haue the Hebrew tongue: and *Origens Octaplun*, eightfold worke, in *Epiphanius Ancorato*, had Hebrew in Hebrew letters, and the same spelled in Greeke: and six Greeke translations: so here, the studie of the Hebrew Prophetes, to open the Gospell, doth fell the Pope: and the Pope is closely touched by the word, *Allelu-iah*; *Praise God, in whom wee breath*: and not Idoles which Psal. 137. haue no breath in their nostrills.

*Of the best way to overthrow the Pope.*

The Turkes Princes moued *Q. Elizabeths* agent, *L. Barton*, of godly memory, to the known way, by common witt, to open the trueth; in causing a *Rabbin* to demand a prooue of the New. Test. by Ebrewes. The Apostles proued all by Ebrewes: & so should all expounders of them: And the Pope vnable therein falleth, and all his *Cardinales*, and *Archbushops*. And our King tooke once a noble course that way: the hinderer, shall abide iudgement: and that a most heauy: & shall not haue his shame forguien in this world, nor in the world to come. An Ebrew explication of the N. Test. by sayings granted of Iewes, would moue Iewes & Gētiles to hold one

truth. My Hebrew explication of *Nathans house*, Mat. 1. & Luc. 3. from Dan. 7. fold shield, and the Hebrew chayning of the Chronicle, hath moued *Salem* and *Rome*: though *Nazaret* would bring the auctor to the top of a Rock. This matter is worthie of record: that Gods vengeance may be marked while the world standeth, how he will deale with so gratefull babes. But now let vs abridge the text: People, Bishops, rare godly praise God, for calling to the Mariage: that the Church is married to Christ: and clothed in white iustice: and Christ warreth, to ouerthrow Rome.

” *Amen, Aleluiah: And a voice came from the throne, saying:*  
 ” *praise our God all his seruants, and they that feare him*  
 ” *both small and great.*

This short summe of Diuinitie, distinguisheth vs from Papists, who make Gods of Creatures: and giue praise to them where God only will be feared.

” *And I heard the voice of a great multitude: and as the voice of*  
 ” *many waters, & as the voice of strong thunders, saying, Ha-*  
 ” *lelu-iah: for the Lord God of hostes doth reigne: let vs re-*  
 ” *ioyce and be glad: and let vs giue him glory. For the mariage*  
 ” *of the Lambe is come: and the wife hath prepared her selfe:*  
 ” *and it was giuen her to put on white linen, pure and shining.*  
 ” *For the linen is the iustice of the saintes.*

When whole kingdomes call vpon God: and fight for the Gospell with successe, it is fitted to continual noise of waters: as Ezekiel 1. 24. the kingdomes that made Gods iudgements known: are likened to much water: & the thunder of Gods power, is well expressed, by thunder of the ayer, Psalm. 19. Alltendeth to *Aleluiah*; Praise God in whom wee breath, for res-  
 cuing

cuing vs from Satan, with manifestation of his kingdome: And let not England forget the goodnesse of the Lord: but aey remember it: and not hide it from their children: but to the generation to come to shewe the prayses of the Eternall, his power also, & his wonderfull workes that he hath done. The light of the Gospell now these hundred yea. hath bene exceeding great, & to greater knowledge, then euer since the Apostles tymes the Church had. And sage cariage is heere laid out to the eye; in white linen. This short rule must alwayes hold: *God will make known who bee his: and all must depart from sinne that call upon the name of God.* 2 Tim. 2.

*And he saith vnto mee, write: Blessed are they that are called to  
the supper of the marriage of the Lambe.* ”  
”

This should be written in all hearts: that they only be happy, which in the Lords Supper, protest the aboundance of grace of the gift of iustice. The bread bare, & wine bare, taken in the sage vse: that our soules feed vpon his *incarnation* and *redemptio*; is as strong, as the frame of the world, to stay vs in Christ. The auctory of the speaker, who made the world by his word, must be looked vnto: and as our eyes, iudge of the frame of the world; and our minde, to what inuifible vse all was made subiect to a man: so our eyes, must iudge of bread & wine, & our minds, that Christ suffring for vs, ended sacrifice & offering. By seale of things without life: by bread and blood of the grape: by the terme supper: the whole tenor of Christianity is meant: but the acceptation of the seale is an open action, to distinguish vs frō others. The Pope corrupted, from the playnesse that is in Christ: and making *Priest* & *sacrifice*: hath missed wholly of the truth in Christ: as Iannes and Iambres resisted Moses. Papists

Papists would make fooles belieue, that *Calvin* bread this, *symbolum corporis*: and in other matters, if *Calvin* hath *παράδειγμα* a rash word: they vrge that vpon whole Churches. Their eyes might tell, that the ancient Grecians neuer made question heere: neither had combat with hæretiques heere: *Eusebius* after *Origen*, recorder of the whole Churches opinion, in præp. calleth Bread and Wine, *Icones, & symbola*. Neither did any after him, striue against that: but full many followed him. God is light: and all the Bible is so plaine, to a sound student, that none can moue doubt, but to his plague. The Papists cary in a siluer chest, a wafer of meale, as the bodie of Christ: making themselues a scoffe to God and his Angels: and the barbarous thinke by vnlearned prating, to make their cause good. They come 40. yer. short of learning, to defende the common groundes, against a subtill Iew, or Turke, as to this syllogisme of Machmad.

If the scripture be corrupted, another iudge must be had  
(The Pope not only granteth, but vrgeth also this: & this.)

But the scripture is corrupted.

Therefore another iudge must be had.

I will ioyn with Turke, Iew and Pope, to grant the *Proposition*. But against Turke, Iew and Pope, & our side; I deny the *assumption*: and hold the text pure. This no Romist yet euer saw. Therefore their studies must bee holden vnfit to rule in Diuinity.

39 And he saith to mee: these words of God be true.

By reason that the carnall man cannot see the glorie of the wisdome, which is in the couenant of CHRIST, in plaine simplicitie full of heauenly trueth: The Angell stayeth vpon

upon this doctrine, as opposite to Rome: & working Romes fall: handled chap. 18.

*And I fell downe at his feete, to haue worshipped him: & he saith „  
 some, do not. For I am fellow seruant to thee, & to thy bre. „  
 thren which haue the testimonie of IESVS: Worship God: „  
 for the spirite of prophecie is the testimonie of IESVS. „*

Heere, Iohn sheweth mans weaknesse to Idol-seruice, in his transe, ready to worship the Angel. And telleth, that, *Angells be ministring spirites for our saluation: God only must bee worshipped.* The spirites that teach, teach of Christ: that he only must bee worshipped: In the old Testament, Christ is called an Angel: and is worshipped; but no created Angel is worshipped.

*The warres of Christ and Christians: against  
 the Empire and Pope.*

*And I saw the heauen opened: and behold a white horse, and hee „  
 that sate vpon him, was called faithfull and true: and in „  
 Iustice doth he iudge & war. And his eyes were like a flame „  
 of fire: & he had vpon his head many Diademes: hauing a „  
 name written, which none knew but himselfe: and clothed „  
 in a garment dipped in blood: and his name is called the „  
 WORD OF GOD. „*

The heauen opened, sheweth what shall be opened in the Church: the *white horse*, is sincere might: the Ryder is called faithfull and true, to assure vs of victory against mighty states: and he iudgeth & warreth in righteousnesse, vnable to abide sinne, still to reigne: his eyes bee a flame of fire, searching in

This is made famous in 1588. and 1605. for our Albion.

justice to the bottome : as Daniel 10. for the ouerthrowe of *Xerxes* armie : and Apo. 1. and 2. And his many Diademes, sheweth that he will rule Kinges in many Countreyes. And the name written which none knoweth but himselfe, signifieth the *Godhead*, dwelling in light that none can come to.

His garment dipped in blood, is expounded *Eesai. 63.* shewing, that the enemies blood shall make him known, as vnder old *Assur* and *Cittim*. And his name is the WORD OF GOD : as in *Iohn* the first : and infinitely in *Onkelos. Jehouah*, is the WORD of IEHOVAH. These mightie titles comfort the Church : that they shall bee sure of a victorie. Reigne still, O King MESSIAS, for we rest on thee: reigne still, O King of Sainctes, and wee will folow after thee.

” *And the armies, in the heauen folow him, vpon white horses,*  
” *clothed in linen, white and cleane.*

The valiant Christians with speed and courage folow Christ: and in synceritie of truth : though *Lutherans Vbiquitie*, and others journey to hell, be great spots : yet many are free from these : and mo wil be in tyme.

” *And out of his mouth commeth a sharpe sword: to strike the*  
” *nationes with it: and hee shall bruise them with an yron*  
” *Sceptre.*

The sword of his word, hath in all ages told; that, euery trespass should receiue iust recompence : and by stories past wee should assure vs, of them that be to come: and the *yron Sceptre*, taught by *Dauid*, how *Christ* his enemies should fall. And the Image beaten to dust, Dan. 2. and the Romane ciuill  
waies

warres taught them, what it was to meddle with the Jewes: and with Tully to say: *Barbara Iudaorum superstitio: Gens nata seruituti.* So *Diui Caesars* for 300. yeares were brused: and now the Pope for 400. to come, may still looke to bee plagued, that by 6000. yeeres of the world he shall be as the *Macedonians* at our Lords birth, voyd of all authoritie.

This short vision may endure a long time, as that in *Ezekiel*, of *Gog* and *Magog*, 38. and 39. containd matter of 300. yeeres.

*And hee treadeth the presse of the wine of the anger and indignation of God of hostes, and hee hath upon his garment and upon his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

*Esay* 63. telling of the winepresse, teacheth now by story, of old euents: and the other Attributes, *Nabuchad.* *Dan.* 2. giueth to *Daniels God*: and the stories shew the works. And students of iudgement, would bee ready in heathen which open the holy Bookes, from the first Greek stories to the last. *By garment, and thigh written vpon*: open dealings of Christ, teach men to contemne his mediation: and to feele that hee ruleth all.

*An open proclamation of the Popes destruction.*

*And I saw an Angell standing in the sun; and hee cried with a great voice: saying to all the birds that flee in the ayer: come and assemble vnto the supper of the great God: to eat the flesh of Kings: and the flesh of Coronets: and the flesh of the Mighty: and the flesh of horses, and of their Riders, and the flesh of all free and bound.*

This speach *Ezekiel* vsed, ch. 38. speaking of *Macedonians*, that should afflict *Juda*: specially, vnder *Antiochus Epiphanes*, after whom, that Kingdome fell dayly, more and more, with horrible destruction. And as the speach in *Ezekiel* is caried hither, so the names of *Gog* and *Magog*, be in the next Chapter: where the Popes chiefe ripencelle commeth to let Satan loose.

” *And I saw the beast and the Kings of the earth, and their ar-*  
 ” *mies to make warre, with him that sate upon the horse,*  
 ” *and with his armie.*

This short prophetic telleth, that the Pope and Empire shall fight against the Restorers of the Gospell: and still haue the worse. *Albion* and *Ierne* haue shaken him off: and much of *Germanie*: and *Neiherland*: and halfe *Zwitzerland*: and all *Denmarke*: and his murthering of the French King, will haue reuenge. In *Ireland* his stirring of Papists, vnder *Desmond*, to rebell, made greater death, then kites, wolues & doggs could deuoure, or men bury: or riuers wash without poysoning their fish. And *Brabant*, now 40. yer. hath seene great slaughters, and the Kinges putting of his owne son to death, was more losse to his house, then many millions: And his owne death, was of a strange sicknesse: So many French that persecuted the Gospell, had strange death. And one after another, while they fight against Christ, shall haue strange successe: as the Popes haue strange deaths, and boyles at home.

*An abridgement of all Gods iudgements in one.*

” *And the beast was caught, and with him the false prophet: which*  
 ” *worketh signes before him, by which he deceiveth them that*  
*receiue*



*receiue the marke of the beast, and worshippeth his image: „  
Both were cast aliue into the lake, burning with fire and „  
brimstone. „*

*Andreas*, vpon chap. 13. teacheth plainely, that Antichrist setting vp the Empire, is there meant: So Pope & Emperor, must needes be meant heere, to as euident destruction, as if they were cast aliue into eternall flames: this should be a faire warning, for men to come out of *Babel*, to vse no garments, no prayers, no lawes, of the Popes making.

*And the rest were killed with the sword of him which sate vpon „  
the horse, which went out of his mouth, and all the foules „  
were filled with their flesh. „*

The principall had open terrible miserie: the others, in vision, had but death. So, in Daniel chap. 7. the fourth beast, was cast into the fire: and the common sort in Ezek. are eat of foules.

## CHAPTER XX.

*The Diuels are not simply bound.*

*And I saw an Angell comming downe from heauen hauing the „  
key of the Pit, and a great chaine in his hand, and he laid „  
hold vpon the Dracon, the old Serpent, which is the Diuell „  
and Satan, and he bound him a thousand yeeres, and cast „  
him into the Pit, and shut him vp, and sealed vpon him, „  
that he should not deceiue the nations any more vntill the „  
thousand yeeres were ended: Afterwards he must be loosed „  
a little while. „*

**T**HAT the Diuels are not simply bound, one houre, Iob. 1. and 1. Pet. 5. teach vs : when they fell the sixt day : misliking the charge of care ouer man : the darke ayer wherin we breath, a black *Tartarus*, without starre-light, is their lodging : in chaines of Gods prouidence, as if they were in prison. So, wee may not thinke that the Diuels were euer simply bound: but they were in the *Pit*, whence at the last the locusts came foorth : among the company of the profane : that they deceiued not the great number sealed, chap. 7 and former martyrs, ch. 6. But for a thousand yeeres, some reigned in all ages with Christ, and many were martyred, and moo vndeceiued, to worshippe the beast and his Image, & to take the marke in the forehead or hand. They liued the true life by the Gospell : *where all faithlesse aliuie, be dead (in sinne)* as S. Peter saith : and *Zeror Hamor*, infinitely. The Apostles in their ages liued & reigned with *Christ*, and *Iustine Martyr* and *Athenagoras*, and such in their ages: *Athanasius* and many of his tyme, and so others in their ages: liued heere the Christian life, and reigned as Kings ; sacrificing their owne affections, chap. 1. Some in all partes of the thousand yeeres, not altogether a thousand yeeres. The rest of the dead, did not reuiue, vntill the thousand yeeres were ended: as the profane Cæsares, and Idolatrous Locusts: who had great occasion offred to the first resurrectiõ, with Christ, Rom. 6. Eph. 2. *But they being dead in sin, despised the truth, and reuiued not.* The first resurrection is by faith, to be risen with Christ. *He is happy and holy that hath his portion in the first resurrection. The second death shall haue no power ouer them: but they shalbe sacrificers of God, and of Christ, and there shall be such, to reigne with him for a thousand yeeres.*

From *Adam*, of 1000. yer, *Satan* deceiued not generally while

while the Fathers liued: that the flood was denounced, in the old world, & in the world now of 900. Chanaans sinne was growing to ripenes: *Amalek* of 1000. came not to *Amans* pride: as *Israel* bred not *Sadducees* of 1000. yer. nor *Rome* gate rule to deceiue whole states, of a thousand yeres. Now the text will be cleare.

