























Brightman

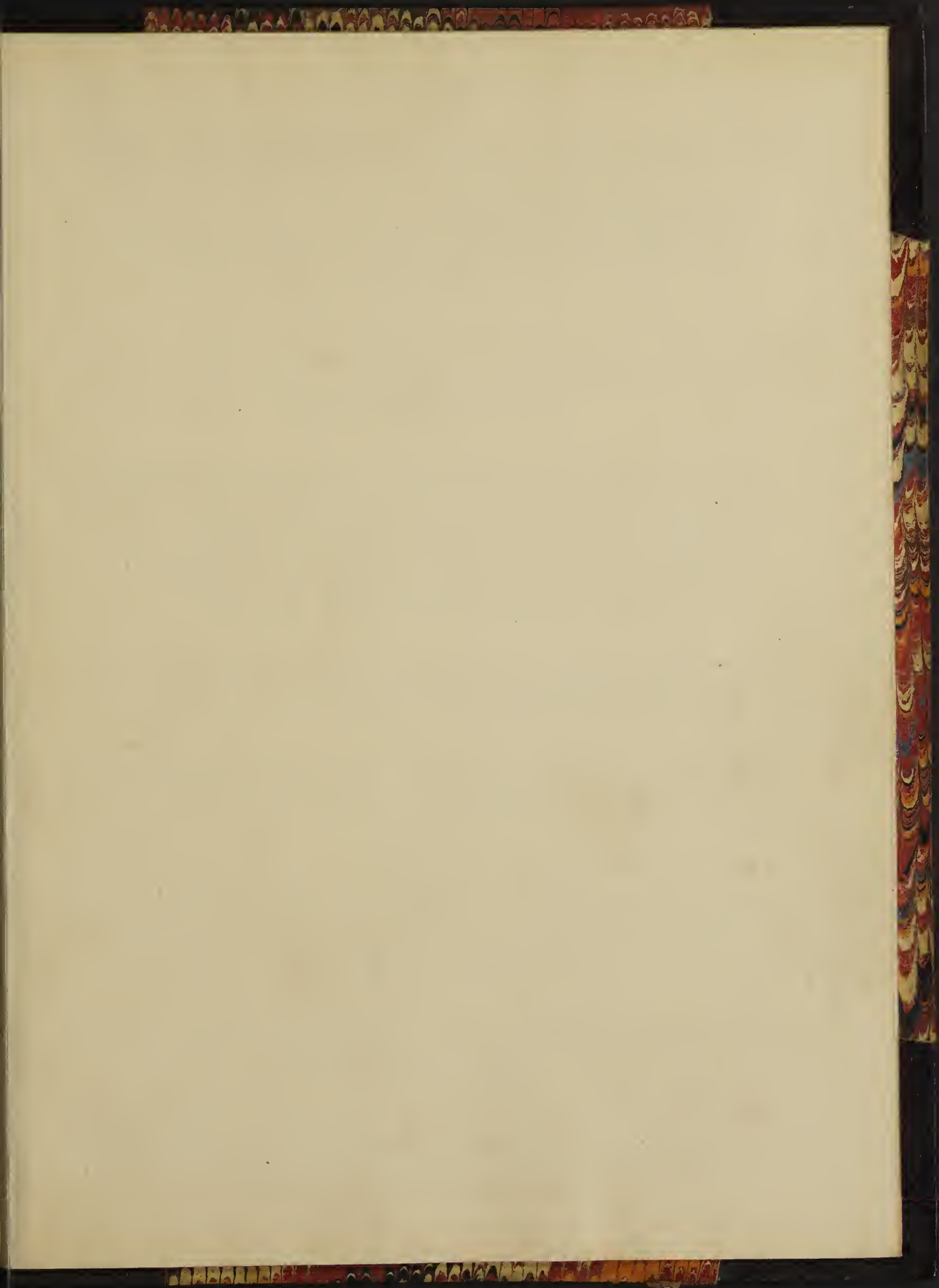
15397/B

N. W. P.

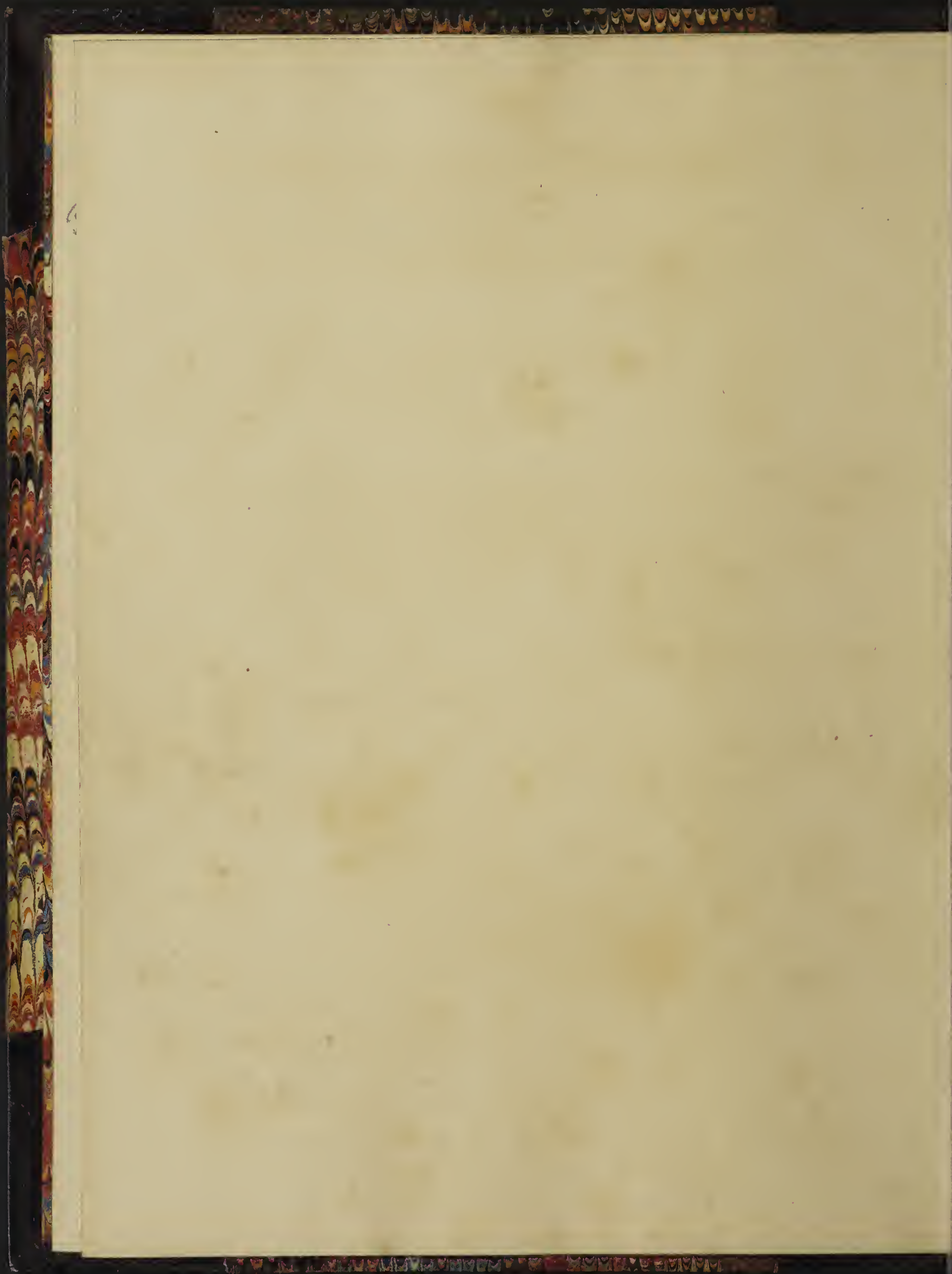
16

1006.9











Reverend

62401<sup>13</sup>

Mr. Brightmans Iudgement, or  
Prophesies what shall befall *Germany*,  
*Scotland, Holland*, and the Churches adhering  
to them.

Likewise what shall befall *England*, and  
the Hierarchy therein.

Collected out of his exposition on the Revelations,  
Printed above forty yeares since. Wonderfull to see how  
they are fulfilled, and in fulfilling, foreseeing and fore-  
telling what our eyes have seen, and may see, both in  
the past, present and future State of our times.

Declaring that the Reformation began in *Queene  
Elizabeth's* dayes, is not sufficient for us under greater light.

Finishing the work if we now withstand as here-  
tofore, we are to expect, God hath a sad Controversie with  
the Land.

---

*This faithfull Watchman or our English Prophet (as he is cald) was  
persecuted and banished by the Bishops, and this Commentary con-  
demned by them to the fire; which they could not effect in  
Queen Elizabeths raigne, till King James.*

Collected for the good of those who want time or coine, to  
purchase so large a volume.

---

LONDON, Printed for R. Harford, in *Queens-head  
Alley*, in Pater noster-row. 1642.



1871

The following are the names of  
the persons who have been  
admitted to the office of  
the

of the

of the

ELLCO  
HISTORICAL  
MEDICAL

of the

of the

of the

of the

of the





Mr. *Brightman's* Iudgement or Prophe-  
sies, what shall befall *Germany, Scotland, Holland*  
