

Chapter 13

1. A beaft rifting vp out of the fea, hauing feuen heads and ten hornes & ten diadems, 5. blafphemeth God, 7. and warreth againft the Saints and deftroieth them. 11. And another beaft rifting out of the earth with two hornes, was altogether for the fore-laid beaft, conftrain- ing men to make and adore the image thereof, and to haue the character of his name.

And I faw ^aa beaft comming vp from the fea, hauing feuen heads, and ten hornes, & vpon his hornes ten diadems, and vpon his heads names of blafphemie. ² And the beaft which I faw, was like to a Libard, and his feet as of a Beare, and his mouth, as the mouth of a Lion. And the dragon gaue him his owne force and great power. ³ And I faw one of his heads as it were flaine to death: and the wound of his death was cured. And al the earth was ^a)in admiration after the beaft. ⁴ And they adored the dragon which gaue power to the beaft: and they adored the beaft, faying: Who is like to the beaft? and who fhall be able to fight with it? ⁵ And there was giuen to it a mouth fpeaking great things and blafphemies: and power was giuen to it to worke two and fourtie months. ⁶ And he opened his mouth vnto blafphemies toward God, ^b)to blafpheme his name, & his tabernacle, & thofe that dwel in heauen. ⁷ And it was giuen vnto him ^ato make battail with the Saints, & to ouercome them. And power was giuen him vpon euery Tribe and people, and tongue, and Nation, ⁸ and al that inhabit the earth, adored it, whose names be not written in the booke of life of the Lamb, which was flaine from the beginning of the world.

Apoc. 3, 5.

^a They that now follow the fimpleft & groffeft heretikes that euer were without feeling miracles, would then much more follow this great feducer working miracles.

^b No heretikes euer liker Antichrift, then thefe in our daies, fpecially in blafphemies againft Gods Church, Sacraments, Saints, Minifters, and al facred things.

Gen. 9, 6. ⁹ If any man haue an eare, let him heare. ¹⁰ He
Mt. 26, 52. that shal lead into captiuitie, goeth into captiuitie: he
that shal kil in the fword, he muft be killed with the
fword. Here is the patience and the faith of Saints.

¹¹ And I faw ^a)another beaft comming vp from the
earth: and he had two hornes, like to a lamb, & he
fpake as a dragon. ¹² And al the power of the former
beaft he did in his fight: and he made the earth and
the inhabitants therein, to adore the firft beaft, whose
wound of death was cured. ¹³ And he did great signes,
fo that he made alfo fire to come downe from heauen
vnto the earth in the fight of men. ¹⁴ And he feduceth
the inhabitants on the earth through the signes which
were giuen him to doe in the fight of the beaft, faying
to them that dwel on the earth, that they should make
•the image of the beaft which hath the ftroke of the
fword, and liued. ¹⁵ And it was giuen him to giue fpirit
to the image of the beaft, and that the image of the beaft
should speake: and should make, that whofoeuer shal not
adore the image of the beaft, be flaine. ¹⁶ And he shal
make al, litle & great, and rich and poore, and free-men
and bond-men, to haue a character in their right hand,
or in their foreheads. ¹⁷ And that no man may buie or
fel, but he that hath •the character, or the name of the
beaft, or the number of his name. ¹⁸ Here is wifedom.
He that hath vnderftanding, •let him count the number
of the beaft. For •it is the number of a man; and •the
number of him is fixe hundred fixtie fixe.

ANNOTATIONS

1 A beaft comming vp.) This beaft is the vniuerfal com-
panie of the wicked, whose head is Antichrift; and the fame is
called (*Apoc. 17.*) the whore of Babylon. The 7. heads be ex-
pounded (*Apoc. 17.*) feuen Kings: fue before Chrif, one prefent,

Many myfteries
expounded.

^a Another falfe Prophet inferiour to Antichrift shal worke wonders
alfo, but al referred to the honour of his Maifter Antichrift. So
doth Caluin, & other Arch-heretikes peruert the world to the ho-
nour of Antichrift, and fo doe their fcholars alfo for the honour of
them.

and one to come. The 10. hornes be also there expounded to be 10. Kings that shal reigne a short while after Antichrift. This dragon is the Diuel, by whose power the whore or beaft or Antichrift worketh. For in the words following (*v. 3. & 4.*) Antichrift is called the beaft, to whom the dragon, that is, the diuel giueth that power of feined miracles. And as we adore God for giuing power to Chrifft and his followers, so they shal adore the Diuel for affifting Antichrift and giuing him power.

7 To make battel with the Saints.) He shal kil the Saints then liuing, Elias and Enoch, and infinit moe that profeffe Chrifft. Whereby we muft learne, not to maruel when we see the wicked perfecute and preuaile againft the iuft, in this life. Then shal his great persecutiō & crueltie trie the Saints patience, as his wonderful meanes to seduce shal trie the stedfastnes of their faith, which is signified by these words following, *Here is the patience and the faith of Saints.* And when it is said, *They adored the beaft, whose names are not written in the booke of life of the Lamb,* it giueth great folace and hope to al them that shal not yeald to such persecutions, that they are of Gods elect, and their names written in the booke of life.

Great perfecution
by Antichrift and
his Minifters.

Their bleffednes
that continue
confant.