*The Pope deceiued not generally till, 1000. yerees.*

*And I saw thrones, on which men sate: and iudgement was giuen* ”  
*to them, and the soules of them that were beheaded for the* ”  
*testimony of IESVS, and for the word of God, and which* ”  
*worshipped not the beast, nor his Image: nor tooke the marke* ”  
*in their forehead, or upon their hand: but they liued and* ”  
*reigned with CHRIST, the 1000. year. The rest of the* ”  
*dead did not reuiue of the 1000. year. This is the first resur-* ”  
*rection. Blessed and holy is he that hath part in the first re-* ”  
*urrection. The second death hath no power ouer them:* ”  
*but they shalbe sacrificers of GOD and CHRIST: and* ”  
*reigne with him a 1000. year.* ”

Here then, be martyrs, and holy for 1000. year. But the *starre-worme-wood*, and the darkened starres, and the locusts they continued, in profane heathen lot: and the Diuels were in their pit, helping them to sett him loose: to vex the holy Church: for the old *Ierusalem*: which Christ pronounced, that it should be *Iebus*, or troden downe for euer.

*And when the thousand yeres are finished, Satan shall be let loose* ”  
*out of the Prison: and shall goe forth to deceiue the nations,* ”  
*ouer the foure corners of the earth: Gog and Magog, to ga-* ”  
*ther them vnto warres: whose nūber is as the sand of the sea.* ”  
 The

The Pope to weaken Princes did set them on, to recouer the holy land, which God would haue to abide cursed: that Iewes might see their sinne; killing Christ: this would the Pope haue recouered: and *Rome* in a thousand yeeres, could not learne this one chapter, nor remember old *Gog* and *Magog*: how the Pope now reuiue that warre, in my *Concent*, I haue shewed the termes meaning. Thence the Reader may fetch it. The Iewes *Ierusalem* was holy: but now the Christian Church is the beloued Citie, and the tents of the holy, which, to besiege and weaken, hee stirred this warres for desolate *Ierusalem*.

*The Pope weakened the West in superstition, prouoking to warre, for (as he termed it) the holy Land.*

” *And they ascended ouer the breadth of the earth: and compassed the Tent of the holy, and the beloued Citie.*

All the strength of the West was deceiued by superstition, to goe fight in the East for *Antioch*: in the land of *Magog*: and other soiles neere *Ierusalem*: and all the force of *Machmad*, from the East assembled: and 200. yea. the poore Church was afflicted: that afterwards Popes might set Kings vp and down, as they would. And *Machmad* still since hath vexed the *West*: and the king of *Locusts* now hath 300. yeares, being a new *Gog* and *Magog*, vexed the Church.

” *And a fire came downe from heauen, and ate them vp.*

As Satan death with *Iobs* sheepe, he death with the Popes sheepe, to eat them vp with fire. Euen thence to the worlds end,

end, chap. 19. which matter is heere briefly repeated: and in that which followeth.

*The Pope is a Beast of Empire by his might.*

*And the Diuell which deceiued them, was cast into the lake of fire and brimstone: where the Beast, and false prophet, and they, shall be tormented day and night for euer and euer.*

The Pope is a Beast of Empire by his might, and so the *eight* is also the *seauen*: and hee with his Clergie is also the false prophet. Heere Papists may see what shall become of them.

*A liuely description of the latter Iudgement.*

*And I saw a great white throne, and one sitting vpon it: from whose presence the Earth and the Heauen fled, and no place was found for them: and I saw the dead, small and great standing before God, and bookes were opened.*

All mens doings are in record before God, as written in bookes, the like speech is in Daniel, chap. 7.

*And another Booke was opened, which is of life: and the dead were iudged by the things written in the bookes, according to their workes.*

All that put not on Christ, are condemned for their works.

*Now the sea had giuen vp her dead: and death and the graue had*

” *had given up her dead. And they were iudged every one ac-*  
 ” *ording to his workes: and death and Haides & d<sup>n</sup>s were cast*  
 ” *into the lake of fire: this is the second death.*

Death and *Haides*, are expounded in *Aretbas*, sensible:  
 Men which commit matter worthie of death & destruction.

” *And if any were not found written in the booke of life: hee*  
 ” *was cast into the lake of fire.*

This sheweth that only the chosen in Christ haue life e-  
 uerlasting: and what there companie is: euen the heauenly  
*Ierusalem* in this world; the chapters folowing doe shew.

” *And I saw a new heauen and a new earth: for the first heauen*  
 ” *and the first earth passed: and the sea is no more.*

This speach may well be referred to the new world: which  
 for vs to search of what sort it shall bee: the Law, Deut. 29.  
 (to leaue hid things to the Lord our God) forbiddeth vs to  
 search curiously. Of the heauenly *Ierusalem*, I haue made a  
 treatise in Greeke alone: at large, which I made turne to  
 other tongues.

” *This worke is made to conuict Rome to be damned through*  
 ” *all: and I hastened in the beginning to that: and I would not*  
 ” *draw the Readers minde from that. The last end may bee*  
 ” *handed best seuerally. So this paines shall heere haue an end.*

AN EXPLICATION  
 OF THE HEAVENLY IERVSA-  
 LEM, SHEWED APOCAL.  
 CHAPTER 21. AND 22.

**B**EING of larger discourse then the  
 former Commentarie made by the same  
 auctor, to shew Romes condemnation: and  
 with small strife against Rome: and such as  
 Rome will not refuse to reade.

By H. Br.

After the destruction of Babylon:  
 Let vs behold the saluation of Sion.

Nn 2

A Com

# ACommentary vpon the Apocalyps,

## Chapter 21. and 22.

### CHAPTER XXI.

*The second discourse of 21. and 22. Chapters.*

” *And I saw a new heauen and a new earth : for the first heauen*  
 ” *and the first earth passed away : and the sea was no more .*



SIAH, chap. 66. compareth the Gospell hauing the rest of Christ for the Iewes Ceremonies: vnto a new heauen: and the earthly heathen state called to the church, a new earth: as God will make indeed a new world. And ioyneth the doctrine of both, together: So heere, after mention of heauen and earth passed: the wordes import the new world: and præsentlie turne to the Gospell: in saying, the sea shall be no more: that is, a troubled state shall be no more. For, *the peace of God which passeth all understanding, guardeth our heartes in the loue of Christ,* that no sufferings for him is a grieffe or trouble: and we read, chap. 16. that his Angels haue seauen cups of wrath, to poure vpon the helhounds that bite his seruants: they shall not care for the sea, whence the Romane beast ariseth.

” *And I Iohn, saw the holy City Ierusalem, new ; comming downe*  
 ” *from God : from heauen: as a bride prepared ; for her hus-*  
 ” *band trimmed.*

John began the New Testament: Iohn endeth it. The  
 terme



terme foundeth grace or mercy: fit for the argument: So in *Zachary*, at the building of the Temple, acclamation should bee; *Grace, Grace, be to it*. And none, but a *Iohn* in heart, one that is made gracious, *Eph. 1.* (the Hebrew to that, is *Iehonan*, and *Iohn* & *Iochanan*) can see the holy *Ierusalem*. The worldly doe looke to worldly pompe: as the Pope to rule princes: in deed euery teacher should rule Princes, by sage aduise, not by aucturity.

*Of Iohn.*

*Iehoiadah*, the stately high sacrificer, is called also *Iohn*: and sundry others, and that name is in the 70. *Ionan*, and one of our Lords fathers is called by that name, & others too: *Ianna*, and *Ioanna* bee of the same notation: *Grace*: giuen by fathers that still looked to the grace of God, in *Christ*, and all should in heart bee. So euery one should be in heart *Petros* building vpon *Petra*, the *Rock*: *Eli-Tzur* & *Tzuri-Shadday*, *Num. 1. 5. 6.* teach that. *My God is the Rock: My Rock is God*. One word of Hebrew, had broken the Popes keies: as the Pharisees keies of the Kindome of heauen, and all take a foolish course for Diuinity, which seeke it from Latines rather then from Ebrew.

*Of Ierusalem.*

Of *Ierusalem*, I wrote at large in my treatise of *Melchizedek*, where also I shewed, why the 70. altered the Hebrew, 36. hundred of yeres, adding to the Patriarkes at fatherhood, to many, 100. As *Adam* at 230. begate *Seth*, where *Moses* proper truth wrote 130. Our note 1603, hath flat atheisme, saying, that *Moses* omitted 100. yer. so the note might haue said for *Seth*, *Enosh*, *Caynan*, *Mahalaleel*, *Enoch*, *Arphaxad*, and all to *Nachor*, and that he gaue many hundreds too much, to their

ends. It is trange, *that most reuerened FF. and right reuerend FF.* after plaine demonstration of trueth will be such fooles as to vtter such athean lies to the people: and, it is more strange, that the people giue them any regard, after their vterance of such blindnesse. These teachers are not for *Ierusalem*, the sight of peace; but for *Abyssus*, whence the king of Locusts and his swarmes came. *Salem*, was the townes name in *Sems* dayes: and the place where Izhak was offred, was called by Abraham *Iireb*: and of that famous action the towne enlarged, was called IERUSALEM: *the sight of peace.*

*Maimony* writeth in *Bethbechira*, the chosen house, or place where the Temple was built; as, by historic *Isaack* was offred there: so, by tradition, *Adam* and *Habell* offred there, and *Noë* coming out of the *Arke*, and that may well be: for God troubleth not his people with many places: but contriueth all points for helpe of memory: and for like matter for our dulnesse. As for Rome that crucified Christ, God would not plague another Citie: but would haue Rome once destroyed: to shew his anger vpon it: & reuiued to be a throne of Satan, to plague them that cared not for his warning: but would haue all to depend vpon it.

*of Melchi-Tzedek and Izhak: causing glory to  
Ieruschalaim.*

*Sem*, the great, in the title of *iust King*, and *King of peace*, described as God: (as the very Rabbines note) and Saint Paul vpon their grant, draweth all vnto Christ, in his humanitie: how the *sacrificer is taken from men*: and so resembleth not *Iehouah*, *Michaël*, in heauen barely; but as he should come to his office on the earth: being the SEM, *the great*. *Sem* hecic con-  
teyneth all; with *Isaack* receiued from death, and then fo y

crieth out vnto all Iewes, that they should know; that God was in Christ, reconciling the world vnto himselfe: and that Christ was to suffer: and being the first from the dead, should shew light vnto the world. S. Paul most eloquently draweth Moyses speech hither, Deut. 29. *Say not in thine heart, who can goe vp into heaue,* Rom. 10. *for to bring Christ downe: or, who can goe to the deepe to bring Christ from the dead: but if thou confesse with thy mouth, that IESVS is the ETERNAL: and belieue in thy heart that God hath raised him from death, thou shalt be saved.* So Melchi Tzedek and Izhack, in their story teach all, that God giueth the sight of peace: to make the City of God vpon the earth; For heathen, in Abraham our father: as hee and wee belieue that God raifeth Christ from death: and that matter is sweetly told in calling Christian Policy, *Ierusalem*. So Zachary, saith, *Ierusalem shall be built in Ieruschalaim*; The sight of peace, shall be taught in the soile where SEM dwelt, and Isaack was receiued as by a resurrection. The low *Ierusalem*, is called holy, when our Lord was baptized & tempted: and when after his resurrection, many *Izhaks* arose: and were seene of many. But after our Lord his ascension, the terme is not bestowed vpon it: though in Pentecost, the spirit came plentifully, to teach Iewes and Profelytes of all nations: the resurrection.

*Of S. Pauls heauenly Ierusalem.*

S. Paul in his Epistle to *Ierusalem*, telleth them that the earth which breedeth briers and brambles: shall come to be brent vp: that fo, the Low *Ierusalem* should haue an end: And, that, we are come to the heauenly *Ierusalem*, &c. In that terme, he expoundeth the Prophet *Isay* for his *Ierusalem*. Heb. 12.

*Of the Iewes error to this day.*

Maymony, and all the vnbelieuing Iewes, to this day, expect a returne

a returne to Mount Sion, to restore a Citie there. *Maymonie*, may be read in Ebrew and English vpon *Ecclesiastes*: & in my disputations from *Isaiab* with them, they said, hee speaketh for the world to come; in higher matter: then that which touched building of stone. And they be guilty of S. Stevens blood to this day, holding it blasphemie to say: that, *Iesus of Nazaret should end Moses Law, and sacrifice*. Maymony, in the foundations of the Law, writeth the Jewes common error, thus: *it is a matter plaine and expounded in the Law: that it is a commandement: which standeth for euer, yea for euer and euer*. To teach them better vnderstanding of Moyses, God brought them to Babel, with losse of all Ceremonies, sauing circumcision: and before he brought them home, hee told them to the last yeere, when *God* would end their Ceremonies, which made the heathen to hate them: and told that their Citie should bee destroyed. This matter S. Paul vrigeth through all the Epistle to *Ierusalem*. And I should haue had occasion, to haue examined all Talmudiques vpon Moses 613. Lawes: and to shew how all the Ceremonies God hath abolished: and giuen in the New Test. Lawes, written in all hearts: moo then 613. That we neede not come to Talmudique. This argument, would require all opened, in the New Testament, to which of Moyses 613. each thing belonged: and would shewe all wherein Talmudiques yeeld to the Apostles: and teach Jewes and Greckes, how all the New Test. translateth Hebrewes. He that threatned to stay the king from allowance this way, shall in fame bee buried with the buriall of an *Asse*. There is no studie to good as this: not so much desired of all sortes. Hee knew neither the Low nor High *Ierusalem*, that would threaten to hinder this studie: and is worthy to be recorded for euer: for an example to others. The treatise of

*Dauids*

*Dauids* family, and *Nathans* comforted through all *Daniel*: & of the *Rome-Beast*, one made of foure; sauge vnto *Constantinus* the great: This shewed more thē any *Academique* in *Ebrev* and *Greek*, or either euer, the way to the heauenly *Ierusalem*. The right honorable *S. Iohn Fortescue*, reading the workes, told the bearer, thus: Tell the auctor I will obtaine of the King, a very great stipend for him. The honorable Gentleman knew what a priuy Counsellor should doe: death pra- uented him: yet, as it seemeth from his motion, the Kinges kingly promise came: and for *Ierusalem*, his memory shall not die.

*Dressed as a Bride, trimmed for her husband.* 33

The Citie for a ruler is trimmed, as a Woman (to be married) for her husband. *Efai. 52.* Rules of saluation are a greater trimming for the minde, then any outward trimming can bee for the body. The holy Prophets wordes haue all trimnesse that speach can conteyne in language: The promises of Christ all trimnesse of sharpe wisdom: the stories of contemners endlesse to destruction; and of Embracers, few to saluation, all trimnesse of storie: and so the New Test. for the age heere meant, all trimnesse of wisdom, and learning, and cariage: rules of faith haue wisdom passing all heathen: and Christian true policie is more ciuill then all heathens. So the Citie is trimmed for a Citie, as a bride for the bridegrom.

*And I heard a great voice from the heauen, saying: Beholde, the tabernacle of God is with men: & he shall dwell with them: and they shall be his people: and God himselfe will bee with them their God: and God will wipe all teares from their eyes: and death shall be no more, nor mourning, nor crye, nor paine shall be any more: for the first thinges are past.* 33

In *Leuiticus* 26. God telleth, that if they keepe his Lawes, God will haue his *Tabernacle* with them: and they shall be his people, and he shall be their God. So before the captiuitie of Babel, they that conquered the lande, with Iosuah, and the Iudges, and vnder Dauid and his house many were: And *Ezekiel* telleth that after they haue bene in Babylon, to teach the Creation of the world: and returne from Babel in the hope of *Messias*, they should be the people of God: and the same is heere spoken for vs heathen, comming vnto CHRIST. And now, that men be taught of Christ plainly: no affliction will make them weepe: as in *Babylon* they wept, at the Riuer sides, *Psal.* 137. not knowing cleerly Gods counsel: how the Lord sent them thither, to teach by Babels punishment, that ONE, the God of heauen ruled all: and when men see the death of Christ, to giue life: that they who belieue in him die not, but passe from death to life: then death, mourning, cry & paine, will be nothing: as the first case is altered. *Andrew* was *Petros* before *Symeon*, in *Photius*: because he first acknowledged *Petrans*: & all who do so, are sure; that the courtes (to kill Christians) the gates of *Haiides* shall not preuaile against them. When they knew that in *Haiides*, God hath *Paradise* for the Godly. So *Athanasius* telleth that the Martyrs feared not  $\kappa\alpha\theta\omicron\delta\omicron\nu\ \epsilon\iota\varsigma\ \alpha\delta\upsilon\tau\epsilon\varsigma$ . The going to  $\alpha\delta\upsilon\tau\epsilon\varsigma$ .