and *England*.



**M**r. *Brightman* in his Booke of the exposition on the Revelations, seriously considering and resolving himselfe, that the 7 Epistles *S. Iohn* wrote to the 7 Churches in *Asia*, were also written and directed to the 7 succeeding Churches among the Gentiles, of which those 7 were a type or counterpane (omitting for brevity what he saith, concerning the other 4 Churches) we present you with a briefe of what he more immediatly applies to our selves.

In generall (he saith) That there was a terrible storme to be expected, and it would be such an horrible tempest, that it would terribly shake the Christian Churches.

In his Epi-  
stle and in  
chap. 3. ver.

First, for *Germany*, there was the bitterest scourge for it that ever had fallen upon it, and that it was to come shortly; *Germany* should be like a house that is robb'd by furious, mad & cruell spoylers, that would have no mercy of neither Sex, nor Age; and the comming thereof should be suddaine and unexpected, like a thiefe in the night. Which we may see he truly foretold, it being fulfilled in our cares, and the inhabitants thereof having found it by sad experience; let *England* take warning, considering what (he said) was the cause that would bring all this misery: Because (saith he) they tooke no care for a full and through Reformation; therefore by the just judgement of God, they should loose their Citizens and Inhabitants; and they, with other Churches, should come to nothing, and shortly it would appeare: he calls *Germany* by the name of *Sardis*.

Chap. 3.  
verse 10.

Chap. 3.  
ver 10. v. 12



Chap. 3.  
verse 7. &c.

