

## Chapter 3

*He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre, to penance by threatning, but praifing the reft, and promifing reward to him that ouercometh: 15. detefting alfo the cold indifferent Chriftian. 20. He faith that God knocketh at the doore of mens harts by offering his grace, for to enter in to him that wil open vnto him by confent of free-wil.*

**A**nd to the Angel of the Church of Sardis, write: Thus faith he that hath the feuen Spirits of God, and the feuen ftarres: I know thy workes, that thou haft the name that thou liueft, and thou art dead. <sup>2</sup> Be vigilant, and confirme the reft of the things which were to die. For I find not thy workes ful before my God. <sup>3</sup> Haue in mind therfore in what manner thou haft receiued and heard: and keep, and doe penance. If therfore thou watch not, I wil come to thee as a theefe, and thou fhalt not know what houre I wil come to thee. <sup>4</sup> But thou haft a few names in Sardis, <sup>a)</sup>which haue not defiled their garments: and they fhall walke with me in whites, becaufe they <sup>b)</sup>are worthy. <sup>5</sup> He that fhall ouercome, fhall thus be vefted in white garments, and I wil not put his name out of the booke of life, and I wil confeffe his name before my Father, and before his Angels. <sup>6</sup> He that hath an eare, let him heare what the Spirit faith to the Churches.

*1. Thef. 5, 2.  
2. Pet. 3, 10.  
Apo. 16, 15.*

<sup>7</sup> And to the Angel of the Church of Philadelphia, write: Thus faith the Holy one and the True one, he that hath the key of Daud; he that openeth, and no man fhutteth, fhutteth, and no man openeth: <sup>8</sup> I know thy workes. Behold I haue giuen before thee a doore opened which no man can fhut: becaufe thou haft a litle power,

*Efa. 22, 22.*

<sup>a</sup> Such as haue not committed deadly finne after Baptifme.

<sup>b</sup> Note that there is in man a worthineffe of the ioyes of heauen, by holy life: and this is a common fpeech in holy Scripture, that man is worthy of God, of heauen, of faluation.

and haft kept my word, and haft not denied my name. <sup>9</sup> Behold I wil giue of the Synagogue of Satan, which fay they be Iewes, and are not, but doe lie. Behold I wil make them come and <sup>▲</sup>adore before thy feet. And they fhall know that I haue loued thee. <sup>10</sup> Because thou haft kept the word of my patience, and I wil keep thee from the houre of tentation, which fhall come vpon the whole world to tempt the inhabitants on the earth. <sup>11</sup> Behold I come quickly: hold that which thou haft, <sup>▲</sup>that no man take thy crowne. <sup>12</sup> He that fhall ouercome, I wil make him a pillar in the temple of my God: and he fhall goe out no more: and I wil write vpon him the name of my God, and the name of the citie of my God, new Hierufalem, which defcendeth out of Heauen from my God, and my new name. <sup>13</sup> He that hath an eare, let him heare what the Spirit faith to the Churches.

<sup>14</sup> And to the Angel of the Church of Laodicia write: Thus faith Amen, the faithful and true witneffe, *ἀμὴν* *Ecclesiastici 24, 9.* <sup>15</sup> ~~I~~ which is the beginning of the creature of God: *Col. 1, 15.* know thy workes, that thou art neither cold, nor hot. I would thou wert cold, or hot. <sup>16</sup> But because thou art <sup>▲</sup>luke-warme, and neither cold nor hot, I wil begin to vomit thee out of my mouth. <sup>17</sup> Because thou faiest, That I am rich, and enriched, and lacke nothing; and knowest not that thou art a miser, and miserable, and poore, and blind, and naked. <sup>18</sup> I counfel thee to buy of me gold fire-tried, that thou maiest be made rich: and maiest be clothed in white garmentes, that the confusion of thy nakednes appeare not: and with eye-falue anoint thine eyes, that thou maiest see. *Prou. 3, 12.* <sup>19</sup> I, whom I loue, doe rebuke and chaftise. *Heb. 12, 6.* Be zelous therfore and doe penance. <sup>20</sup> Behold I stand at the doore and <sup>a)</sup>knock. If any man fhall heare my voice, and open to me the gate, I wil enter in to him, and wil fup with him, and he with me. <sup>21</sup> He that fhall ouercome, I wil giue vnto him to fit with me in my throne: as I also haue ouercome, and haue fitten

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<sup>a</sup> God firft calleth vpon man and knocketh at the doore of his hart, that is to fay, offereth his grace. And it lieth in man to giue confent by free-wil holpen alfo by his grace.

with my Father in his throne. <sup>22</sup> He that hath an eare, let him heare what the Spirit faith to the Churches.

## ANNOTATIONS

5 He that shal ouercome.) In al these speaches to diuers Bishops and their Churches he continually encourageth them to constancie in faith and good life, by setting before their eyes the reward of the next life. And yet the Caluinists would haue no man doe good in respect of such reward.

Doing wel in respect of reward.

9 Adore before thy feet.) You see this word of adoration is in Scriptures vsed for worship of creatures also, and that to fall before the feet of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the *Annotations vpon the 19. and 22. Chapter* concerning the Apostles prostration before the Angel. And the Aduerfaries euasion, saying that the adoration was of God only: and that, *before the feet* of the partie, signifieth nothing els but, *in his presence*, is false and against the phraze of Scriptures: as *4. Reg. 4.* where the Sunamite adored Elifæus, falling downe before his feet, and *4. Reg. 2.* the Sonnes of the Prophets adored him in the same sort. And here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promifeth this honour as a reward, and as an effect of his loue towards him, saying: *And they shal know that I haue loued thee.* And that which he faith in the *22. chapter*, *I fel downe to adore before the feet of the Angel*; the very same he expreffeth thus in the *19. chapter*. *I fel before his feet to adore him*: making it al one, to adore before his feet, and to adore him.

Adoration of creatures, called *Dulia*.

11 That no man take thy crowne.) That is, his crowne of euerlasting life and glorie, if he perfeuer not to the end in faith & good workes: otherwise another shal enter into his place, as Matthias did both to the dignitie of the Apostleship, & to the heavenly crowne due for the wel vsing and executing of the same function, which Iudas might and should haue had, if he had perfeuered to the end: and as the Gentils came into the grace and place of the Iewes. Other difficulties concerning this kind of speach are resolued in School-men, and are not here to be stood vpon.

Perfeuerance in good, and continuing to the end.

16 Luke-warme.) Zeale and feruour is commendable, especially in Gods cause: and the Neuters that be neither hot nor cold, are to Chrif and his Church burdenous and lothfome, as luke-warm water is to a mans stomake, prouoking him to vomit: and therefore he threatneth to void vp such Neuters out of his mouth.

Neuters or indifferents in religion.