” And he that sate vpon the throne, said: Behold, I make all things new, *Isai* 43. and 2. *Cor.* 5.

Turne this to a new life heere: and in that sense Christ about foureene yeares after Ierusalem's fall, spake to Iohn in this vision: that although the Church in the sight of the world, should be base: it should be a new heauē. The Jewes see

see a new light in Moyſes: and the new Teſtament calleth vs from the toile of Moſes, to the reſt in Chriſt: that *Daniel*, chap. 9. 24. ſhineth as Saint Stephens face, as the face of an Angell: and the minde which by the new Teſtament doeth ſee the old, ſeeth a new world: about that which was ſeene in Poperie: Where *Bellarmino* and his, labor to diſgrace the ſcripture: *the waters from which they that be not baptized by the ſpirit, ſhall not enter into the kingdome of heauen.* Ioh. 3.

*And he ſaith vnto me, write: for theſe wordes bee true and ſure.* „ „

When the Apoſtles were all dead, but Iohn: and the Diſciples were in great affliction, and the God of this world was mightie in perfequution, the naturall man would thinke it harde, to looke that the Bible, ſhould bring a new world: Therefore the W O R D, who made this worlde: and will make a new world: would haue this written, that in this world firſt he will make a new world.

The word of God is not bound: conſider the Apoſt. ſpeech, Rō. 15. 19. and the Lord gaue great victorie.

*And he ſaith vnto mee, it is done: I am Alpha and Omega, the beginning and the end.* „ „

The learned note; *Ebrenes*, as *Kimchi*, and *Greekes*, as *Eusebius*, that the Prophets ſpake in the præterperfect temps, for things to come, becauſe with God, all is præſent: and as ſure as thinges paſt. So, ſhould men haue regarded this booke, that all in it (though ſtrange) ſhould come to paſſe. That the Romane Emperours ſhould bee plagued to overthrow: that a new Rome ſhould bee built for Empire,

neere old Troy : that a beggerly scholar by lies and false miracles should set vp an Empire; *making himselfe as if he were God*: and deceiue the world: men feared not this. But Christ what hee spake in the beginning, bringeth it to passe in the end.

Of ALPHA and OMEGA.

In that Christ nameth himselfe by the Greeke letters, the *first*, and the *last*, he giueth great honor to the Greeke tongue, that they who seeke not from his words, but from barbarous Latin his wisdome, should be guilty. Many Latin termes haue greatly deceiued: as, *sacramentum*, for *mysterion*: *dispensator*, for *Oeconomus*; *Descendere ad inferos*, for *Cateltheim eis Haiden*; and such: hence come seauen sacraments: dispensing with Gods word: and going downe to Hell. Briefly, the smoke from the Pit, is bred by wrested Latin: as that an Image may be worshipped, not an Idoll. When *Pape*, *Cardinales*, *Arch-buysshopps* and *Buysshopps*, rule the sheepe, ignorant of Gods words, they become *wolfes*: and the most deadlie enemies to the truth. The Pope hath an auctor, *in opusculis patrum*, which by the LXXII. reiecteth the Ebrew truth, adding an hundred of yeeres, more then Moyse gaue at Seths birth: and he allowed this blasphemie: That Moyse omitted an hundred of yeeres. His notes for soules 75. Act. 7. teach by Gregorie Martyn, that either the old Testament, or New faileth, and his translation not the Septuagint, taught; that the dwelling of Israel which they dwelt in Ægypt, was 430. year. And their translation checking S. Pauls Greeke, for 450. after a sort, made Beza and our BB. after *Bibliander* and others hold the text corrupt, and their rude translation made *Achaziah* two yeeres elder then his father, and 20. yeer. elder then himselfe.



himselfe. And their barbarousnesse not knowing *Pascha Bouis* and *Arietis*, as a peace offering, to endure for eating for the night of the Lambe, (a day and a night further,) bred the wicked note : against expressed words of Saint Marke : *that the Lord pravented the Iewes in the day of the Passeouer*, where so his Passeouer could not bee kill'd in the Temple : where not to kill it on the due day, it was death : and their translation taught these lies, *Act. chap. 7. Iacob died in Egypt and the Patriarkes, and they were caried to Sychem. And they were put in the graue, which Abraham bought for money of the sonnes of Emor the Sychemite.* Where *Iacob* was not buried in *Sychem*, but in *Hebron* : And *Abraham* bought nothing in *Sychem* : neither was the purchase there for money but for Lambes. Thus with a false translation, they brake the peoples heart: that they were discouraged from the Bible. Also they blasphemed the Hebrew, as *Stenubus* doth : and præferre their barbarous Latin to it.

*Of ignorance in Alpha, how it bred deadly errors.*

They hold from a father, well knowne: that *Ezra* inuented the Law Characters, which now we haue. *Alpha Beta, &c.* be Greek names from the *Chaldy* : and old in Greece, as referred to old *Cadmus* : which from *Sidon* built *Thebes* in *Grecia*, *Pisistratus* was elder then *Ezra* : Hee by *Aristarchus* diuided *Homers Iliad and Odyssea* into *Alpha, Beta, &c.* named from the *Chaldy*, expressing the Hebrew forme: therefore the letters were an old inuention; *Diphath* and *Riphath*: *Dodanim* and *Rodanim*, *Genes. 10.* and *1. Chro. 1.* are acknowledged of grammarians to come seuerall names for one Person, in *Noës* tyme, by the similitude of the Letters, which wee now haue.

Therefore, their antiquity is from the beginning. Now the order of letters is settled by God, Psal. 25. 34. 37. 111. 112. 119. 145. Prov. 31. in Lament. chap. 1. once: the 2. once: the third, thrise: the 4. once. And the speech sheweth, that God hath a sure order in his wayes: as in the letters, whereby hee doth teach vs of his wayes. Moreouer, the Geometrie of the Characters, is agreeable to their situation: as all that marke them, may know. So the Popes ignorance, greatly disgraceth Gods word: by not knowing one letter in the Greeke or Hebrew. Also their exposition for **τ**, Tau, in *Ezekiel* to make it a *Crosse* from **T**. in Greeke, that is senselesse. *Tau*, there is, *χαραγμα* in the 70. a marke: as the Pope in his wickednesse hath to his. Tau or *χαραγμα*. The Hebrew last letter is, *Thau* in grammarians, with distinction from Tau, the Marke.

### OF VOWELS.

The Papists bee more hurtfull in teaching that Ebrew vowells, were not from the beginning. Heere some Iewes helpe them, and our side, and so they inferre, that the text is vncertaine. Their conclusion is Athean, and the helpe to their assumption godles. Very many words in Ebrew, differ from ordinary grammar, without difference in sense, and none but the first writers would haue laid them so. *Accentes* be of the same tenor of antiquitie.

### *Of Tiphereth Israel.*

A most learned grammaticall worke, called, *Tiphereth Israel*: the glory of Israel; affirmeth that *letters, vowells* and *accents* were written by God in the tables as now we haue the. And that is most sensible. For, Gods worke must needes bee perfect:

perfect: and who can adde to that which he hath done? And Abben Ezra speaketh most sensibly, that none euer was so wise as the auctor of the accents: for hee neuer misseth to direct to the best sense. Now the Popes ignorance, in  $\alpha$  and  $\omega$ , *Alpha* and *Omega*; sheweth that he is ignorant of the whole glory of the Bible.

of Cethib and Kery.

Tymes 848. God teacheth vs elegancie of the tongue, or sense of the text, by setting a word in the margine, to adorne the text, and this passeth the witt of man, and must needs be knowen, to bee the worke of God: and commonly for like Characters,  $\aleph$  and  $\beth$ :  $\daleth$  and  $\kappa$ :  $\eta$  and  $\theta$ :  $\iota$  and  $\rho$ :  $\sigma$  and  $\tau$ : and some tyme to note the coniugation and mode, for the commō Bibles vnvowelled: and to  $\aleph$   $\theta$   $\iota$   $\rho$   $\sigma$  the margine hath a terme of arte, to note *Hophal*:  $\aleph$   $\theta$   $\iota$   $\rho$   $\sigma$  *make thou streights my wayes.* Psal. 5.9. lest David seeme to say: *My way is streight.* So in substantiue the text,  $\aleph$   $\theta$   $\iota$   $\rho$   $\sigma$  in Ios. 18. 24. might bee read *Ammoni*, but to shew *Patach* vnder *Iod*, the margine hath *Ammonah*  $\aleph$   $\theta$   $\iota$   $\rho$   $\sigma$ . Sometimes, vnciuil words as *Rab-sakeh*, Isay. 36. are read in the margine by cleaner: Now *Arias Montanus* hath made a whole worke of this, in *apparatu*: shewing the text to bee corrupted in Babel: whereas copies would endure 1000. yer. And Daniel rich, holy, wise, would keepe his pure. And some double readings be after the Captiuitie, as in Daniel 9. and Daniels former had beene \* amen. \* that is, ded by himselfe. This opinion of *Arias*, *Kimchi* bred: *Prof.* perfected. *ad Ios.* & *Elias prof. ad Mass. Bibl.* & *Barbiner ad Ezek.* confuteth him mightily.

Now *Plantines* great Bible is printed without the margine reading: and a *Cypher* is ouer the text word, noting it to

it to be corrupt. So that worke would teach that the Bible is most corrupt. It is strange, that the Papists should be so blind, as not to see this: or so bad, as to perswade it.

*Of their interlinearia.*

Their *interlinearia*, sometymes putteth the text in the margine; and the margine in the text, to breed confusion.

*Of a most wicked slander.*

One writeth to the *interlineall*, a poison full treatise to Genes. 3. *That for, HE SHAL BRVISE*: the Hebrew should be, *SHEE shall bruise*: that the *Virgine Mary*, not *Christ*, should *destroy the works of Satan*. And the text thrise, hath the masculine gender: and no Ebrew is euident, or mentioned, to haue taken it otherwise: & the *Zohar* saith, ypon HV: This is the *blessed God*. So for *Alpha* and *Omega* they would make the late *daughter of Eli* the auctor of all. Here, their Latin & their translations out of it place SHEE for HEE: and at *Colon* on *D. Saucerrinus* meeting with me, fell into sudden talke, would know my religion, by assent or dissent heerein: and I made my minde plaine: and that all *Ebrewes, Greekes* and diuinity rejected SHEE.

*of Cetib and not Kery: and Cery: and not Cerib.*

When two Prophets haue the like phrase, sauing one word, as *Esaie*. 16. and *Ier.* 51. the word which aboundeth, is left *vnvowelled*: so *Idroc*, is twise, in *Ier.* 51. once, in *Esaie*. 16. in memorie of that, left *vnvowelled*. *Sanctus Pagninus*, knew not the reason of this: therefore he left the word vntranslated

ted. But *Alpha* will not like of this doctrine. So, when a storie is repeated, as the speech of *Rabsakeb*: if a word be more in the one, the other hath the vowels of that in memorie of the difference: that the Reader may read it. Thus *Alpha*, is as curious in his word, as in the frame of the world: and requireth due reuerence to it: and they are in great danger, whose profession of life should be skilfull in it: and will deale with it, with vnwashed handes.

*Of Iod not contemned.*

The Iewes, to shew Gods care ouer euery letter in the Bible, bring in the Law cōplayning, of loosing Iod, with humble cry, before God: thus: O *Lord* of the world: this is thy rule: that a Testament which faileth in a letter, faileth in all. Now in *Saras* I had *Iod*, when shee is *Sarah*, *Iod* is gone, & the auctority of the Law is lost. God answereth, thou hast no losse: *Iod* was in the end of a *feminine*, and I set it in the beginning of a *masculine*, when *Hoshea* was called *Iehoschuah* יְהוֹשֻׁעַ

Thus they marke narrowly, that which our Lord telleth: one *Iod* of the Law shall not perish: he that is *Aleph* and *Tau*: will keepe all the letters from *Aleph* to *Thau*: More of this, is in *Thal. Ierusalemie*, in *San* fol. 20.

*Of OMEGA.*

He, that nameth himselfe *Omega*, will require that his new Testament shalbe regarded in due kinde; to defende trueth of Copy, & elegancy of speech. I defended trueth of Copie, against *Rhemistes* translating, Act. chap. 13. from the Latin,

in yeeres, *not about, but after a sort, 450.* yet a thankfull Pseudographus, wrote that I defended the 70. & became a scorne: none of 1200. yer. held the 72. pure: *Satan* was strong in him, that would belieue a disputation for sinceritie of their copy: and if euer any should bee thought to know the 72. hee that translated the Prophets a new into Greeke, should be thought to vse all the 72. copies easie to be had. But τὸ ἐπιτίμιον χίλιαδ' in all vnthankfulnesse would be still cursed in lies. The first aduiser of him sped ill.

*Of Greeke stile.*

Because none afore me, haue noted Gods counsell in making Greeke common: I will often handle that, to haue it better vnderstood: when God first destroyed Iudahs kingdom, and speach: hee stirred Greekes, first to set vp theirs. Then *Pisistratus* set *Homer* in honor: that children learned him by heart. *Plato* in *Timæo* mentioneth one such. Thence of 200. yea. all kindes study, to make braue Greeke: that it came to perfection. Then God sendeth Greekes to rule *Gog* or *Gyges* land, and *Magog* with all *Afsiria*, and 72. kingdomes in the *East*, and *North*, and *South*; to fill all. 300. ye. with Greek Armies and Colonies: That Tully noted in his dayes, the Greeke to be common ouer all the world. Now the Bible, was by Iewes translated into Greeke, and so read in all nations. And the Iewes beeing caryed by the *Macedonians* into all quarters, when the Apostles came to teach, granted all: sauing, *God in Christ gave life to all soules, that did. eate his flesh and drinke his blood*: feeding continually in soule vpon this: and were baptised with the water of the Lawe. So the Greeke tongue by O MEGA, the ETERNALL, taught *Iapheth*,

to dwell in the house of *Sem. Ierusal.* in *Megilah* & *Midr. Rabba* Gen. 9. And the Iewes confesse in *Megilah*, that no tongue but the Greeke, hath words to expound the Hebrew. So he that termeth himselfe by the Greeke, and Hebrew Alphabet is much despised, when Babell banisheth both tongues, to a pedlers Latin, in so much, that the true Latin auctores, were out of request.

*Of 4. Dialects in the holy Greeke.*

Of necessitie, the Apostles were to speake to heathen, in Heathen or Attique Greeke : as all, that will mooue others, speake to their capacitie : and they bee ridiculous and citizens of *Babel*, not of the heauenly *Ierusalē*, that will this deny. When the Apostles tell stories of *Ierusalem*, to the Church, they were to speake in the 72. language: And all, of wit and conscience, would so expound their wordes. When disputations are had with Iewes, the Talmudiques specially; the Iewes schole-phrase, doth our Lord vse and his disciples: and when none of these three answer the Hebrew fitly, then the WORD taketh heathen generall termes, to apply vnto speciall Hebrew. Reason, forced these foure Dialects: and they who confound these foure are fitter for *Babel*, then for *Ierusalem*: for confusion; then fight of peace.