Secondly, for *Scotland*, and *Holland*, and the other Churches adhering to them; (typified by godly *Philadelphia*) He saith, that they shall shut and none shall open, and they shall open and none shall shut: A Virgin Church, chaste, not so defiled with *Rome's* superstition as others; And speakes of a *Covenant* and *Society* they should be joynd in, and bids them, not to be perplexed nor discouraged, at what the world spitefully prateth of them, as if hee had heard men in our times call them *Traitors*, *Rebels*, *Seditious*; and bids them not to regard the scoffes of the wicked, who will despise them, because they are godly, little, lowly and weake in visible power, in comparison of their enemies; For (saith he) no enemy shall be able to prevaile against them, and they shall set up a token of victory shortly; and every one shall be compelled to say, That they are dearely beloved of God: they shall be seen to prosper so exceedingly; and so marvellously promoted and advanced, beyond all mens expectation: And when that storme and horrible tempest shall come upon the Christian Churches; these Churches shall stand fast like a pillar, and be preserved from wasting; when the other Churches which did not take care for a full Reformation (as they did) shall by the just judgment of God, come (as it were) to nothing: There shall bee (saith he) such a miserable hurly burly of all things, that there should scarce be the forme of a Church perceived; but only with holy *Philadelphia*.

Chap. 3.  
7, 8, 9 ver.

Thirdly, for *England*, whose counterpane he takes to be *Laodicea*, tearming it, *Lukewarme*, *vaine glorious Laodicea*; concerning it, he saith: He that gathereth the teares of his children into his bottle knoweth right well; That I could never with dry eyes take a survey of this *Laodiceas* lamentable condition, but I powred out teares and sighs from the bottom of my heart, when I beheld Christs loathing of us; and were it not that out of duty, as a watchman, I dare not betray the salvation of this Church, by not giving warning, I would have held my peace; but my hope is that those which love the truth will hearken and accept, and thinke (as the truth is) I envy no mans person, honor or greatness; Yet when I perceived, that these seven Churches were propounded for a tipe of all the Churches among the Gentiles; and with all, saw the order, time, & marveilous agreeing of all things together, I durst not perfidiously bury the truth in silence.

In:



In that Christ saith of this Church, *I know thy works, that thou* Chap 3.  
*art neither hot nor cold;* he observeth, that Christ maketh mention ver. 15.  
 of no one good thing that it hath, the worst of all the seven (al-  
 though there were many faithfull in it) yet not any so past hope in  
 regard of the outward forme and government; which comes to  
 passe, not so much through its own default, as by meanes of the  
 faulty government of the *Angels*, who have so ordered and go-  
 verned it, that it was tempered and blended together of strange  
 contraries. *A Hoch-potch*, not so cold that we would be, *all Romish*,  
 and cleaving to superstition altogether; nor yet so hot that wee  
 pursue and admit a full Reformation: And therefore the disease  
 of this Church was more difficult and desperate.

Therefore from these words; *I would thou wert either cold or  
 hot*, saith he, I would thou wert either all *Romish*, or admit of a  
 through Reformation: blaming those *Angels* only, and those  
 that cleave to them, *Priests* and *Laity*; who being bewitched  
 with ambition and covetousnesse, do scornefully reject this holy  
 Reformation, not enduring the remedy, but accounting that  
 worse than the disease.

Therefore he saith in plaine tearmes, That the *Bishops*, which  
 he calls no better than *Lord-Beggars*, becaule their riches and ho-  
 nors (for the most part) they get by sawning, flattering, brib-  
 ing; being ambitious to get under great men, and so creep into  
 the Court for preferment. But (saith he) both they and their  
 whole lukewarme Hierarchy, shall quite bee overthrowne, and Chap. 3.  
 never recover their dignity again: And at their overthrow, they ver. 14.  
 shall endanger the people, by reason of their consenting to them:  
 Yet the people shall escape overthrowing, but it is to be feared  
 the people shall feele some adversity; But God will not suffer the  
 Hierarchy to escape; for they seeking honors and riches, and not  
 those things which are Christs, shall have reproachfull Iudge-  
 ments; few or none shall sigh, or sob for them, but they and their  
*Priests* shall be vile before the people, and men shall read the re-  
 ports concerning them, with delight: And they shall be cast  
 out and spewed up as vomit out of a corrupted stomack, that no  
 man will be willing to take up againe; from these words, *There- Chap. 3.  
 fore because thou art lukewarme, and neither hot nor cold: It shall* ver. 16, 17.  
*come to passe that I will spew thee out of my mouth.* For thou saist, I



am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poore, and blind, and naked.

The whole State of this Church of *Laodicea* is worthy of serious consideration, as M. *Brightman* applies it to *England*, in this and divers other Chapters, for hee speaks of our times as if hee were now living.

And further he saith in his Epistle and elsewhere in his Commentary, that many are the miseries the Christian Churches must suffer, for there will be a long and dolefull Tragedy, which will overthrow with scourges, slaughters, death and ruine; and that the sword of the Lord shall be made drunk in their blood, except they receive warning and amend.

But yet (saith hee) Bee of good comfort *Germany*, *France* and *Brittany*, and all you Christian Churches; This is the last Act; for after this Theater and long Tragedy is past, there will succeed in the room thereof happy dayes, with abundance of peace and all good things. And it is his Iudgment, (if I may not say his Prophecy) comparing one Scripture with another, and times with times: That before the yeare 1650., that the Iews shall be called; the whore of *Romes* nose shall be slit, and she stript of all her glorious garments and attire, her power and sinews cut, and the Pope himselfe shall run out of *Rome* into *Avignon*, or into *Bonia*, or thereabout, one of his own Cities; and the City of *Rome* shall be burnt with fire.

Chap. 19. verse 4. In his Epi. And that the King of *Spaine* and the King of *Ptolomy*, and some other Kings shall bewaile her, and would faine help her, but dare not, because they shall be afraid of their own safety, least they be devoured, or scorched with the same fire.