14 The image of the beaft.) They that now refufe to worship Chrifts image, would then worship Antichrifts. And we may note here, that as the making or honouring of this image was not againft the honour of Antichrift, but wholly for it, as also the image erected of Nabuchodonofor and the worship thereof was altogether for the honour of him, so is the worship of Chrifts image, the honour of Chrifft himself, and not againft him, as Proteftants madly imagin.

The honour of
Chrifts image is
for the honour of
Chrifft.

17 The character or the name.) As belike for the peruerfe imitation of Chrifft, whose image (fpecially as on the Rood or Crucifix) he feeth honoured and exalted in euery Church, he wil haue his image adored (for that is Antichrift, in emulation of like honour, aduerfarie to Chrifft) so for that he feeth al true Chriftian men to beare the badge of his Croffe in their foreheads, he likewise wil force al his to haue another marke, to abolish the signe of Chrifft. By the like emulation also and wicked oppofition he wil haue his name and the letters thereof to be facred, and to be worne in mens cappes, or written in folemne places, and to be worshipped, as the name of IESVS is and ought to be among Chriftian men. And as the ineffable name of God was among the Iewes expreffed by a certaine number of 4. characters (therfore called *Tetragrammaton*) so it seemeth the Apoftle alludeth here to the number of Antichrifts name.

Antichrifts triple
honour againft the
honour of Chrifft.

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And here it is much to be noted, that the Proteftants plucking downe the image of Chrifft out of al Churches, & his signe of the croffe from mens foreheads, & taking away the honour and reuerence of the name IESVS, doe make roome for Antichrifts image, & marke, and name. And when Chrifts images and enignes or armes

The Proteftants
by abolishing of
Chriftes image,
& croffe & ir-
reuerence to the
name IESVS, make
a ready way to
the honour of An-
tichrift.

shal be abolished, and the Idol of Antichrift fet vp infteed thereof, as it is already begun; then is the abomination of defolation which was foretold by Daniel and our Sauour.

18 Let him count.) Though God would not haue it manifest before-hand to the world, who in particular this Antichrift should be: yet it pleased him to giue such tokens of him, that when he commeth, the faithful may easily take notice of him, according as it is written of the euent of other prophecies concerning our Sauour, *That when it is come to passe you may beleuee*. In the meane time we must take heed that we iudge not ouer rashly of Gods secrets: the holy Writer here signifying, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to reckon right and decipher truly before hand, Antichrifts name and person.

Antichrifts name
secret.

18 It is the number of a man.) A man he must be, and not a Diuel or spirit, as here it is cleere, & by S. Paul 2. *Theffal.* 2. where he is called, *the man of sinne*. Again, he must be one particular person, & not a number, succession, or whole order of any degree of men: because his proper name & the peculiar number, & the characters thereof be (though obscurely) insinuated. Which reprooueth the wicked vanitie of Heretikes, that would haue Christs owne Vicars, the Successors of his cheefe Apostles, yea the whole order of them for many Ages together, to be this Antichrift. Who by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord IESVS is. And whosoever he be, these Protestants undoubtedly are his Precursors. For as they make his way by ridding away Christs images, crosses, and name, so they exceedingly promote the matter by taking away Christs cheefe Minister, that all may be plaine for Antichrift.

Antichrift shal be
one special man,
and of a peculiar
name.

If the Pope had been Antichrift, and had been reuealed now a good many yeares since, as these fellows say he is to them, then the number of this name would agree to him, and the propheticie being now fulfilled, it would evidently appeare that he bare the name and number here noted. For (no doubt) when he commeth, this count of the letters or number of his name which before is so hard to know, will be easie. For he will set vp his name in euery place, euen as we faithful men doe now aduance IESVS. And what name proper or appellatiue of all or any of the Popes doe they find to agree with this number, notwithstanding they boast that they haue found the whole order and euery of them these thousand yeares to be Antichrift, and the rest before euen from S. Peter, fore-workers toward his Kingdom?

The Pope can not
be Antichrift.

18 The number 666.) Forasmuch as the ancient Expositours & other doe thinke (for certaine knowledge thereof no mortal man can haue without an expresse reuelation) that his name consisteth of so many, & such letters in Greek, as according to their manner of numbering by the Alphabet make 666. and forasmuch as the

All framing of let-
ters to expresse
Antichrifts name,
is vncertaine.

Iren. l. 5. in fine.

letters making that number, may be found in diuers names both proper and common; (as S. Irenæus findeth them in *Latinos* and *Teitan*, Hippolytus in *αφνουμας*, Aretas in *Lampetis*, and some in this Age in *Luderus*, which was Luthers name in the Alman tongue:) therefore we see there can be no certaintie, and euery one frameth and applieth the letters to his owne purpose. And most absurd folly it is of the Heretikes, to applie the word *Latinos*, to the Pope: neither the whole order in common, nor euer any particular Pope being so called. And S. Irenæus the first that obserued it in that word, applied it to the Empire and state of the Romane Emperour, which then was Heathen, and not to the Pope of his daies or after him: and yet preferred the word, *Teitan*, as more agreeable, with this admonition, that it were a very perilous and presumptuous thing to define any certaintie before-hand, of that number and name. And truly whatfoeuer the Protestants perfume herein of the Pope, we may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists Precursors, but not Antichrist himself.