*Of the Attique Greeke.*

*Hades*, in *S. Luke 16.* conteyneth the lodge of *Abraham* in heauen, and the lodge of the rich Epicure in Gehenna. Saint *Luke* an Heathen, wrote to Prince *Theophilus* an Heathen. And Heathen would iudge whether the Phisition

of Antioch, of Magog, knew Greek in fit sense to teach Gog, in Ephesus or Gyges Countrey, and Magog in Siria, that Christ in their owne language now doth conquer them, so farr, as to haue the first Christians named of Antiochia, and S. Luke to bee the glory æternall thence: though God had no other occasion to honor his enemies towne, but to shew *that where sinne abounded, there grace should once, more abound:* But not often: *Nicolas* the profelyte talling away, taught, that the towne, deserued as much supremacie, as *Rome*, that crucified Christ: or *Alexandria*, for that Alexander would bee made a God. So *Haides*, conieining heauen and hell, and nothing els in proprietie; Old Chryfologus, who placed Abraham in Gehenna, and is tossed of *Isaack Ben Arama*, fol. 205. and Purgatory, and many opinions moo are confuted. If *Haides*, haue but Heauen and Hell, Purgatory is gone: which maketh a third place: so the first Dialect, in one word, telleth the Pope, ὡ πόπε, ἡ μεγαπένθη. Ταλίδα γαῖαν ἰχάνει. Let Greeks seeke to Eustathius, what meaning is plaine for these wordes. Ταρταρώσας; 2 Peter. 2. is of heathen Greek, in Homers commentary: Iliad. Of this I spake in Catechizing the modest *Archebi. Whing*. which yeelded and sent Mr. *Geoffrey King* ouer sea, to confesse his error: I spake generally of *Homers* commenter: and should meane, the principall, *Aristarchus*, from who n old *Didymos* made his commentary: and *Eustathius* from both, and many moo ancient: and though hee were late: his commentaries are made from these two and old heathen. Two *Petifoggers* in Greeke, would scoph, as though I cited *Eustathius* to be followed of *Peter*, far elder. Such *Mide* bee fitter for *Babel*, then *Ierusalem*: Their further equalling of error to Lybian sandes: shew an ill bent.



*Of the Lxxij.*

The Greeke of the 72. commeth often: notably; Act. 2. in this, whom God raised vp, λύσας τὰς ὀδύνας ἔδωκεν *disannulling all paines that death brought.* The matter is taken from Psal. 8. And thence, would the *Sadducees* expound S. Peters word: to proue him a wicked Sophister: if hee had meant more. They who proue the second death hence, know not *O Mega*: the auctor of speach.

*Of the Thalmudizinge.*

These be Talmudique speaches. *The dead*, for the profane, often in *Zeror*, once in S. Peter, 1 Epi. chap. 4. In S. Paul the *dead in sin*, Eph. 2. such is, *Gehenna*: and the *second death*. *Chrysologus* missed grossly, for *Gehenna*, that *Abraham* should be there: whom expressly S. Paul, Ebr. xi. after the Gospell Mat. 8. and Luc. 13. and all *Talmudiques*, from Leui. 26. placeth in heauen. N. N. and his commenders missed most atheanly, more then any euer, since the Diuel deceiued Adam, to say, that our Lord was in *the second death*. The Diuells trembled till their time, to speak so blasphemously: he may brag, he at the last hath made them next himselve, and more open.

*Of forgiuenesse in this world: what Talmudiques meane.*

*Maymonides*, cited by me, in *pænit. Perek. 6.* saith, there be finnes, whereof iudgement determineth, that punishment shall be taken for a man in this world, in his body, or in his wealth, or in his yong children, which are his possession: and

there is a sinne whereof punishment is taken, in the world to come: And there is a sinne which is punished in this world, & in the world to come. This was an old Ebrew speach: and to the Scribes our Lord speaketh, in their owne phrase, *that they sinning against the Holy Ghost, should not bee forgiven in this world, nor in the world to come.* Old and late who hence, breed Purgatoric, shew that from *Babel*, not from *Salem* they speak. The same sin is said, in sinning wilfully, *ἐκ βουλῆς*: as *Core*, *Dathan*, & *Abiram* did: whom the earth swallowed: and heat of fire consumed their remnant. That punishment haue the Iewes to this day, for sinning against the holy Ghost; in betraying of Christ: and now a dayes many resist the truth: as *Iannes and Iambres resisted Moyses*. Such neuer knew him who is *O MEGA*, bringer of all things to passe.

*Of the Apostles peculiar Greeke.*

The Apostles peculiar Greeke, is wonderfull: as in the Lords prayer, *Giue vs this day ἄρτον ἡμετέριον*, bread, *neither in superfluitie, nor wanting.* The terme was made by the holy Ghost by the frame of Greekes, to Pro. 30. in *Agur* the sonne of *Iakeb*. Giue me *קִיחַ חֶמֶל* bread *fitlie measured for me.*

*Of Saint Pauls most eloquent expressing of Moyses: to shew a short way, to expound the new Test.*

S. Paul saith, that he differeth in nothing from the Iewes generallie, but, in not doubting of the *incarnation and resurrection.* In his speach he foloweth, Deut. 30. and doubteth not, *what minde can goe to heauen, to bring Christ downe: or what mind can descende to the deepe (of the earth, Psal 71) to bring Christ from the*

the dead. But he confessed with his tongue, that Iesus was the Eternal, and beleued in his heart that God raised him from death: and assured him selfe and others of a sound way, to truth by this.

*Of Thalmudiques agreement, with the new Testament.*

Neither the holy Gospel, nor holy Epistles, teach any thing for Ecclesiasticall gouernement, but as the holy Synagogues did: many superfluties of ambition, the Scribes and Pharisees had: as they had in right sort, al that the Apostles held, taught of old, by them, and godlier, sitting in *Moses* chaire. So that, by olde grantes, all Diuinitie questions might bee soone ended. And this doth Paul (in his imitation of Ebrew) speak: *Gamaliels* scholar at *Ierusalem*: and the Greeke orator bred in *Tarsus*, free in Rome: that none other Apostle should be *Papas* of Rome but he, so called rarely of God; and tendered by *Coronel Iulius*, *Sergius Paulus*, and the *Proconsull* of *Melita*: and the *barbarians* for a prosperous iourney to Rome, to which, and of which, he wrote more from God, then anie, sauing Saint Luke, Act. 23. and 28. And if Saint Peter had bene there, hee knowing the state to come, would haue left monumets of his being there: & would haue cōmented vpon S. Paul, 2. The. 2. as he cōmented vpon all his Epist. 2. Pet. 3.

And thus, *Christ* by taking the name from *Alpha*, and *O Mega*, requireth knowledge in the tongues wherein hee speaketh. The direct and proper vse, calleth vs to an higher matter. *The beginning, and the end.* He created all thinges: and they were very good. And created Angells, that when man should bee created, they should take care of him: misliked mans superioritie: & were condemned to *Tartarus*, & are kept in chaines in the blacke aire, vnto the iudgement of the great day: he

he hath an end for them: that although they sinned of infinite pride and vnthankfulnesse, and euery whit from their owne motion, yet they ouerought not the decree of Christ; who told the day of their fall, and *Adams* fall, that in humanitie he would bee a litle inferior to Angells, by suffering of death: but would haue all things subdued vnto him. In *Adams* fall, all were to be borne dead in sin: that all should for euer perish; but for further mercie. All, hee inuiteth to seeke vnto God, that they might feele him: but al being dead in sinne, only they whom he quickneth belicue in him: hee still inuiteth the wicked to goodnesse, but they rebell against his spirit; thinking his wisdom foolishnesse: yet hee ruleth them, that their sinne shall not haue the rayne to open mischief, but as he wil. And one open iudgement he shewed in *Noës* dayes: an other he will shew in fire, Apoca. 20. And all whom he hath not chosē of eternitie, & called in due time, and quickned from dead, and sanctified by his spirit, he condemneth for their wicked works: and this helpeth them nothing, that they doe his decree: they did not that which hee telleth plainlie by doing, they should liue: and their owne conscience damneth them, that they iustly perish for euer. And in their stubburnesse, after long patiēce, he sheweth his power. And these his wayes bee vnsearcheable. But as the letters from *Aleph* to *Tau*, haue all their forme and found in speciall vse, order: and not two the same. So, from the beginning to the end, he ruleth the world in a most wise course: to shew his iudgement and mercie; wherein, this last booke calling old speeches to new matter; goeth through the Alphabet of all ages: and sheweth how *Iapheth* hath fellowship with *Sems* house, and *Cittim* or *Italie*, shall bee perishing when they afflict *Heber*, that he may be seene to ioyne first & last

in wise order. The Concernt which is in *Moyfes* and the *Prophets*, and New Test. is wonderfull in places, tymes, and families: I wishe all Preachers to follow the holy mens veine: but the tongues and stories require much tyme: that for Diuinitie, the most vse commoration of plaine *Ethiques* known naturally: and litle studie how the *Prophetes* comment vpon *Moses*: S. Paul vpon the Gospell; and how all foure haue their harmonie. And if *Daniel* and *Iohns* Apoc. should bee made plaine ouer a kingdome: that paynes would kill millions of papists. The one, I haue made plaine, in my last edition: by which, since it was printed: many might haue seene light: But, the God of this world darkened some mindes, to hinder that; not regarding the lake which burneth with fire and brimstone.

*To him that is a thirstie, I will giue of the fountaine of the water of life freely.* ”

Heere all excuse is cut off from the wicked: that they are called to the waters of life, but refuse: Rome begging landes, thirsted not to haue the waters of the Lawe to refresh the soule; but made them bitter: Therefore their condemnation is iust. And for these waters be our fightes: from *Tiberius*, to this day: since *Ierusalem* came from heauen.

*He that ouercommeth, shall possesse all thinges: and I wilbe his God: and he shall bee my sonne.* ”

Heere is a valiant combat. The waters of life of the Hebrew and Greeke Testament, are drawen from a deepe well: many fadom of yeeres deepe: and policies still will haue their

will haue their owne deuices : and bestow death on such as offer men life : Heere the faithfull vnto death, shall haue a kingdome, as the *Sonnes* of God.

” *But the cowards, and the faithlesse, and the lothsome, and mur-*  
 ” *therers, and fornicators, and witches ; and Idolaters, and*  
 ” *all the false : shall haue their portion in the lake burning*  
 ” *with fire and brimstone.*

*They who take not vp their crosse, and folow Christ, are not wor-*  
*thie of him* : they who belieue not the Gospell are not wor-  
 thie of him : certaine beasts, foules, fish, forbid to Iewes, to  
 distinguish them in diet, from heathen are called vnclane,  
 or lothsome, so be all without the Gospell, in their high lear-  
 ning : as *Socrates, Plato, Cicero, Varro, Plutarch,* and the *ciuilest* :  
 Murtherers of the Martyrs, specially : wherein the Spanish  
 Inquisition is the deepest. Fornicators, in *Rome, Venice,* and  
 all *Italy*, haue open freedome: and of old Horace age and all  
 epicures still, as Turkes wallow in that: and therefore S. Peter  
 to the Iewes of *Arabia* giueth sharp warning against that: and  
 witches in all common Weales are hated : and the subtillest  
 witchcraft is that, of the Popes TRANS-SVB-STAN-TI-  
 A-TION : a monstrous terme, for a monstrous matter: be-  
 sides all other their coniurations.

### *Of Idolaters.*

Idolaters be the Papists, the grossest that euer were: and  
 where *Christ* had infinite grieffe to bee seene on the Crosse:  
 though in glory he darkened the Sun, and shooke the earth,  
 and rent the stones: yet Papists think, that gold, as in *Nebu-*  
*chad-*

*chad-*

*shadnezar* his Image; Daniel chap. 2. of siluer, or Alabaster, or stone, or wood, is a goodly worship: Christ (in whom is hid all the treasures of wisdome and knowledge) could haue commanded that, if he had liked of it: and we should not be better learned then *Alpha* and *Omega*.

*The Popes brabarous Answer.*

An Idol is heathenish; and vnlawfull: an Image is-lawfull: as no man saith, the Idole of God, but may say, the Image of God.

*Answer.*

Neither *Attique* Greek, translated by *Tulli*; nor 70. Greek: nor the Apostles Greeke, nor any *Talmudique* will suffer this distinction, therefore it is for *Witches*, not for *Doctores*. ἄδωλον κόρακ in *Aratus*, is *Corni, Imago*, ἄδωλον ἀρετῆς in *Plato* is forma & species, in *Tulli* offi. 1. *Idolum Dei*, is in *Apian*: *Imago, simulacrum*, ἐκὼν צלם פסל צלם Chal. *Imago, figura, corporea vel incorporea, & Targ. idem*, and צלם is in Num. 33. 52. and the same is in Gen. 1. 26. 2 Kin. 11. 18. 2 Chron. 23. 17. Dan. 3. 2. Isai. 40. be all vnlawfull. They who would haue People, to adventure their æternall state vpon such quirks: against all teachers of speach, are pestilent witches, and most impudent teachers. *He that cannot remember Christ by all thinges made ours, for Christ, is no Christian*: The starres serue Man, for CHRIST: the Ayer, Lande, Sea, Plantes, Beastes, Foule, Fish, and what neede wee an *Image*: which can represent but a base man, in base sort. No Iewe, for Ebrewc; no Attique; for Greeke, will cleare the Pope:

therefore he is *Popos*, and teacheth doctrine of Devils, and *Rome* is a meere *Babel*: confusion to holy speech. And all liars haue their portion in the lake: all who misse of Gods trueth, are liars, and perish. The *Talmudiques* who agreed with Paul, for all iustice of the Law, Rom. 10. yet missing of Christ, lost all. Now the *Papistes* be most impudent in lying: as when they teach to vse Latin, for Hebrew, in the Law, and for the Greeke in the Gospell: their lies be of infinite number: in their *Purgatorie*, and where *Haides* hath but *heauen and hell*: in the bread and wine, against *eisight*, the witnesses of God, and their whole policie is a lie: therefore, chap. 19. the beast and false prophet was cast into the fire.

*The second death.*

The phrase *second death*, is *Talmudique*, vsed in *Onkelos*, vpon Deut. 33. and *Ionathan* vpon Isai 22. and in *Zohar* and later, infinitelic. And no soule goeth to it, but perisheth for cuer. Of this, I wrote vpon great occasion in an Epistle to Doct. Whig. to which he gaue great testimonie: though one vnlearned brent the Copies, after his death: which flame may bring him and is very like, to the fiery water, Dan. 7. and heere.

„ *And there came to mee one of the seauen Angells, which had*  
 „ *the seauen Cuppes full of the seauen last plagues: and hee*  
 „ *spake with me, saying: Come, I will shew thee the Bride*  
 „ *of the Lambe.*

The same art it is, to plague *Rome*; and to build *Ierusalem*: and in vision an Angell doeth this: visibly, learned trueth: where-



wherein Iohn him selfe is the principal Angell. The Church hath heere a goodly name: warning to be carefull of a wise & holy soule: the Bride of the Lambe: All the song of songs goeth vpon this and the end of Isai. Such Conccent of Scripture, *Bellarmino* and all that *Brackmunim* that would not haue all to know, may looke for fire and brimstone, to bee their portion. All be bound to praise God: and to doe that skillfully. And his word teacheth, that the *Pope* and each such, is a *Buy-shop* from *Satan*, not a *Bishop* from God, which would Col. 3. 16. not haue the word of God to dwell richly in vs.