Chap. 18. verse 10. And further he saith; that the Emperour of *Germany* shall destroy *Rome*, if he set to the worke, it being most proper for him; but if he doth it not, some other shortly will have the prise of that victory: Therefore (saith he) you godly Princes take the matter in hand, and set to this worke; it shall not be a thing of so great trouble as you think for; feare not the huge Armies will come to helpe her; if you thinke the *Spaniard*, or the *French-man*, or any other King, will raise mighty forces against you to defend her, as being *Romes* friends; these are altogether vaine feares,



scare-Crows, Goblins, Bugbeares for simple people, for her friends shall stand affarre off with waiting (testifying their love) sighing and sobbing, but taking no paines, nor striking a stroke to deliver their *Whore*, being now an old withered Harlot, but crying, *Alas Alas that great City*. And againe he further saith; and you the rest of the Christian Princes, you need do nothing, only be valiant and of good courage in dispatching your worke for the Lord, and matters shall prosper as happily as you desire; and understand at length by what way you may procure, as to your selves honor and tranquillity, so quietnesse and joy to the whole Christian world; Therefore draw your Swords against *Rome*, for you shall prevaile.

Chap. 17.  
verse 14.

Chap. 17.  
verse 16.

Chap. 18.  
ver. 10, 11.

And saith he, within 45 yeares after *Rome* is destroyed; The Pope once more gathering all his friends together to try his last chance, shall then be utterly overthrowne, being about the yeare 1686, which will be the longest time he can continue. But *Rome* being destroyed, and the Jewes called, there will be then to the end, a most happy tranquillity, and things very great indeed, and to be admired; the Ioy will be so much that it will be strange and unexpected; for in the place of former troubles, there will be perpetuall peace, and then Kings and Queenes will be nursing fathers, and nursing mothers unto the Christian Churches.

Chap. 19.  
verse 19.

Chap. 13.  
verse 5.

In his Ep

Chap. 20.  
verse 24.

Then the great Turke shall be 40 yeares on the decaying hand, and loose many Countries; but in the yeare 1696, He also shall be utterly overthrowne: And then Christ shall raigne with his Ordinances chiefe in the world.

Chap. 9.  
verse 15.

They that please to examine these quotations in the margent, by Master *Brightmans* Booke on the *Revelations*, which he wrote above forty yeares agoe, they shall finde every noat either in the same words, or to the same purpose.

Yet not to forget that he saith further of *England* and *Ireland*. Although Christ be angry with us, by reason we are so far from a perfect reformation; and they which labour to bring in the Popish Ceremonies hated of God, do indanger the overthrow of our Kingdome; yet he saith Christ hath begun his Kingdome (at that time he wrot) which was in the days of blessed *Queene Elizabeth*, who happily begun and proceeded in the worke of Reformation, according to the time and those dayes she lived in; the finishing whereof will be required of this Generation; otherwise expect

Chap. 11.  
verse 16.

God



Chap. 11.  
verse 15.

God hath a sad controversie with this Land; but Christ hath begun his Kingdome both in *England*, and *Ireland*, to raigne evermore; and the enemies which shall endeavour many enterprises, yet they shall vanish like smoke, and they shall never prevaile to overthrow Christ his Kingdome begun here; for there will never want Christian Princes to maintaine His Truth begun; which he saith began from the yeare 1558. for the Seventh Angell blew his trumpet for this time, and saith he would raigne evermore,

Chap. 11.  
verse 8.

And lastly, he saith (for the better understanding of what he meanes) That the City of *Rome* is not limited to that City, but extends as far as the Pope hath any dominion; So that the City of *Rome* is in destroying, if any of her Dominions be in destroying; as he interprets the holy Ghosts meaning: but the Pope is to be quite and fully overthrowne at the yeare 1686. Therefore by computation *Rome* must be in destroying at 1641, in some of his

