

venge all his quarrels, as is to be seene in manie and diuerse histories, els shall the the Pope deprive them, and create other Emperours in their place: And so hath he puissance indeede to doe, for that hee hath hitherto so pinched the empire, that hee hath the substance thereof; and they litle more than the bare name, image, or shadow thereof: and therefore, are they called images of the beast, as being in a maner but counterfeit Emperours: Reade hereupon our 28. proposition.

The king of Romanes and apparant Emperour, chosen by the Princes Electors, is neuer the more Emperour, vnlesse, being sworn to maintaine the Papisticall seat, he be afterward inaugurate and crowned by the Pope: for manifestatiō of which supremacie, Pope *Cælestine*, crowning the Emperour *Henric* with his hand, hee afterward with his foote threw down the crown from his head, saying, he had authoritie both to make Emperours, and to depose them at his pleasure.

That these visible marks are the abused characters of $\chi\rho\varsigma$, & crosses of all kindes, such as \dagger \times \boxtimes \oplus & such other, & how these be rather derived from the beasts name, $\lambda\alpha\tau\iota\nu\omicron\varsigma$, than from the name of Christ, read the 31. proposition.

That the name of the beast is $\lambda\alpha\tau\iota\nu\omicron\varsigma$, or *Latin Empire*, & how that name resulteth of the number 666 or $\chi\rho\varsigma$, read the 29 proposition, and how the beasts visible marks are deriued there-from, read the 31 proposition.

CHAP. XIII. THE ARGUMENT.

Vnder the figure of 144000 Israelits, marked (Apoc 7) with the mark of Gods protection, before the troubles of the seven ages, and now appearing in that same full number after these troubles, reioycing with Christ on mount Sion: The Spirit of God expresseth to vs, the deliuerie of his Church frō al the tyranny of the Antichrist, & reuīning therof againe in full nūber, which being the first resurrection, he proceedeth from thence orderlie to the second resurrection, and Gods great harvest, deuiding the whole time to that great day, as also that dayes work, among seven Angels, whom extraordinarie here

here the Prophet hath insert, and not in the tenth chapter, where they should haue bene, for the better concealing the mystery thereof to these dayes, which before these our daies was not meet to be knowne, as may be gathered by Dan. 12. 4. 8. 9. 13 and Apoc. 10. 4 and note (d) thereof, conferred with our 11. proposition, and with the second and fourth generall reasons in our 14. proposition.

The Text.

Paraphrasticall exposition

Historicall application.

1 Then I looked, & lo, a Lamb stood on mount Sion, and with him an hundred fourtie and foure thousande, hauing his Fathers Name, written in their foreheades.

2 And I hearde a voice frō heauen, as the sounde of manie waters; and as the sound of a gret thunder: and I heard the voice of harpers, harping with their harpes.

3 And they sung as it were a new song before the throne, & before the foure beasts & the elders, and no man coulde learn that song, but the hundred, fourty and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins, these follow the Lambe whither soeuer he goeth:

1 Then I beheld, and considered the Lamb of God, Christ Iesus, to stande on the mount of his inheritance, euen among his elect Church, and with him, those ^a hundred, fourty and four thousand Israelits, who before (Apoc. 7.) were marked patentlie, with the marke and name of God, their protector.

2 And I heard further, proceeding frō Gods Church, the voice and sound of many ^b people and nations, and the thundering and threatening voyce of Gods true Ministers, and I heard the ioyfull voice of their reioycing in God.

3 And these Israelits sang, not the olde song that their Fathers did, of the Messias to come: but contrarily, in the presence of God, & before his professors of the olde and new Testaments, they gladlie sang the songs and hymnes of their new redemption in his blood, already shed: & no ^cmo of Israel could learn to reioice & triumph in that new redemption, but onlie those hundred, fourty four thousand, which thereby were redeemed and selected from among the earthly Israelites.

4 These are they, which are neither ^d whoremongers corporallie with women, nor spiritually with Idols, for they are chaste and cleane from both: These followe Christ, where soeuer he directeth the: these are redeemed & chosen out from worldlie men, being that portion of the ^efruit of the

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