*And he caried mee in the spirit into a mountayne, great and high: and he shewed me the Citie, the great: the holy Ierusalem descending from heauen from God, and hauing the glorie of God.*

This expreffeth that, which Ezekiel wrote of old, concerning the building of the Church, vnder Christ. The Iewes to this day, looke for a building in Chanaan. Against that, Saint Peter giueth this rule: *That euery Prophecie of Scripture is not to bee expounded properly: because the holy men of God spake, as they were caried by the spirit of God.* This place strengthneth Saint Peter: and so expoundeth *Ezekiel*, that all Iewes might see, Christ spake by the fisher of *Galilee* the deare to Christ: *Ezekiel* was brought to an high mountaine: so Iohn: and our Lord, Math. 17. when he would shew his glory, tooke *Peter*, *James* and *Iohn*, and caried them into an high mountaine, alone. Visions must agree with spirituall matter. Buildings of Princes, be vpon mountaines, stately to behold: and hard to be come to, by enimies to vex: And wicked Rome braggeth twise in *Virgill*.

*Septem qua una sibi muro circumdedit arces.*

This Rome alone (which mongst the Cities all)  
Hath seauen hills encompass'd with a wall.

And *Ovid* is playner.

*Qua de septem totam circumspicit orbem:  
Collibus, Imperij Roma Deumq; locus.*

Of Empire, and of godds, Rome is the place:  
Which from seau'n hills all the world doth outface.

*Propertius*, and *Galen* in *Aphorif. Hipp.* and they who name the mountaines, may be spared; All serue Apo. 17. Now God that is One, he from one mountaine will fight against seauen Psal. 68. will tell what Mount Zion is. The church hath high matter: vnto whose height of studie the prophane cannot climme. *Alexander* could match *Porus*, vpon his high rock: But he durst not medle with mount Tzion. So *Philosophers* can speak much, to the height of heauen: but vnto *Paradise* above the heauens, no thought of theirs could euer come. And as heathen were amazed at starres, & worshipped them: so *Papists* are amazed at Martyrs, and worship them. The Pope should studie the Bible, and cause all scholars to do the same; in *Ebrew*, *Greeke*, and conference of stories, to passe all Martyrs sauing the Apostles age taught from God, without studie: & should confirme in open studie the doctrine which Christ sealed by his blood. So he had made an holy Citie. But Rome begun with bloodshed of brother, when *Romulus* killed *Rhemus*, (not as Salem with Sem and Izhak in peace & redem-

redemption) would ende with bloodshed of brethren: and to goe to heauen as *Romulus*, and *Iulian* the *Apostata*: in *somnia Scipionis*, and in *Sozimus*, and *Apolline Delphico*. And as *Libanius* said, that *Iulian* was with the *Dæmones*: and the Greeke Doctores granted that, with heart and good will: So we will grant with heart and good will, that the Pope, and his Martyrs shall be together.

*Of the great Citie Ierusalem.*

Though *Nympha*, the Church in song of SS. hide it selfe as a doue in cliffes of rockes, as few: yet when all of all ages are put together, they make a great Citie. And this Citie should haue holy Lawes, to worship God in *spirit and truth*: all sent from heauen, and hauing the glory of God.

*And the light of it was like a most precious stone: as the Carbuncle stone glittering.*

The 70. in *Isai*, chap. 54. 12. for כרכר *Codcod*. *ἰακωβίς*, and in *Thargum Ierusalem*, *Nophec* the stone of Iuda is כרכרִינָא and for אַקְרָת *Christallos*. Thence Saint Iohn hath his matter: and he that marketh not that, teach, that Iohn bringeth matter without warrant: which he neuer doth thorough his booke: but still confirmeth his matters from olde speaches. So the stone of Iuda maketh the windowes that the sunne of iustice may shine in: and the gates shalbe of flaming stones; cleere Doctrine, that may call all vnto Christ: And all thy borders, shall bee pleasant stones: for thy children shall bee taught of the Eternall: so the taught of God, be the precious stones: such was *Moses*, and *Iosua*: such were *Isai*, *Jeremy*, *Ezekiel*, *Daniel*: such were *Paul*, and all the holy *Apostles*: and all that since.

sincerely know and cleave to their Doctrine: But no *Bellar- mine* that would disgrace the wit & writ of the scriptures. No such, shall be any stones heere: but be as common sandes: parching in heat, and dangerous in winde: & still fruitlesse.

” *And it had a wall great and high: having xij gates: and vpon the gates xij. Angels, and names written, which are of the 12. tribes of the sonnes of Israel.*

This is the ancient faith: this is that which the Apostel saith, Eph. 2. 20.

The wall is the defence by Christ, as followeth, anon: that the inner building of the wall was *Ierusalem*, Carbuncle. The gates haue Angels to conduct them that shall be saued: and the true storie of the XII. tribes, taught heere by their names, teach others a passage into the citie. This matter expreffeth Ezekiel 47. where the names of the tribes of Israel be vpon the gates: and the gates 3. to each of the foure corners of the world.

” *From the East thre gates; from the North 3. gates; from the South 3. gates; from the West 3. gates.*

Ezekiel beeing in Babel, *North* from the *East* of Israell, began that men should come to the holy Citie from the *North*, where Israel was scattred. But for vs in the *West* where the Church is best, in our ends of the earth the possession of Christ: *Ierusalem* beeing *East* was first to be named: and next the *North* for holy Daniels sake, the light of the world, whom moo in *Albion* vnderstand, then in the world besides; and I hope moo shall by my enlargement nowe comming forth: teaching how the new Testament commenteth vpon him.

Then the ordinary course, the coast ioyned to the *East*, the *South*

South where the Iewes were scatted by the *Ptolomies*: and a long tyme *Alexandria* bare *Patriarches*: *Athanasius* a wonder for holy Diuinity, and Greeke eloquence: and great *Cyri!!*, great, though not equall to *Athanasius*: whose long commentarie vpon *Isai* in Greek, I haue and wish it printed: Thence, D. B. may see vpon *Isai* 38. what he meant by, *oi ev uδδ* to strengthen his owne most learned *Sylogisme*: which breaketh the necke of Purgatory: when *Haides* is knowen to haue but *Heauen and Hell*. *Alexandria* in the South had glorie: as *Antioch North*. That, where sin abounded, grace should more abound: *Antiochi* deserued no such fauor, the head of *Magog* in *Siria*. But God promised, *Eze.* 39. to glorifie his name about *Magog*. And therefore would haue Christians to beare the name first from the place most hatefull, and next *Alexandria*, the next hatefull, to bee high: and Rome that crucified Christ, yet for some helpe they had shewed the *Maccabees*, and certaine good captaines, *Math.* 8. and 27. and *Act.* 10. and 23. and 27. God would pity that cursed towne: Though *Constantinus* new Rome bare sway a great while: but the *Buy. shop* of Rome still worked to ouerthrow *Bizantium*: that he might haue the throne of Satan in higher measure. And *Bizantium* had not medled with Gods people, and long had no occasion of high throne for God to shew later anger: But had farre more learned then Rome euer: and scant euer acknowledged Romes purgatorie: And to the West from Chanaan; in the Land *Gyges* or *Gog*: as *Croesus* wealth enabled *Cyrus*, when hee tooke *Sardis*, to send *Israel* home from 120. nations; So, God by *Iohn* gaue *Sardis* his *Apocalyps*: that it kept religion farre longer then Rome. Now, as God placed the tribes about the Arke, three nobles of *Leah* Eastward; the blemished to parching sun: and the basest Northward; and the last borne and

dearest towards *Sun-set*: to shew that his mercy reacheth most to the furthest off: Of these the Psal. 80. speaketh: *before Ephraim, Benjamin, and Manasses*: stir vp thy strength, & come and helpe vs. That is, as (Shem Tob well noteth) at the *Sun-set* of our state, and our last birth, as Ioseph and Benjamin were most rendered; shew O Lord now, the fathers fauour to the children.

Paul, the Hebrew of Hebrewes, of Benjamin, he chalengeh for him selfe and his kinsmen, Rom. 15. and his companie, al *Grecia* and the West: and nameth expresse *Spaine*. And besides *Ioseph of Arimathea*, Pauls scholar might teach our West, *the endes of the earth, to be the possession of Christ*, That *Albion, France, & martyrs of Spaine*, haue now 3. gates in extreme *West*: that the Ebrew and Greeke Testaments were neuer so much studied, as in *Albion, and France & Germany. Cambridge, Duresme, Yorke, London*, will beare one record, that thirtie yeares he cleered the *Reuelation*, that Papistes made great meanes to be further taught: By the *Maior of Duresme*, & by others at *London*: offring as good as a *Bishoprike*, if without danger in further matter they might. And I know there had beene but few Papistes in England, if a few had opened the old Testament by the new: as the Apostles veine required. And if the new Testamēt were translated into such Hebrew as the Apostles made Greeke: and the Old into perfect sense in Greeke, all nations would sweare, that our endes of the earth are the possession of Christ.

” *And the walles of the Citie had twelue foundations: and in them*  
 ” *the names of the Lambes twelue Apostles.*

These foundations, are the 12. precious stones which follow. in which, *Exod. 28, the xij. Tribes* are named: So the ve-

rie stones ingrauen inferre the Tribes, from Exod. 18. And heere the Apostles names shew that they taught no new doctrine, but the same which the Tribes had of old.

*And he that spake with me had a golden reede to measure the Citie, and the gates of it: and the wall of it: and the Citie standeth square: and the length of it is so much as the breath: and he measured the Citie with the reede in furlonges twelue thousand: and the length, and bredth, and height of it, be equall.*

When the Iewes came home from Babylon, the like restoring of the Citie, Zach. 2. is expressed by an Angell hauing a reed. So, the restoring of the high *Ierusalem*, after the Citie which crucified Christ, had made it low: is expressed by an Angel hauing a reede. Now twelue thousand furlongs, make (as we may suppose) 1500. English miles. A Citie so high, so long, and so broad, would hold an infinite companie of men: and since Satan was bound from supreme rage. The first 300. year. by martyrs, bred an infinite company of millions, & in quiet long after, 140000. of Israel, and so many heathen, as none could number: & now after restoring, when mo in number professe saluation in Christ (by breaking bread: and pray onely to Christ for iustice by his gift) then papists be in nūber; it must be a great Citie that shall hold all: If all old holy bee taken in also. And if some by enuie had not hindred opening of both Testaments in Ebrew and Greeke, in the Talmudique veine, which others might translate into many tongues, manie poore Iewes and Turkes had seene the xij. tribes over our gates: & the Apost. doctrine to be fastened in *Aharons Iewels*,

and had taken Chambers, in the large building of our square *Ierusalem*, 1500. miles high: and so square. When Christ taught *Noë* to make the Arke, of 300. cubites length; and 50. cubites breadth, the sixt of the length: and thirtie high, the tenth to the length: hee shewed *Noë*, hee had all beastes and foules and their fodder in measure. So hee, that weigheth all the dust of the earth: knoweth how many soules hee hath chosen: and how large his heavenly Citie shall bee, and how many hee was to reiect, that their carcafes should bee fewell for Gehenna.

*The Citie was square.*

This, alludeth vnto the Tabernacle and Temple: where *Dabir* the Arkes place was square: and now we all haue the Law in the Tables of our hearts: and see the *Cherub*, as hauing seauen cuppes of wrath fighting for vs: & know Christ to bee the mercy-seate: and golden Altar: and wee are all sacrificers to make our owne prayer of incense: *and the lifting up of our handes to be the euening offering*: and we our selues to bee the golden Candlesticke: *and our hope is the anchor of the soule sure and fast, going within the waile: whither I E S V S. our forerunner is gone: being a sacrificer for euer, after the order of Melchizedek*: So we leaue imitation of *Aharon*, in *Linnen, Cope, Mitre, Altar, Flesh and Blood* substantiated, *Priest and Sacrifice*, to them that will toy with imitation of *Aharon*, and remember not the fire that brent *Nadab* and *Abihu* for strang fire. The Popes fire is a thousand tymes stranger. Therefore an whole lake of fire and brimstone, remaineth for him.

of



Of Arias Montanus, placing in Altar of incense in the most holy.

*Arias Montanus* knewe well enough, that the Altar of incense was set in the outer holy : yet in *Apparatu*, hee doth place it in the holy. It is marueile why he durst spare a trueth: This I guesse, that the simple papists, should not see the birth of Christ cast out of course. This I will but touch. I tolde Iewes, that his conception and his birth is all one for trueth of saluation. And Christ would haue neither exactly known: because it would trouble the *Mathematicians* of the world too much. As of late double reckonings made. *Turke* and *Iewe* thinke wee haue no trueth of storie. Seeing, *annus saluis*, cometh as well from *Conception* in December, as from *birth* in September: the old accompt may bee well kept. But wee should haue no lies in our heavenly Ierusalem, though men esteime more of custome, then of him, whose eyes are a flame of fier: Eighteene weightie arguments one learned man, a Ciuilian hath brought, to settle the tyme better. Because Iewes should not gather absurdities, from our Gospell: that a wise fauorable Prince (taking order, that all mens wealth should be rated: that Soldiers pill'd not any, but rested in set portion: ) should cause euery one to repaire to his natiue towne at midwinter; in my booke to the *Lands Graue*, I place the *conception* in December. That as their Midras Rabba, in Deuter. telleth the MESSIAS should come in Tisri: and redeeme, on friday. by Bechai, fol. 12. so he did: and then *Iohns* trumpet proclaimed him: and at *Pascha*, became our *Pascha*: and at *Pentecost*, gaue a firie law. The old Testam. is so strong for Christ: that the very Iewes speake thence the same that the new Testament doeth.

29 And he measured the wall of it: an hundred fourtie foure cu-  
 30 bites: the measure of a mans, which the Angels was. And  
 31 the inner building of the wall was Carbuncle.

A wall, is a defense: and so thicke a wall must needes  
 bee a strong defense: and beeing of shining Carbuncle; it  
 sheweth the Citie to be of glory and trueth inuincible. Such  
 is Diuinitie: being skilfully handled.

### Of Prayer.

The Place, whither the people mett to prayer in Salo-  
 mons Temple, is called in Ebrew, Azara, *Strength*: and in  
 Greeke *ἰλασθριον* the mercy-place. Now, seeing Prayer and  
 Gods mercy bee our wall: this should bee made of the Car-  
 buncle of his: that the Psalmes and holy scriptures should be  
 our prayers. *Atbanasius* sheweth vse in them for all life:  
 and to euery part of holy story, certein Psalmes might fitly  
 be quoted. The prayers wich wee haue from the Pope,  
 were penned for his drifte in Diuinity: and offer great hold  
 of blame in euery point: and no wight full of eyes wilbe  
 taught but by God, to what prayer hee shall say, Amen.  
 The Prayer which the Lord gaue is commended to be the  
 common prayer of the Church assembled. But without  
 Battalogie or often repetitions. And for it, Math chap. 6. the  
 Pope corrupteth the Greeke text: filching away, the sentence  
 of greatest light: *Thine is the Kingdome, Power and Glory, for  
 euer and euer*: which calleth, Daniel chap. 7. and all Daniel  
 thither: To bee a Carbuncle wall to the Seimon. If the  
 Bishoppes translate the Bible well: and add tables, for skilfull  
 reading

reading, of Conference in Places. This will best build walls of Carbuncle: when all pray as their heart and God best liketh.