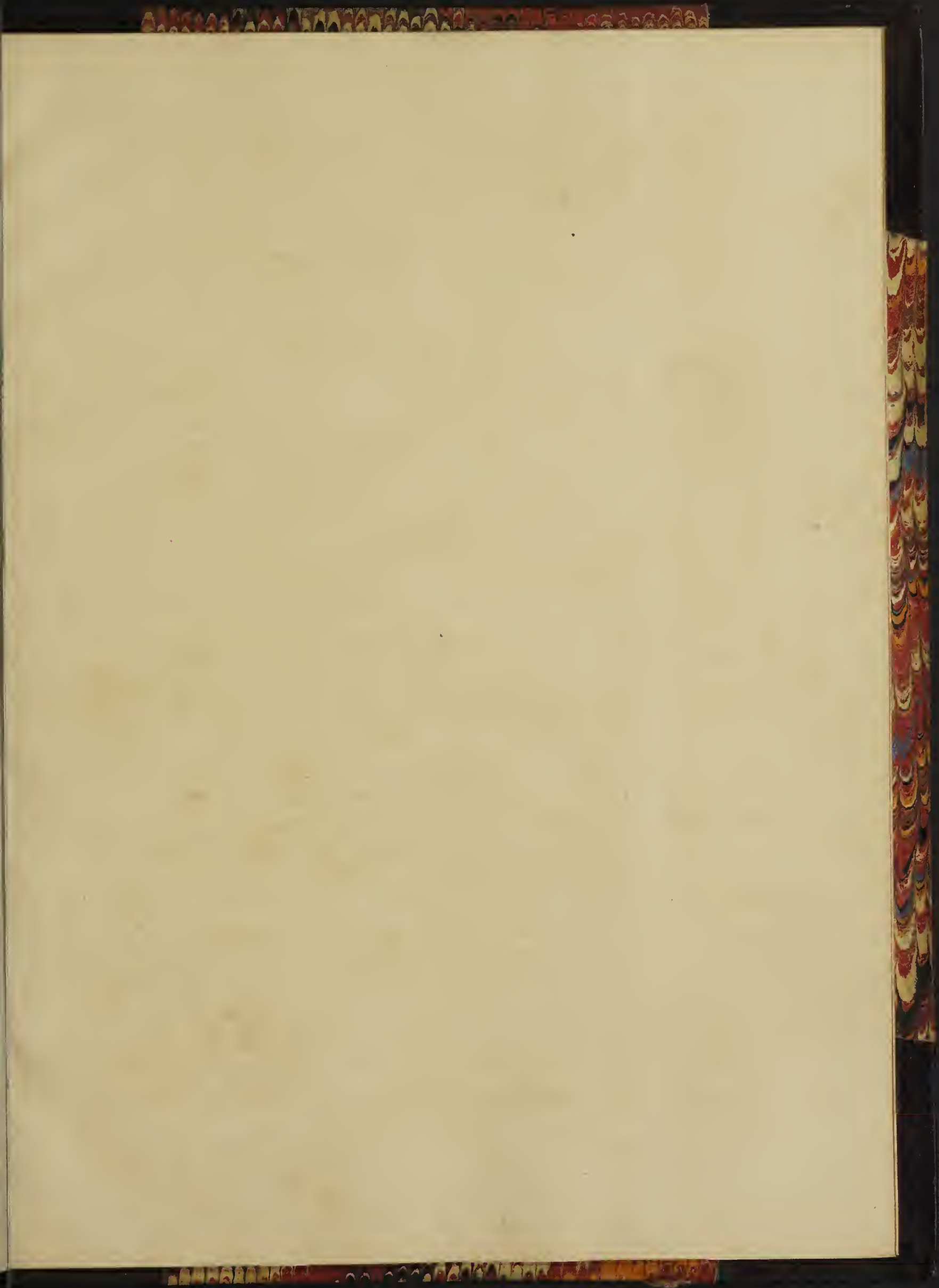
Chap. 19.  
verse 19.

Dominions. So I conclude this briefe Relation (of what Master *Brightman* largely iusists upon, shewing his grounds in his Book why hee affirms these things) with Christs Counsell to this Church of *Laodicea*.

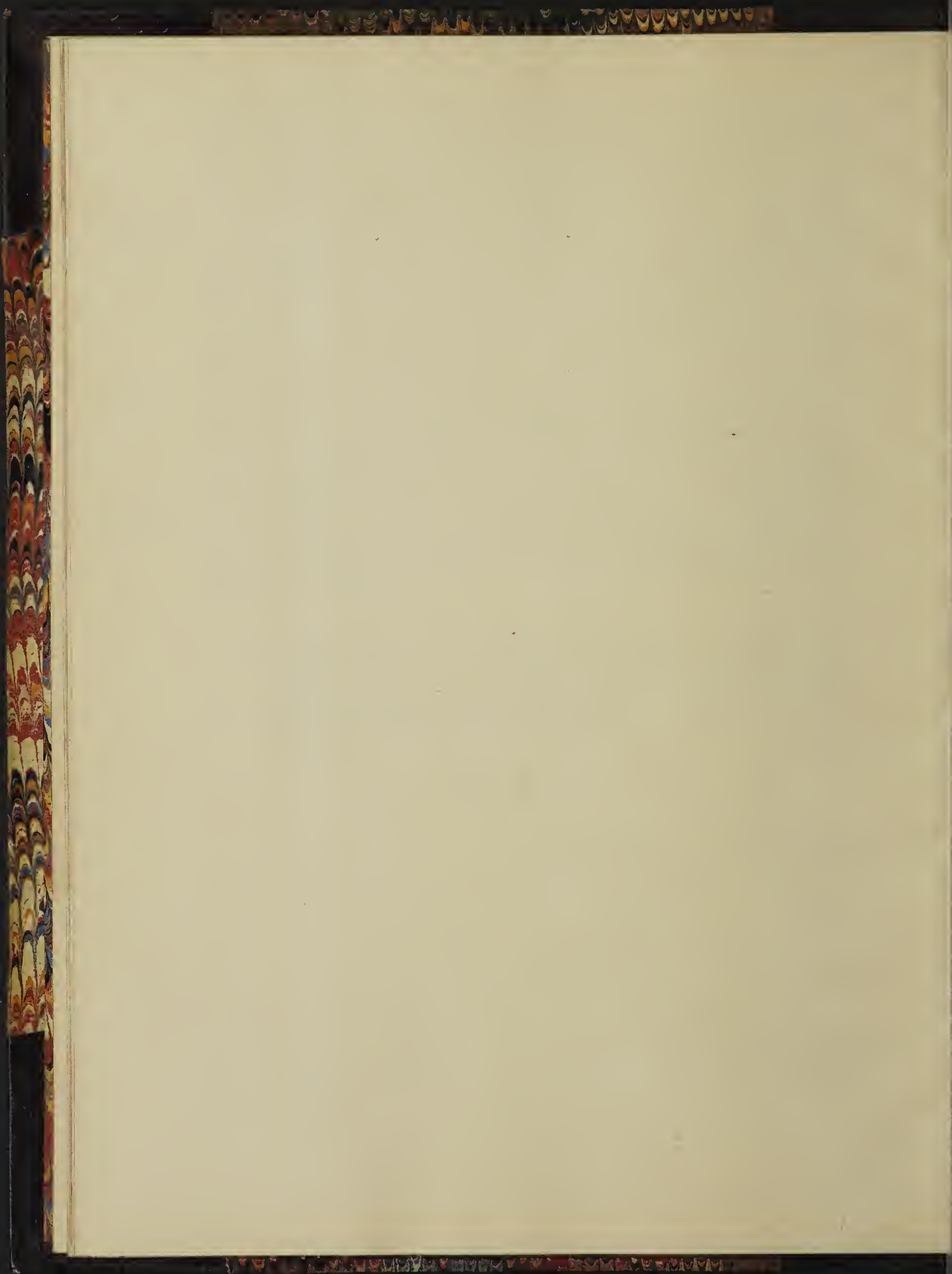
*I counsell thee to buy of me Gold tryed by the fire, that thou maist be made rich; and white rayment, that thou maist be cloathed, that thy filthy nakednesse do not appeare; and to anoint thine eyes with eye-salve that thou maist see.*