*And the Citie was of pure gold, like to pure glasse.*

By the Citie, is meant, the whole lawes of policy: which should be as pure as gold: and as cleare as glasse. *Tyrannicall and superstitious, anger God: and where the policy is disputable, it is foolish.*

*And the foundations of the wall, were trimmed with euery precious stone.*

Before, I shewed vpon ch. 7. how the Tribes were fitted to their stones; and more largely in my aduertisement of errors, in our handling of religion. How the warriors, the frontiers, were two noble of *Lea*; but of some blemish, *Reuben* and *Simoon*; and of each handmaid, *Dan* and *Gad*: had stones of color for a warriors coate. The water men, likewise fit colored stones, & fit notationed, *Isachar*, *Zabulon*, *Aser*, *Nephthaly*. & the noble statesmen, also fit *Leuy*, *Iuda*, *Ioseph*, *Beniamin*. So that the dum stones assuring Israel of the Land; when they misbelieued; argued them to be but common sand.

*The order of the Tribes, Apoc. 21.*

Sundry orders (very many) be of the tribes, in the old Testament; to shew that one is not better then another: but that in some points, the meane is as the best. Heere, they are placed in speciall regard of storie.

*Beniamin,*

*Beniamin*, not *Reuben*, nor yet *Ioseph* first.

*Issachar*, not *Simeon* second.

Because *Leui*, and *Iuda*, held themselues all wayes better.

Then *Iuda*, third, not *Leui*.

Then *Leui*, in *Indahs* old place.

Then *Zabulon*, fift: as next to *Issachar*.

Then *Reuben*, sixt: to come before the handmaidens S.

Then *Aser*, the handmaidens son: Ancestor to *Anna*: the  
 Luc2.49. Dau. of *Phannel*.

Then *Ioseph*, the eighth.

Then *Simeon*, to come before the rest baser borne.

Then *Nephtali*: of the first bearing handmaid, before  
*Dan* his elder brother.

Then *Dan* before the later bearing handmaidens S.

And *Gad*, in the place left.

This situation, commeth not from *Iohns* witt: as hee nameth the tribes, chapter 7. but from eyesight of a building, set by God.

*Reason of their order.*

*Reuben*, lost his glory: first falling from the land: Then, by Ciuill right, *Ioseph* should haue had it. For in *Iacobs* purpose he was eldest: and had the birthright. But *Ieroboam* after seauen defenders, falling and felling ten tribes, cast him to the eight place. For that cause: his *Beryll* in *Abarons* shoulders, holding six Tribes on the one, and six on the other: is translated of the 70. *Smaragdus*: because heathen could not see, why God should plague proud *Ephraim*; *Ioseph*, bearing vp all in *Aegypt* and in *Iosuah*. So the *Sardius* of *Reuben*, is not in the first place: nor the *Beryll* of *Ioseph*. But the *Iasper*, of *Beniamin*.  
 Iosephs

Ioseps brother: by ciuill right. As the Temple was built in the tribe of Benjamin, whereby halfe Benjamin claue to Iudah: and Benjamin, by *Ester Atossa*, and *Mordecai*, repress'd the decree of destruction, from *Aman of Amaleke*: and *Esther* became the mother of great *Darius Artaxerxes*, bringeth the *Persian King*, that built the Temple, to be of *Benjamin*; and all his seed: and caused fauor to the Iewes vnder *Persia*: Whereby doubtlesse many of *Benjamin*, before *S. Paul* & his sisters fonnes, and the named, *Rom. 15*. were great pillars of the Church. And *S. Paul* alone, building three gates of *Ierusalem*, Westward, is ynough to make *Beniamins Ispar*, the first foundation: seeing he filled all frō *Ierusalem*, to *Illyrico* with the Gospel of Christ: & after to *Rome*, where he first taught the Synagogue; what the Gospell was, *Act. 28*. and *Casars Pallace*, *Phil. 1*. and taught two yeares, without let: and went to *Spain*: for he spake from God that he would so doe: and from wicked *Rome* that crucified Christ, hee built many Churches by others: sending *Crescens* into *France*, and *Titus* into *Dalmatia*: and calling *Marke* from the *East*, who had beene with *Peter* at *Babylon*: & keeping deere *Luke* the Phisitian with him, to make many Princes, *Theophilos*. And in his beginning of Epistles, he warned, *2. Thess. 2*. that cursed policie of the world should come: and *Rom. 13*. warned them, not to take superioritie ouer the Ciuill Officer: and recording matters small, and many persons; neuer hath one syllable that *Peter* should euer be at *Rome*. But being a Prophet, as *Saint Luke* hath arguments innumerable, and inuincible that hee neuer was there: What a companie doth he reckon in the Epistle to the *Romanes*, without any mention that *Peter* had been there: but of his owne desire, to build where others had not laid a foundation. And from *Rome* to the *Galathians*,

he telleth expressly, that Peters charge was for the Iewes scattered by captiuitie: to whom the twelue Apostles were charged chiefly to goe: and to iudge the 12. Tribes. To the *Ephesians* he mentioneth *Tychicos*, whom he sent to them: but nothing of *Peter*. And to the *Philippians*, he mentioneth, that the Gospel by his bondes was manifested in *Casars* pallace. It had bene a stale newes, if another had done that afore: and if *Peter*, had turned any of *Casars* house, which to record, it toucheth the glory of Christ, he had as well mentioned that. And *S. Luke*, who enuid not *S. Peter*, (in the *Actes*) but told high glory, had not hid his praise in Rome, if desert had bene. And he telleth the *Collossians*, that *Luke* was with him, without mention of more: or token that *Peter* euer had bene there. And in the second to *Timothie*, he nameth many *Demas* leauing of him: *Crescens* and *Titus*, as I told: and *Lucas* only to bee with him: and that *Marke* who was in *Chaldea*, 1. *Pet.* 5. should be brought to him. Also he mentioneth *Eubulus*, *Pudens* and *Linus*: and where hee left *Trophimus* sicke: and how *Alexander* the Copper-smith hindred him: and if sainct *Peter* had laid any foundation in Rome to his helpe, hee had neuer hid that: And when *Timothie* came to Rome: and was sent from him, he telleth the Hebrewes of him: but because they knew howe *Paul* many yeeres after his calling, agreed with *Peter*, to bishop the *East*: he mentioneth nothing of him. That by *Beniamins Iasper*, *S. Paul* should be the foundation of the heathen, borne among heathen: and borne Citizen, of the chiefe West town: and a persecutor, to comfort the Citie that crucified Christ: that as he found mercy: so they might suffring as hee did. And this much, for the *Iasper*, the stone. But for the Greeke terme I must speake more.

*Of the terme Iasper in the third place. Apoc. 21.*

Foure Dialects, the holy Apostles haue: which matter, tel-  
 leth a sound reader to distinguish: and a D. ignorant heerin,  
 will worke much disturbance. To *Attique* or *common Greeke*  
 they were to stand, when they wrote to heathen: and were  
 not forced to peculiar (*Greeke*) Dialect. So to *Theophilus* the  
 heathen, *αδης*, Luc. 16. is vsed, for *heauen and hell*: as having  
 both places and no moo: and *Catelthein*, for passage, as the  
 iourney standeth, without regard of vp or downe. Luc. 4. and  
 ten times, in the Acts, as I mentioned: So *70. Greeke*: so *Talmu-  
 diques* and *Apostles proper*. *Colyrion*, in Ioh. ch. 3. is *Talmudique*:  
 and that the Sacrificer was girded about his brest, as Christ,  
 Apoc. 1. *Maymony* proueth from *Vzielides* and common tra-  
 dition, in treatise of holy apparell, *Perek. 10.* Johns owne vsē  
 of Greeke is in *Chalcolibanus*, Apoc. 1. to Dan. 10. and in *white  
 stone*, to Deut. 27. and in *Iaspis* cha. 4. for *Iaspeh* the Hebrew;  
 and heere: In the *70 Exo. 28* *Sabulon* is grauen in it: for which  
*Iohn* first applieth *Sardonix*, and as I told twise before, in this  
 chap. *Iaspis* must be referred to the Ebrew *Carbuncle*; *Codce-  
 dona*, in the *Thargum Iernsal.* as *Kimchi*, vpon *Isai. 54.* well no-  
 ted. But heere *Lawe* will tell: the Hebrew *Iaspeh* calleth the  
 Greeke vnto it. He that marketh not this, shall confound all  
 this matter. And this much for the first foundation: wherein  
*Paul* not *Peter* is surely meant.

*Of the second foundation.*

*Simeon*, in *Abarons* chosen *HAMISPAT*, or *vertue of Iudg-  
 ment*, was grauen in the second stone: by birthright: but he  
 as *Reuben* by cariage, not with right of iudgement, lost natie  
 dignitie. *Sichem*, and *Ioseph*, and *Madsanique*, Num. 24. brake

his dignitie: that gaue him no defender, iudge: only against *Arabians* in *Ezekias* dayes, hee gate grounde: and held it a while. But for his owne people, he did nothing extraordinarie. Therefore, because *Jacob* blessed all his sonnes, some *Darshan* descanter, framed *Iudiths* fable for *Simeons* helpe: if that had been a true storie, the builder of *Ierusalem* had left *Symeon* his *Topaz* in the second place. For *Iffachar* in *Thola*, was not such a conqueror, as *Iudith*: if it were not a fable. God hath plagued *Grecia*, for *Iudith*, that would giue an whole booke to the glorie of *Symeon*: where, God giueth scant a line; he ca plague vs as well, and we be as well aduised.

*Of the Carbuncle.*

*Leui* in *Aharon*, third in birth, had the third place; and the *Smaragd* to be for *Moses*: as the fung *Ouid Metamor.*

*In folio Moyfes claris lucente Smaragdis.*

That stone telleth, that they be blinde, that thinke the Law darke: all *Moyfes* describeth *Christ* of *Iudah*, to bee the true sacrificer: who abolishing *Leuies* office, taketh *Leuies* place. And as in *Jacobs* sonnes, not the first was best, nor the second, but the third better, and *Iudah* the fourth best: so, *Peter* most misfed, and needed most comfort: and *Andrew* found the *Rocke* before him: and *Iames* sacrificed him self (not at *Compostella*, but) vnder *Herod*: and *Iohn* passeth all they both of *Iudah*: & *Christ* now changeth places, as ending sacrifice: that *Leui* shal reach of an eternall sacrificer. So, the Carbuncle is in the third Place.

*The Smaragde.*

The Rainebow of Couenant, *Isa.* 54. and *Gen.* 9. Like the *Smaragde,*



*Smaragde*, is about Gods throne: to speake of the Couenant and Kingdome: therefore it is next Christ.

*Of the Sardonix.*

Sabalon should be next, by order of matter: and *Sardonix* his *Iahalom*, Exod. 28. a terme so applied by S. Iohn. In *Plato Phæd. Sardinus*, and *Iaspis*, and *Sardonix*, are vsed to represent high ioy, for the iust in Haides: therefore *Sardonix* is of high price. *Elon* was a Iudge of *Zabulon*: and in the land of *Zabulon* the calling of Disciples began. And as *Zebed* in *Leahs* tongue, for societie, to be from her husband sure: so *Zebedæus*, had the terme in his name: the father of *Iames* & *Iohn*.

*Of the Sardius.*

*Ruben* deserued much pitie. For he would haue saued *Iosephs* life: and he was a frontier against the enimies: & therefore his *Sardius*, a war color, was in Gods glorie defending his Church: ch. 4. and hath his place before any of the handmaidens S.

*Of the Chrysolite.*

*Lea*, pronounced her selfe happy, when her maide bare *Aser*. and God gaue him an happy soile, to haue the sea, and other tribes, as barres and lockes to him: and continuall strength, and oliue woodes: and much good, Deut. 33. And whē *Ezekiel* telleth the King of *Tyrus*, by termes frō the tribes stones, what dignitie he had in old societie, with *David* and *Salomon* in *Israell*: he reckoneth all *Leahs* six, and *Rachels* two: But none of the handmaids, sauing *Aser*, bordered next him:

and fellow to the sea with him. He had no iudge all his dayes:  
 Luc. 2 .37 but gracious *Anna*, that kept her a widow about 84. yeares:  
 praying and fasting at the Temple, & prophecyng of *Christ*:  
 and teaching from Dan. 9. 4. 57 yeares after the returne: that,  
 that yeare *Christ* must be borne: and, *seeing God face to face*.  
 The daughter of *Phannel*, seeing God face to face, being of  
 the happy Tribe of *Aser*, sheweth the Sonne of God, to all  
 that looked for Redemption in Israel. Therefore, though of  
 the last borne of the handmaidens sonnes, for this Godlinesse  
 hath the seauenth Place.

*Of the Beryll.*

*Ioseph* that bare all, is now bare of glorie. His Beryll bare  
 all the Patriarches: æquall in Letters, as Gods prouidence  
 did cast them, 25. in one Beryll, and 25. in another. Thus *Moy-*  
*moni* doth cast them, in *Celi Mikdas Perek* 9.

Thus Gods care, doth teach  
 what a precious thing, beliefe  
 in *Christ* is: that, for *Abrahams*  
 faith he should so play with *Ia-*  
*cob*, for his mariages: for the  
 wiues æmulation for Children:  
 for wisdome to giue names to  
 them: as their lot should fall  
 out, and time of their birth: that

שמעון	ראובן
יהודה	לוי
זבולון	יששכר
רן	נפתלי
אשר	גד
בנימין	יוסף

*Iacob* should blesse them accordingle. Now *Ioseph* bare sway  
 about 600. yeares: But too long dignitie, bred pride to con-  
 temne all hope in *Christ*: that *Ioseph* bare not vp, but bare  
 away the Tribes. The wisdome of God, who knoweth how  
 the

the Angels despised his counsell, and Christ, and perished for euer: doth shew matter, (small to a carnall minde) wisdome to astonish Angell: that euey worde of this booke, should haue a mysterie. These defendours of the people, came of *Ioseph*: King *Iosuah*, *Deborah*, *Gedcon*, *Abimelech*, *Ieptha*, *Abdon*, halfe the tribe of *Manasseh* in *Iair*, with *Reuben*, & *Gad* in *Sauls* dayes. But *Ieroboam* the eight, did marr all. So manifold, and vnsearchable is the wisdome of God. The Iewes, seeing *Ioseph* gone for *Ieroboam*: might feare, lest *Iuda* should fall more for killing of Christ: that now, only Saint *Pauls* Bishopricke of the West is best, in Christianitie: & he foretold how Rome would deceiue, and bad them not to be proud, but feare: and not ouerrule the ciuill officer; but be subiect: all this in vaine; to many. *Iosephs* *Beryll*, the glorie of Paradise is now abiect.

#### Of the Topaz.

*Simeon* hath the ninth place, to be very base, yet afore manie of the handmaidens children.

#### Of the Chrysofrase.

The *Chrysofrase* is a white *Achate*, with a golden lace, and part greene. *Achate* simply is in *Exod.* 28. for *Nephthaly*: Iohn giueth the trimmest of *Achates*, as God shewed him: And *Nephthali*, is set before *Dan*: because *Dan* first fell away.

#### Of the Hyacinth.

*Lesbem*, was *Dan* his stone: and in notation it is, *Folow* God: and in the partition of the lande: *Lesbem*, the Towne was giuen to *Dan*, as prophecied in the name of his stone.  
though

though it were farre from the other soile of his, where *Samson* dwelt. *Semel* is an idole. *Alpha* and *Omega*, gaue him warning that he turned not the Letters. But none can stand longer then God stayed him. *Jonathan* the sonne of *Manasses* of *Gerson*, of *Moses* (who would thinke it) he and his house were Priests to the idole, till the remouing of the glorie from *Ephraim*: and *Ieroboam* ( regarding not that) set vp a Calfe in *Dan*. The *Antichrist*, by imitation of idoles, is *Dans* childe. Barbarous Rome cannot auoid that, but by a ridiculous distinction, of *idole* and *Image*.

### Of Gods Ameshyst.

*Gad*, of ordinarie course, should folow *Dan*, and *Aser*, the yonger, being set before him; for *Anna* the daughter of *Phaniel*.

Thus, *Iohn* comforteth the 12. tribes in their owne veine of speech, calling all their stories of 1700. yeeres, often reuolued in the same desert, to shew the Constancie of God: to encourage the 12. tribes, not to be amazed, that Rome hath crucified Christ, and destroyed the lowe *Ierusalem*: but to know, that it also shall be destroyed: after vnwilling furthering of the Gospell by martyring: and when ease and wealth bringeth blindness, and error: it shall vnder praetense of holinesse, and by persequition cause more study of Law, then all former ages had. The Iewes soone would climme into the mountaine of *Tabor* in minde: to acknowledge this description, to be all from the Prophets: and most easie to vnderstand. And, this, cutteth off all *Iudaisme*, which the Rabbins haue to this houre: who from *Ezekiel*, 40. looke still for a returne to *Canaan*. But against that, *S. Peter* told them, that  
 euery

euery Prophecie of Scripture, is not to bee expounded properly.

*And the twelue gates were twelue pearles: euery one seuerall gate was of a pearle.* ” ”

The wordes of the holy Apostles, open the way into the Citie, and the spirit of God spake in them, and no one could be aboute the other, but euery one stood a foundation vpon the Rocke. By them which haue written, we know that the others had wordes also as pearles. When the Pope buried the stile of the Apostles, and brought in Romes tongue: and neither that pure: then the pearles lost their gayn esse.

*And the street of the Citie was pure gold, as cleere glasse.* ”

The open lawes are agreeable to the soules frame in iudgment, from God: and rules of faith bee cleere. Rome hath scant one rule of either. But their lawes crosse commune reason: and their speeches of faith be either false, or litigious.

*And a Temple I saw not in it: for the Lord God of hostes is the Temple and the Lambe.* ” ”

Earthly buildings profit not: as all S. Stephens oration telleth: and the faithlesse Iew *Izhak Ben. Arama*, Port. 52. shewing, how the Tabernacle thrise described, and set vp; did litle helpe, they presently misbelieuing. And *Salomons* Temple after his death, was robbed by *Shisak* King of Egypt: and reiected of the tenne Tribes. And this (as the Iew confesseth) to shew, that God rested in CHRIST, a goodlier Temple, *the heauen and the earth*: whose temple, when it should be once

pull'd downe, he would raise it vp the third day. *Moyſes Law; ye ſhall ſtand in reuerence of my Tabernacle: tooke effect for puniſhment in Ephraim, for Elies ſonnes deſiling of women, waiting there; that God foreſooke his Tabernacle in Shiloh: and Ephraim fell in the day of battel, 34000. 1. Sam. chap. 4. and Plal. 78. Nabuchadnezar that deſtroyed the Temple: was ſo many yeeres like a beaſt, as the Temple was in building. And his Babel, for the holy Temple, was deſtroyed. The carnall Iewes, urged Moyſes Law, againſt Chriſt, as to death: *That he ſaid, deſtroy this Temple: and I will build it againe in three dayes.* He ſpake of his owne Temple. For which, the Law of Moyſes was made: and the Tabernacle, and the frame of the world: and becauſe they ſtood not in reuerence of his Temple, hee deſtroyed them. By the former Law, as they martyred S. Stephen: for ſaying, *leſus of Nazareth would deſtroy the Temple.* And they meant as much, for S. Paul, for ſpeaking & teaching againſt the Temple: and they thought he had brought *Trophimus* a grecian of *Ephesus* into the Temple: and ſo polluted it. But the true Temple they ſaw not: till theirs was deſtroyed. And here Iohn expoundeth Moyſes: That God, the Lord of hoſtes, (the Angels, and goodly frame of the world) *That CHRIST in whom all fullneſſe it ſelfe dwelleth, is the Temple.* And they that crucifie a picture, as his, making him vile: or worſhip a piece of bread, as his body, being a mockage to Angells and men, ſhall finde no place in *Jerusalem*. The Temple of the Lambe muſt be uſed as hee teacheth. It ſitteth in ſhining light in heauen, and may not be made baſe in this darke ayer, by our fooliſh inuentions: his owne commanded works, as Salomons Temple, cannot containe God. 1. King 8. & Act. 7. & Eſai. 66. This one rule; ouerthroweth all Talmudiques by the Prophets: whoſe words they reuerēce.*

*A plaine conclusion, from Esai. 60. and 51, and Ezeck. 47.  
of the Gentiles Ierusalem.*

*And the Citie shall haue no neede of the sun, to giue light in it:  
for the glory of God lighteth it: and the Candle of it is the  
L A M B E.* ” ” ”

*Isai. 60. Arise be lightned, for thy light is come, and the light of the  
ETERNAL* riseth ouer thee. *Ephes. 4. He saith, arise thou that sleepest,  
and stand vp from the dead, and Christ shall shine to thee.* Many  
Rabbines, as S. Paul, draw Esaias words to Christ: and when Iohn wrote,  
144000. Iewes faithfull would so take it. *Isai. 60 The Sun. shalbe no  
more thy light on the day, and the brightnesse of the Moone, shall not  
giue light vnto thee: But the ETERNAL* shalbe thy continuall light: and  
thy GOD shall bee thy honor. *Thy Sun shall no more sett: and thy  
moone shall not be hid: for the Eternall will be thy continuall light:  
and the dayes of thy mourning shall be gone:* worldly ioy shall not  
bee thy comfort, but the ioy of God. As Iohn, banished into Patmos,  
hath in one day, the Lordes day, more ioy then all the world is worth:  
when darkenesse couered Cæsares, and obscuritie, nations: But God  
shined ouer him, and the glory of Christ was seene to him, to shew  
him in wildernesse the state of the Church. If he had not beene  
banished from *Ephesus*, he should not haue had these visions. But  
now his comfort is the greater. As one, farre from his Countrey,  
may study more in six yeeres; then in 12. among much acquaintance  
at home, and be lesse grieued from quarrelling of the wicked.

Now Iohn applying Esai vnto the LAMBE, sheweth that all his  
comfortes cary vnto Christ. And all the Prophets doe the same: so  
this booke teacheth all the Myriades of Iewes Act. 21. 20

that belicued, to expound all the Bible. So doe S. Pauls Epistles, expounding all the Law and Prophetes how they speak of Christ. And the chap. 61. ver. 1. is plainly by our L. Luc. 4. of him selfe.

Ifai. 61. 1.

„ *And the nations, the saved shall walke in her light: and Kings*  
 „ *shall bring their glorie and honor into her.*

Ifai 60. *And nations shall walke in thy light: and Kings in thy brightnesse, that arise to thee ( And her gates shall not bee shut in the day, for night is not there.) that they may bring the glory & honor of nations vnto her. And they shall open thy gates continuallie, day and night: they shall not be shut, that men may bring vnto thee the wealth of nations: also their Kings shall be brought.* Thus God comforteth the xij. Tribes, from their knowen prophecies, to goe forward to winne at the last so many as would furnish a Citie: Fifteene hundred miles square, in two thousand year. Though the ten Tribes were scattred, yet *Hosea* telleth them that as HE raiseth vp the dead, so he can call them backe: & *Cyrus* called them from 120. nations vpon his owne charges: and some of all Israel, returned to haue hope in *Christ*: at 490. yeares, by holy *Daniel*. And from all nations, some were at Ierusalem the last yeare: and men, 120. receiued spirit to be sufficient to teach all nations, & many thousandes were turned: and of them euery one would turne many thousand. And *Iohn* stirreth vp their hope.

„ *And there entresh not into it, any common: and practi-*  
 „ *sing lothsomenesse, and lies: But the written in the booke*  
 „ *of life of the Lambe.*

Prophane infidels, vncleane in soule: and lying in iudgements,



mentes, as all Papistes bee; and old heathen, estranged from Christ, are not of this: but they whom Christ hath chosen, called, and sanctified. This matter is eloquently expressed, by Manasses-law-martyr, chap 52. *Arise, arise, put on thy glorie, put on thy trimme apparell, Ierusalem the holy Citie; for no vn-circumcised and uncleane, sha'll come any more vnto thee.*

This sheweth, that they who be truely of the Church, haue their minde brauely clothed: and will haue none profane of their companie, nor auctores of vntrueth; vnfit for the Carbuncle walles of Ierusalem: as the Apocrypha lies are with the Bible: a meere leprous sorte, whereby Papistes terme all the Bible lies: yet they that can not read one word of the Law, as a professor should; will fight to keepe those wicked bookes with the holy: and fight to hinder explaining of both Testaments, in Saint Iohns *Carbuncle* veine: and in Pauls *Iaspers*. As none can be saued, vnlesse hee be borne againe of water, Isai, chapter 55. so puddles of filthy pooles, Iohn. 3. will marre those waters. It is marueile, that any dare chirpe, to hinder the light of Gods worde: seeing God is able and readie to reuenge. The Pope putteth the wicked fable of Tobie, in the heart of the holy Bible. But it had beene better, a milstone had beene hanged about his necke: and that he had beene cast into the mayne Sea. It is better to bee a dore-keeper in the holy *Ierusalem*, then in Emperors Palaces in such mixture, to the pure waters of *Gods worde*. Iohn and Ezechiel shalbe iudge.

## CHAPTER XXII.

” And he shewed me a pure Riuer of water of life: so cleere as Christi-  
 ” stall: issuing from the throne of God and of the LAMBE.

**I**N the song of songs, liuely waters of CHRIST flow from Libanus: they be waters of life, Ioh. 7. to teach others life: and the true MESSIAS commeth by waters, blood, and spirite. 1 Iohn 4. Water of cleere doctrine: blood of suffring: and miracles of spirite. And if a man bee not regenerated of this Water and Spirite: he shall not see life. And thus speaketh Ezekiel.

Ezek. 47.

*And he brought mee vnto the brim of a riuer: and at the brim of the Riuer, was much store of trees, on both sides: and hee said vnto mee: these waters goe forth into Galile, the first: and descend to the plaine: (to sea of Tiberias) then vnto another sea: (Lacus Asphaltites) to the Ocean: and those waters are made wholesome: And surely, euery liuing soule, which can creepe into any place, where these Riuers come, shall be liuely: and the fish shall be great. Thus Ezekiel telleth whence Christ shall begin to teach, in Galilee. And the Zohar vpon Geneses, doth note that. And Iohn saw the euent of this: for at the sea of Galilee, was hee, and Iames, and Peter, and Andrew, called to bee fishers of men. And after the resurrection, Ioh. chap. 21. at the sea of Tiberias Christ appeared to many of his Disciples, fishing; and all night they had taken nothing. And in the morning the Lord commeth to the water side, vnknown, and asketh whether they had any thing to eate: they said, No. Because they had taken nothing all night. Then hee made them cast into the right partes: and they make a draught of 153. great fishes,*

fishes, whose spaume, might match the 3,53000. Profelites in 2. Chron.  
 Chanaan. Olde and late, Prophecie and storie, are thus con- 2.17.  
 trued, to make easie and sure the doctrine of life. And God  
 must needs hate the Pope, that bent not all his wealth, to  
 haue so many as he could, ready in the Law : as were the Fi-  
 shers of Galilee. The Disciple whom IESVS loued, hath  
 now, Apoc. 21. a third sight of Ezekiels prophecie. In Iohn,  
 from the throne of God and the Lambe, cometh the water:  
 In Ezekiel, from the Temple : so, the Lord of Hostes, and  
 the Lambe, bee the Temple.

*In the middle of the streete of it, and of the Riuer, was a Tree  
 of life, bearing twelue fruites, bearing his fruit eue-  
 ry moneth, and the leaues of the tree, did heale the wa-  
 rions.*

Ezekiel chap. 47. And by the Riuer came forth, at his  
 brim, on either side, all kinde of trees for meate : the leafe  
 of none faded : nor the fruit failed : euey moneth they  
 brought forth newe. For the waters came forth from the  
 Temple : and the fruit was for meate : and the leafe to heale.  
 The first psalme, expoundeth this : that the studie of the Law  
 findeth Christ : the tree of life : and maketh others fruitfull  
 trees to feede and heale.

*An exposition followeth heere, Chap. 22.*

*And no Catanathema ( giuen over as cursed ) shall bee any  
 more: But the throne of God, and the Lambe shall bee in  
 it: and his seruants shall serue him : and shall see his face,  
 and his Name shall be in their forehead.*

They

They that were cursed, are healed by the waters of repentance, and by the leaues of the tree of life: and their seruice to God only, and sight of his fauor, is meat and drinke to them: and they haue Gods marke in forehead: as Papistes haue theirs: They Gods worde, and Baptisme, and breaking of bread: Papist prayers to saintes and images: and profaner theirs.

” *And night shall be, not there: neither shall they neede candle,*  
 ” *nor light of the Sunne: for the Lord God lighteth them:*  
 ” *and they shall reigne for euer and euer.*

They who know God in Christ, shall not bee to search Philosophi, for better happinesse, in natiue studie: nor Iewes, Talmudique studie, wherein they aduenture their soule. But seeing Christ, they see all: and reigne with Christ, first heere, and shall reigne for euer.

## *The Epilogue.*

### *The Angells speach.*

” *And he saith vnto me: These wordes be faithfull and true: The*  
 ” *Lord God of the holy Prophetes, hath sent his Angell, to*  
 ” *shew what is to come quicklie.*

Because this booke applieth all the Prophetes vnto Christ, and taketh away all couering from their meaning: he calleth the Lord, the *God of the holy Prophetes*. This conuicteth all to be godlesse, who contemne to know the Prophetes: and to make them plaine by Iohn.

*How the Reuelation would force any Iew or Gentile of learning, without rancor, to yeeld vnto faith.*

First the learned stile of Iohn should be shewed : and infinite fulnesse of eyes : howe euery phrasē from first to last, is couched with circumspection admirable : for common Greeke : for readinesse in expressing the 70. for ouermatching Talmudiques in their kinde: and prouing the Gospel by their grant: and visions passing mans wit: expressing plaine matter, from 2. Thes. 2. by all plainesse and maicstie, that heauen can afford. This being granted the sequel foloweth.

*The sequel, by any Iewes grant.*

When the visions are seene to passe the wit of men: as Esai. chap. 60. as Ezekiels, as Daniels, and Zacharies, and all drawn to Christ, with a commentary from God : Iohn being a simple fisher, and in a transe : no Iew nor Gentile could denie, but that this booke hath Gods authoritie : and expoundeth it selfe: and sheweth how all the old Test. speaketh of Christ.

*A Digression to Iewes desire, to know the prooffe of the New Test. by the Law.*

Twentie yeeres ago, I disputed in Francfurt Synagogue, with a Rabbin, the Iewes chosen for skill: with this promise, that I would make him confesse that Moyfes draweth vnto Christ, or speake against his conscience: and we both agreed: to call God to strike him presently, that spake vntruely : I requiring nothing of him, but that which I well knew he perceived

ceiued: and might iudge all past denyall. He was content and neuer crossed mee: But desired a large treatise: And ten yer. agoe at Basill, requested a full treatise: and all the New Test. translated in such Hebrew as I spake to him: and the *Apocalypys*, applied in order of bookes to all the old Test. Also hee moued the Iewes of *Germanie*, to request the same: who haue made him their Orator (they of *Hanan*) that if hee yeeld, they all will. And the Iewes of *Wormes*, and *Mentz*: beeing commanded by the *Bishops* to read my Books, said that they could deny nothing: But requested *Moyse* & the *Prophets*, opened at large: to full measure of their 613. Lawes, shewing which stand still for all nations and ages: and which were giuen as vnto children, to be remoued in riper knowledge. The Rabbi, my friend, chiefe requester of Catechese; & their Orator is called *Rabbi Eliah*. Why nowe I accomplish not request, I will tell: omitting their particular iniuries: because when all this age is dead: this description of Ierusalem may stand.