FINIS.

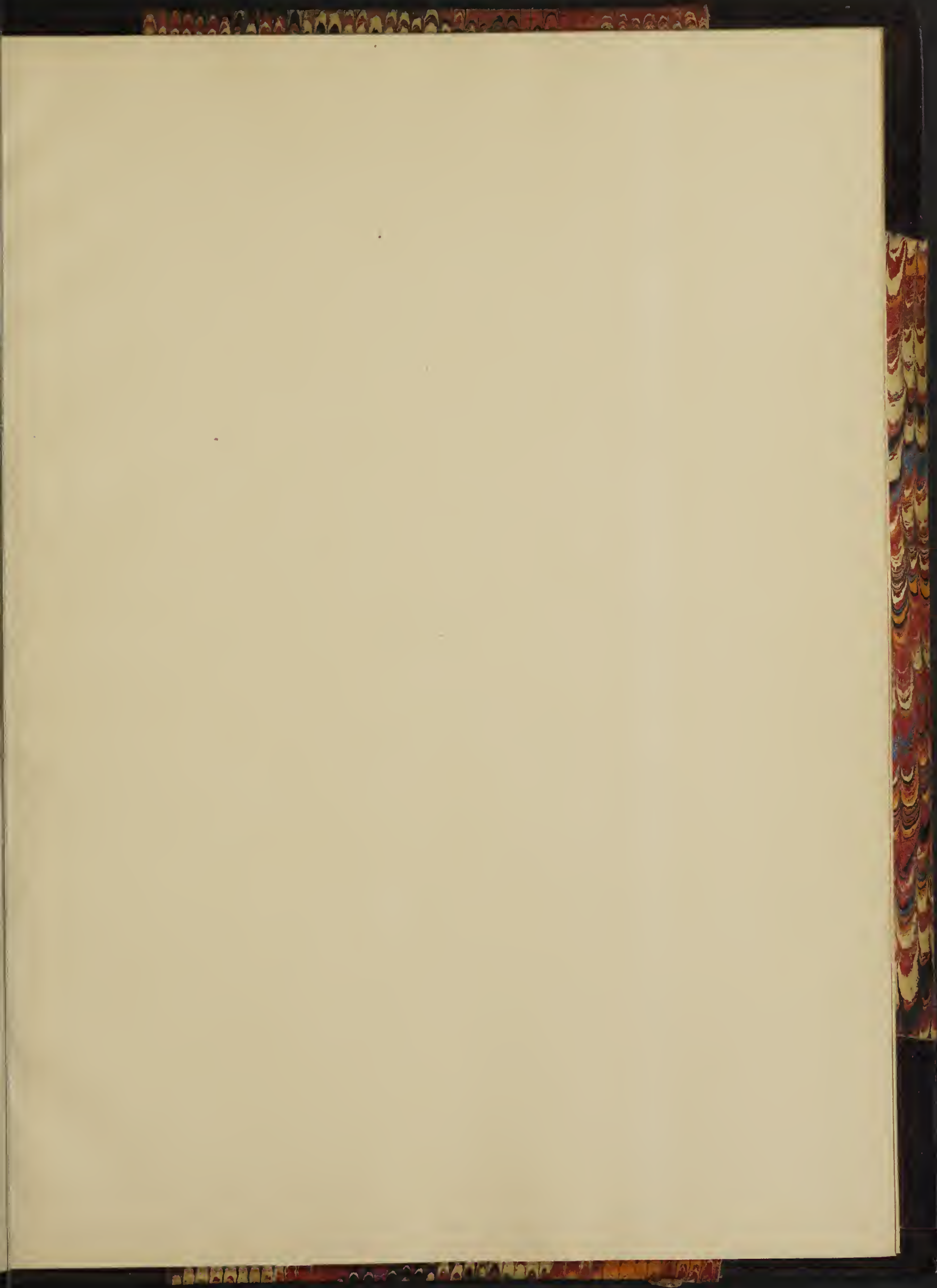