*The greatnesse of the Iewes request, in diu articles.*

1. The translating of the New Testament into Ebrewes, should haue with it a Dictionary of foure Dialectes: and I should haue many Scribes learned, who by direction, may helpe me much to speed.
2. Faire Copiers of my translation, and learned Printers will require States helpe.
3. A treatise of MESSIAS, from Gen. 3. to the end of *Malachi* from all *Rabbins*, of whom often I neede but line out, what I would haue copied: that would require much money for learned Scribes.
4. The comparison of all Moses 613. making a commen-  
tary

tary from the New Testament vpon them: and a table from them to the New Test. this will bee of greater paynes, then my goodly recompense can heartely take in hande.

5. Iewes request me to require our owne side, first to yeeld to mee: which I could make them doe: or refuse with shame enough. But that I cannot force superiors to iustice.

6. To these positions, I must require consent: that the text of both Test. is pure: that of the tongue, the enemies may best be made iudges; to their ouerthrow, and our victorie. For all speeches hard in the New Test. to vs, are easie to them. That for gouernement of the Church (to make many learned in the Law) they and the Apostles haue yet to eyesight the same rules.

7. As the Iewes grant all that I haue yet printed in Ebrew; I would request Princes to force their Scholars: to yeeld from their crossing of their owne Gospell: or to combat with me brieflie.

8. Because vnlearned wightes, shall not prate against any thing; but that many nations may iudge: I would haue abilitie for helpers, to turne all that I doe, into other tongues many.

Princes helping in this, I would hasten the workes, and till then, I leaue all hinderers, as murtherers of soules, out of Ierusalem the holy Citie.


*The speach of Christ.*

Behold I come quickly, &c. vnto, &c. *The grace of our Lord Iesus Christ bee with you all, Amen. Chap. 1. 23.* needed no comment: nor the chap. 18. nor this Epilogue. Therefore I may not with idle wordes weary the Reader.

Tilg.







# A BRIEF TABLE

## FOR THE MORE READY FINDING

of the Chapters in their pages, and some  
 principall matters in the same Chapters  
 handled.

<b>T</b> HE 1. 2. 3. 4. 5. 6. 7. Chapters are handled in the 53. 54. 55. 56. 57. 58. pages.	The 4. trumpet expounding the third pag. 66.
The 8. Chap. beginneth to be han- dled in the 59. page conteyning these things principall as folow- eth.	The occasions of the Churches fall from heauen. <i>ibid.</i>
The sum of the Bible : contempt of which, caused God to cast off the open Church 59.	How the old Testament, came turned into wormewood 67
Of the 7. Trumpets generally 60.	Of the new Testam. 68
The first Trumpet there han- dled <i>ibidem.</i>	Of the new Testam. elegancie. 70
Of the names, Papas and Pope : han- dled 61	How the Papes of Gracia, vsed the Bible : and the Popes refused it pag. 76
The second trumpet, expounding the first 62	A Cry expounding the first trumpets warning of fire and blood, by scho- lars made a mountaine of fire, cast into the sea, by the starr falne from his place, &c. 81
The third trumpet, expounding the second <i>ibid.</i>	The 9. Chap. pag. 82.
Articles of the Popes corruption of scriptures. 63.	<b>T</b> He first Trampet sounding out the Popes cleerely. <i>ibid.</i>
	Whence the Pope chalengeth keies. pag. 83.
	A Di-

# THE TABLE.

A digression, to shew a scandall laid to Iewes	84
Of the Locusts: most lively describing the Popes subjects, to make him King of Locusts: distinguished from all other policies, that be, &c. pag.	86
A distinction of those Loc. from the proper Locusts in Iael, that these be as scorpions	87
A further illustration, of distinction, from naturall Locusts: and scorpions	ibidem
A further distinction, how they sting is not of naturall scorpions, but of spirituall	ibidem.
Of the scorpions stings	88
Of the Locusts strength and audacity	89
Of the Loc. King.	90
Of Oathes	ibidem
Of the Popes aduancing learning pag.	91
Of Popes blindenesse in Ebrew, easiest matters	ibidem
How blindly the Papists, wrest Ieroms words: that &c.	92
Of the Popes names	ibidem
Of the Popes Greek name	93
A digression to our prayer booke, made from the Popes	94
Of Antic: his Chaldy name	95
The Epilogue, for the description of the Pope	97
Of Machumed, or Machmad, or Moa-	

med: in Piel, Hiphil, and Hophal: the participles three are vsed in Arabique and Rabbins. 98

Chapter 10. *ibid.*

<b>H</b> ow Christ helpeth his Church by ruling warr and guile: not to passe boundes, &c.	<i>ibid.</i>
Of Angell, Christ	<i>ibidem</i>
Comming downe from heauen	99
Of the cloud	<i>ibidem</i>
Of the rainebow, about his head	<i>ibid.</i>
Of the face of Christ like the sunne: pag.	100
Of his feete like a pillar of fire	<i>ibid.</i>
Of the litle booke opened	<i>ibid.</i>
Of the right foote set vpon the sea, and the left vpon the Land	101
Of the litle bookes eating.	<i>ibidem</i>

The xi. Chap. pag. 102.

<b>T</b> he measuring of the Temple pag.	102
Of measuring the faithfull	103
Of the Court within the Temple, to bee cast out, in condemnation of Iudaisme	104
A digression, to compare the old Temple or Tabernacle, with the spirituall	105
Of the holy Synagogues	106
Of the Synedrion	107
Of Athean imitation of Aaron	108
How	

# THE TABLE.

How BB. were made in Israel	ibid.	Of the Citie which crucified our Lord	124
Of Excommunication	109	Of all souls passage at death	128
A iust, but strang doctrin.	ibidem	Of Purgatorie	ibid.
A digression to expound the terme Bishop	110	Of the 2. Macca.	129
Of the 42. mon.	111	Of Iudahs sacrifice	130
Of Prophecyng	112	The Conclusion	131
Of the Decalogoue	ibid.	What the Greeke Fathers thought of Purgatorie	ibidem
Of the Popes theft	113	Of the third wo, and last trumpet pag.	133
Grounds which all should know that soundly prophesie, or expound scripture	ibid.	The sum of the Bible	134
Of Arias Montanus works, of diuers readings	115	Of the worldes end	137
Of Lindanus. quarreling with the text and one Erostratus	ibid.	Of the Iewes calling	ibid.
Of Law vowelled, and vnvowelled	ibid.	Of our Kings rare bent to the honor of the Bible	139
Of the Lxxij. differing 3600. yeares from the strict Ebrew	116	Of the Popes scholars	140
Of Perfection of script.	ibid.	Of Daniel	141
Autores for the tongue	117	Of the poore Indians calling	ibid.
Prayer is our seruice of God	ibidem	Of the old Opinion of 6000. yeares pag.	ibidem.
Of the New Testam.	118	Chap. xij. pag.	143.
Conclusion	ibid.	<b>A</b> Description of the Church	ibid.
Blasphemous groundes of Popery pag.	ibid.	Of the profane Casar, & Pope reuiuing of him both comprised in the body and taile of one Dracon.	pag. 145
How yon 2 men learned in liberall artes, might be rarely exquisite in the Greek N. Testam.	120	Of the taile	147
Of Poper names	121	The combat of the Romane Empire with the Church	ibid.
The Epilogue	ibidem	A Commentary of the former vision of MICA-EL, defending the Church	148
The restorers of the Gospell, be as Elias	122	Of MICA-EL.	150.
The Martyrs be as Moses	123		Of

## THE TABLE.

Of Tobies fable.	151	Of the Popes succession.	173
Of Michaels Angels	152	Of the Ancient facility in teaching the Law	174
Of wicked spirits names	ibid.	An application of the Popes calling to that	178
Of old Serpent	153	A doubt for the manner of policy, now what way is best to be taken	179
Of Diuel	ibid.	The answer	ibidem.
Of trapps laid by our selues.	154	What may we thinke of BB. of which sort many Popes, and Cardinales bee	180
The Diuell and his Angels, by Michael are banished from the Church. pag.	ibidem.	Of the Pope King of Kings	181
A plainer exposition of the Dragons war.	ibid.	How long the Popes, the starres fal- ling, could not become mountaines of fire, to cast themselues into the sea of Empire	182
Of the Dragons short tyme	157	By what Iudaique cursedly reuiued Ceremonie, the chiefe Diuinitie D. of Rome, bewitched Empe- rors	184
Of the tyme of the persecutions, by the Dragon.	158	Of Papiests Miracles	186
Chap. 13. pag. 160.		An oration of the Popes Legate, very remarkable	194
<b>O</b> F two speciall points to be no- ted.	161	Of subiection in all matters to the Pope	ibidem.
The second point.	162	Of the marke in the forehead	196
How the Romans armes are taken from the Kingdomes in Daniel pag.	163	Of the name of the beast and Num- ber of his name	ibidem.
A most plaine description of the Pope: by the beast arising from the earth pag.	169	A repetition of the terme Rock	199
Of the Lambes two hornes.	ibid.	A Digression to a disputation at Mentz.	200.
Of one error in the Pope, which ma- keth him next the Diuell, Where the Diuell would tremble to bee so impudent openly.	170	Chap. 14. pag. 205.	
Of the Dragons speach.	171	<b>T</b> He heauen, commonly in the Apo- signe-	
Of the two hornes, counterfaising the Lamb	172		

# T H E T A B L E.

signifieth the Church	206
What the song of the redeemed was	207
A Digression to shew the Concord of all the holy bookes, and first of Geneses	208
Obiections of them, that are not redeemed from the earth, against that	ibid.
Of Job	209
Of Exodus	ibid.
Romes error against the song of the Lambe barbarous	210
Error Athean	ibid.
Of Leuiticus	ibid.
How the Pope disannulleth all Leuiticus	211
Of Numeri	ibid.
The Contradiction of the Pope against that book	212
Of Deutero.	ibidem
The Contrarie also	ibid.
Of Iesus (son of Nam.)	ibid.
The Popes contrarie	213
Of the booke of Iudges	ibid.
Of Samuel, &c.	214
The Popes Contrariety	217
Of the N. Testaments musique: the Gospell	ibid.
Of the Acts	218
Of the Ep. Romanes	219
Of the I. Corint.	220
Of the 2.	ibid.
Against Purgatorie	ibid.
Of the Epist. to the Galat.	221

To the Ephesians	ibidem
To the Philippians	ibidem
To the Colloff.	ibidem
To the Theff. 1. and 2. Epist.	222
To Timothee 1. and 2. Epist.	213
To Philemon	ibidem
How the seruant of seruants is concordant to Onesimus	224
Of the Epistle to the Hebrews	225
The Popes contrariety	ibidem
Of the Epist. James	ibidem
Of 1. and 2. Pet.	226
Of 1. 2. and 3. of Iohn	ibidem
Of Iude	227
Of the Combat of 144000.	228
Comparisons of Phrases for holy soules departed	231
Reuenge for Christ his iustice	232
Reuenge for the prayers of the Church	ibid.
Reuenge by the iniuried themselves	233
The sure euent of Gods iudgements.	234
The 15. Chap. pag.	235.
<b>A</b> Plaine exposition of the woman, sleeing in the wilderness	ibid.
The Chap. 16. pag.	238.
<b>A</b> s the Popes manner of rising plagued the world: in a like manner	X x

# THE TABLE.

<p>manner God consumeth him <i>ibid.</i>            Chap. 17. pag. 251.</p> <p><b>I</b>ohn like Daniel <i>ibidem.</i>            A plaine Description of the Popes            comming vp 259            Of the Popes fall 261            A plaine condemnation of Rome            pag. 263            Chap. 18. pag. 264.</p> <p><b>T</b>HE King is Angelus to cause            the word to be founded            pag. <i>ibid.</i>            Chap. 19. pag. 267.</p> <p><b>I</b>sai, Ieremy, and Ezekiel compared            with this chap. bring great            light <i>ibid.</i>            Of the Hebrew terme of Hallelu-            Iah. 268            Of the best way to ouerthrow the            Pope 269            The warres of Christ and Christians            against the Empire and Pope 273            An open proclamation of the Popes            destruction 275            An abridgement of all Gods iudge-            ments in one 276            Chap. 20. pag. 277.</p> <p><b>T</b>HE Diuells are not simply            bound. <i>ibid.</i></p>	<p>The Pope deceiued not generally            till, 1000. yeares. 279            The Pope weakened the West, in su-            perstition prouoking to warre,            for the holy Land. 280            The Pope is a Beast of Empire by            his might. 281            A liuely description of the latter            Iudgement <i>ibid.</i>            Chap. 21. pag. 284.</p> <p><b>T</b>HE second discourse vpon the            21. and 22. Chapters,            of the Apocalyps <i>ibid.</i>            Iohn began the N. Testam. and he            likewise ended it <i>ibid.</i>            Of Iohn 285            Of Ierusalem. <i>ibidem.</i>            Of Melchitzedek. and Isaack cau-            sing glory to Ierusalem. 286            Of Saint Pauls heauenly Ierusa-            lem 287            Of the Iewes error to this day <i>ibid.</i>            Of Alpha and Omega 292            Of ignorance in Alpha how it bred            daylie error. 293            Of Vowells. 294            Of Tiphereith Israel <i>ibid.</i>            Of Cethib and Kery 295            Of the Papiests interlinear. Bi-            ble 296            Of a most wicked slander <i>ibid.</i>            Of Cetib, and not Kery and Cery            and not Cetib. <i>ibid.</i>            Of Iod nes condemned. 297            Of</p>
---	---

## THE TABLE.

Of Omega	ibid.	Of the second fundation	ibidem
Of Greeke stile	298	Of the Carbuncle	324
Of 4. Dialects in the Greeke	299	Of the Smaragde	ibidem
Of Attique Greeke	ibidem	Of Sardonix	325
Of the 72. Greeke	301	Of Sardius	ibidem
Of the Thalmu. Greeke	ibidem	Of Chrysolite	ibidem
Of forgiueneſſe in this world: what Talmudiques meane	ibid.	Of Beryll	326
Of the Apoſtles peculiar Greeke pag.	302	Of Topax	327
Of S. Pauls moſt eloquent expreſ- ſing Moſes	ibid.	Of Chryſopraſe	ibidem
Of the Talmudique agreement with the N. Teſtam.	303	Of Hyacinth	ibidem
Of Idolaters	306	Of Amethyſt	328
Of the Popes barbarous Anſwere pag.	307	A plaine concluſion from Eſai 6. and 51. and Ezek. 47. of the Gentiles Ieruſalem	331
An anſwere to his	ibidem	Chap. 22. pag.	334.
Concerning the ſecond death	308	<b>T</b> H E Epilogue, the Angells ſpeach	336
Of the great City Ieruſalem	311	How the Apoc. would force any Iew, &c. to yeeld, &c.	337
Of Arias Montanus placing the Altar of incenſe, in the moſt holy	317	A ſequell by any Iewes grant	ibid.
Of Prayer	318	A digreſſion to Iewes deſire	ibidem
The order of the Tribes	319	The greatneſſe of the Iewes requeſt pag.	338
Reason of their order	320	The ſpeach of Chriſt: To whom be Kingdome, power, and glorie, for euer and euer, Amen.	339.
Of the terme Iaſper in the third place	323		

F I N I S.