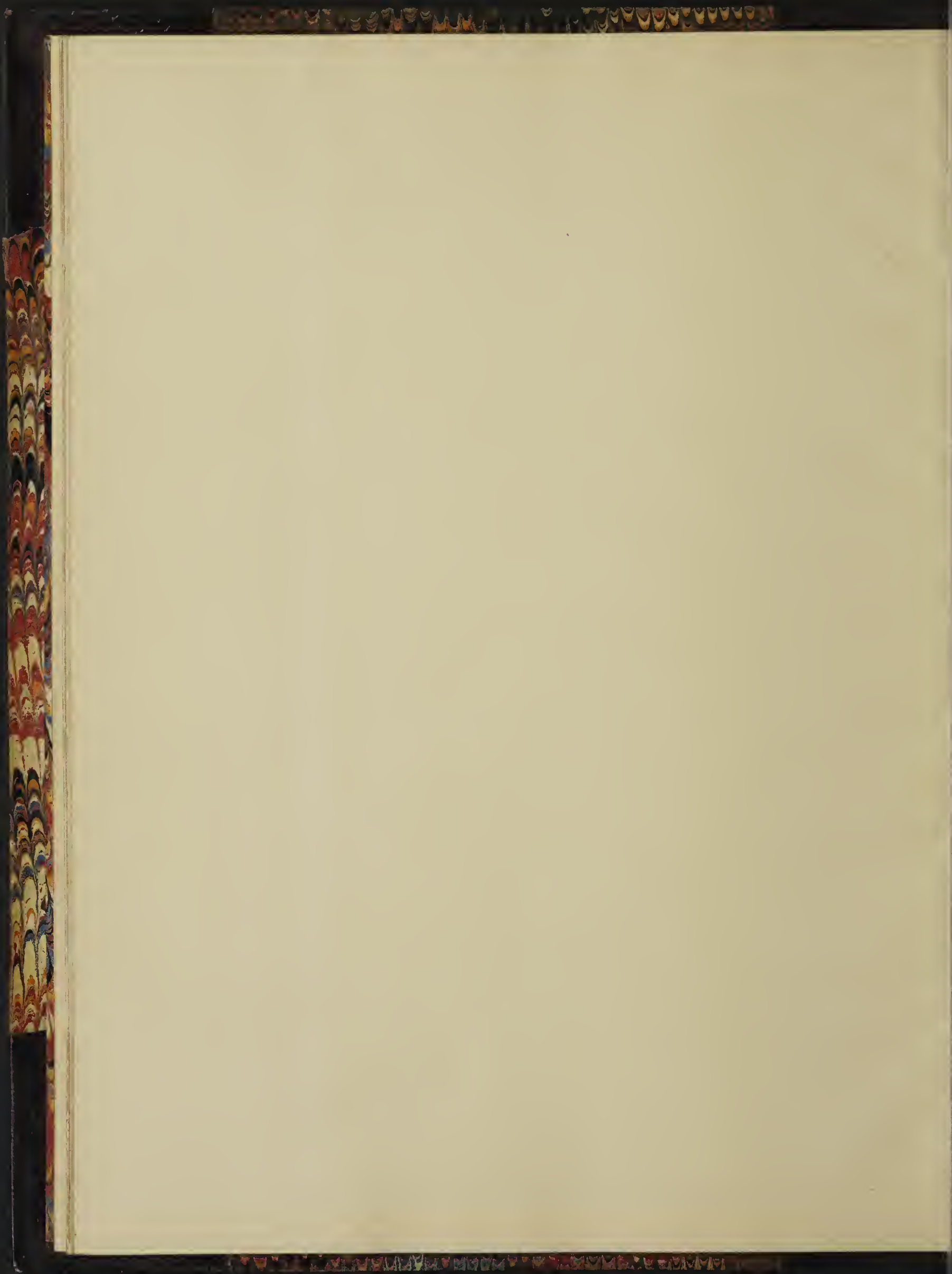




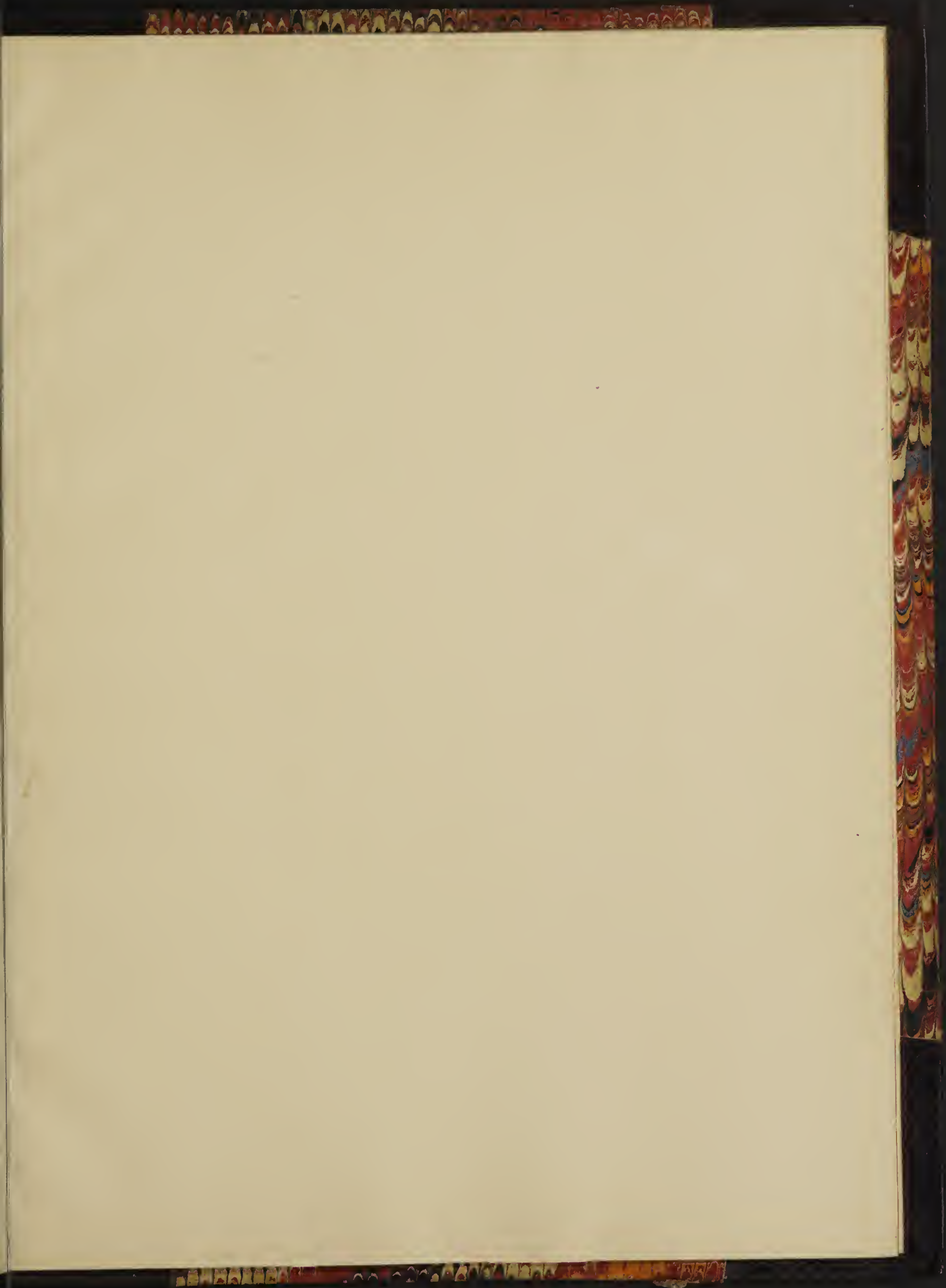




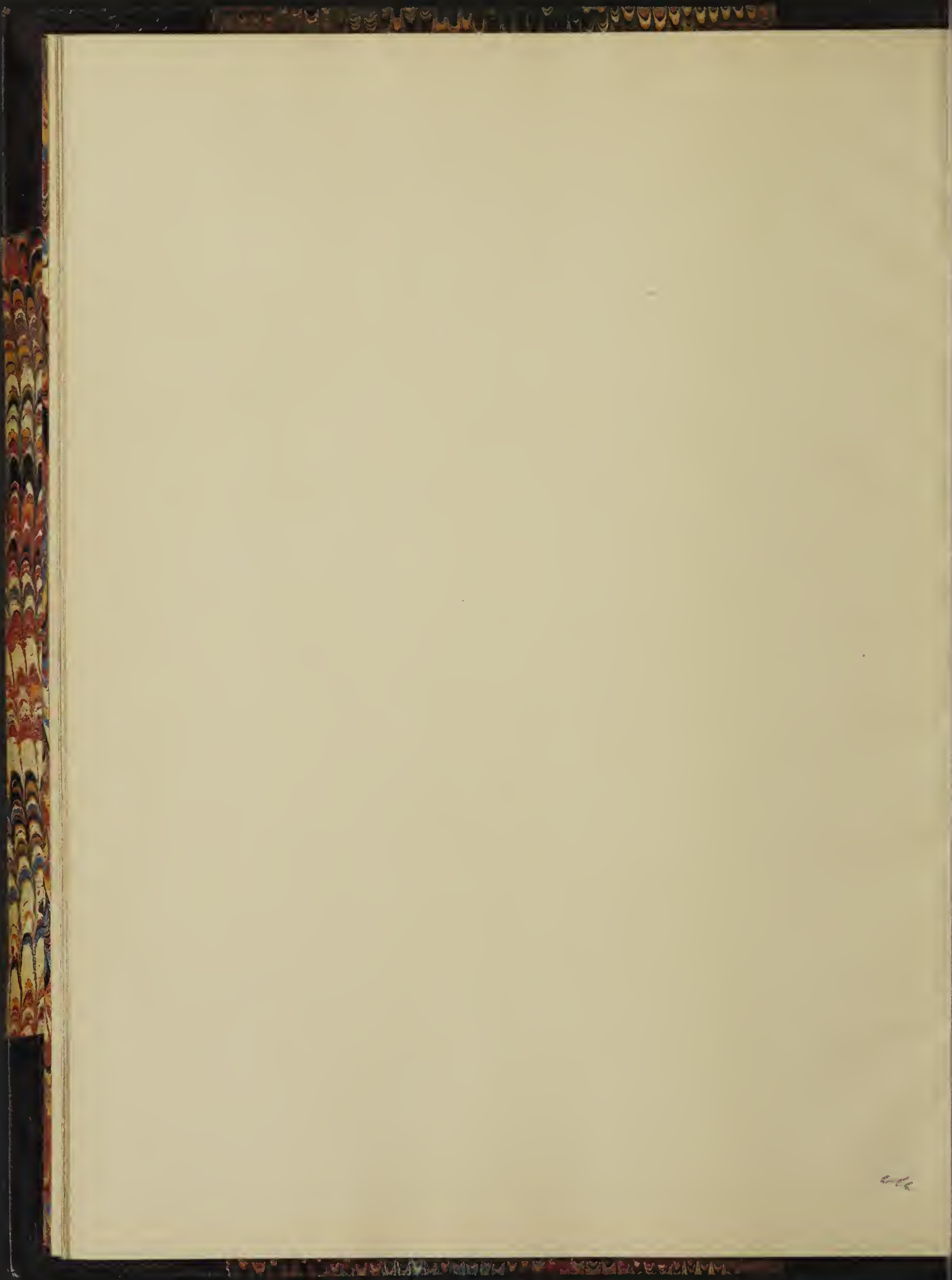












56



