

Brocard on the Two Witnesses

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The Reuelation of S. Ihon reueled or a paraphrase opening by conference of time and place such things as are both necessary, and profitable for the tyme present: written in Latine by Iames Brocard, and Englished by Iames Sanford Gent., Imprinted at London: In Fleetestreate neare vnto S. Dunstones Church by Thomas Marshe, 1582.¹

11th Chapter

In the former Chapter were repeated the things which have been said to come to pass under the Trumpet of the sixth Angel, and were affirmed undoubtedly to come to pass, because God had affirmed that he would accomplish them, and in this 11th Chapter there is moreover rehearsed the beginning of those things which concern the sixth Trumpet, and the Second Woe, and herein generally are comprehended the things which concern the second and third Woe, when he signifies what murders and afflictions shall be in the county of France. And lastly there shall be an assured end that after the seven Thunders be past, a new state shall be appointed in the opening of the Books and Prophecy.

There was given me a reed like unto a rod

By the reed like unto a rod is signified the Word uttered to all ages, and brought to the last age, according to the which word the judgment shall come to pass. Wherefore when peace was made in the year 1570, between the Gospellers and the Papists, the Gospellers seemed to hold their place, that in the worshipping of the Gospel they might live after the gospel, and it was looked for that Christ's Church and kingdom should be established. But because nothing unclean, nor defiled ought to enter into the Temple of the Lord, and that is to be established by the appointed rule of God's Law, the building of God's Temple is declared, and what they are that shall be his Temple, and shall continually abide in the kingdom of God. In the measure of God's temple the very state is showed to be established according to God's word, that all ought to live after it. The Altar is the very worshipping of the Gospel, and they which worship therein are the very Gospellers which have put on Christ, and according to the worshipping thereof do worship God, serve God. And there may be a difference between them and others, and between them which shall remain alive, that of them may be made the renewed Church, and others which shall not come to that time. And because amongst the Gospellers there are some which measure not with the reed, deal not in the Church according to

¹Spelling and style have been modified for clarity.

God's word delivered them by the Prophets and Apostles, but every man followeth his own judgment, and that there are some which are ruled by their affections and lusts, and are not found steadfast in the worshipping of the Gospel, and that very many also are to be cordoned with martyrdom, they are stricken in the general murders in France, Christ showing himself in his second coming which said 24 Matth. and 17 Luke, that the day of the Son of man shall be as the day of Noah, they are stricken with the first death, and of them they are to raised by which shall be the Temple of God and shall offer the true worshipping unto God.

And the court that is without the temple cast out &c.

By the temple which is without I think are signified the political and ecclesiastical judgments of the popish state, by the which neither the Church nor the state of the Christian people was governed under God's word, as it behoved. And therefore those Papists, and all men not living according to the nuances of Christ, are cast out of Christ's renewed Church, and come not unto the number and fellowship of them, which shall govern the state of Christ's kingdom, and his Church.

For it is given to the Gentiles

The court is given to the Gentiles, because many of them spiritually, and they temporally became Gentiles, as erst they were before they received the name of Christ, as we see Chap 63 of Isa. The court is now given them, because they are not of the Church of Christ and the believers; and they that live after the gospel shall be suffered to enter; the gate shall be opened unto them; many doubtless hear preaching, but they believe not, then they shall be cast out.

And the holy city shall they tread under foot 42 months

This judgment seems to have been pronounced by God's decree even then, when the Pope fell from Christ, to wit, in the time of Sylvester: but to be finished in this time of the sixth and seventh trumpet.

Which we gather by 1260 days put for years, which 1260 days make 42 months. And because the order of prophecy brings often the self same thing from his beginning to the very end, by the 42 months we may understand those 1260, that is, years, because in the 12th chapter they are found plainly to be put for years, that the Church may be understood to be trodden down, and opposed by the Papacy, even from Sylvester's time unto these times, when at length the Papacy is to be cast out. For this cause then, I think, the number of 42 month is set down, and we may understand that the Papists dealing wickedly are to be cast out of the Church, because from the beginning of the Papacy they have trodden down and opposed those with Godliness.

But I will give power to my two witnesses, and they shall prophesy 1,260 days clothed in sackcloth

Now at this time when we shall come to the end of 1260 years, the beginning being taken from Pope Sylvester, the church, and the government thereof shall be given to those who hold the testimony of Christ. The new Prophets and the worthy Petarcha famous for godliness and learning do reckon that those 1260 days are set for years, for the year of our Lord 313 unto the time when with power and might Christ shall bring his Church out of the desert, then if to those 1260 years you add 313, in the which year Sylvester took the red garment for the black, there shall be 1573 years, when both in France, Holland and Zelande the Gospellers having been trodden down oppressed, put to death, burned and slain lifted up themselves, and afterward made their foes afraid, as it is said hereafter.

There are said to be two witnesses by reason of the Word of the Gospel and of Prophecy, which two have been in the Church as in very deed it appeareth. But in the ministry of these two are understood the People which have continued in the word of the Gospel, and Prophecy with the woman which fled into the desert, and have been her seed in sustaining the persecutions of the Papists.

Clothed in sackcloth

Sustaining I say the afflictions and all commodities of this life being driven out of cities, and out of men's company and deprived of common right.

These are two olive trees and two candlesticks standing before the God of the earth

As it has been said that Spirits stand before the throne; as it has been said that Christ standeth on the right hand of the Father; as it has been said in Zechariah chap. 4, that the two olive branches stand before the ruler of the whole earth; so here I understand the Holy Ghost and the son of God. And because Christ cometh into his members, and the Holy Ghost is poured into them, and worketh in them, the ministers of the Gospel, and of the word of Prophecy are called olive trees and candlesticks and they are called two olive trees and two candlesticks, because Prophecy is enjoined in them with the Gospel, and the Gospel with Prophecy, as it was in the Apostles, and because that which is Christ in them, is the Holy Ghost, and that which is the Holy Ghost, is Christ. The these two offices were in the Apostles, and to these two Peter in the beginning of the third chapter of his second epistle willeth the faithful to look; they have been hitherto in the Church, and shall be hereafter, most of all; and now in the greater light we all are willed to receive them. Which also is signified to us in fulfilling the Prophecy of these two witnesses, which are here set forth. Forasmuch as we in this time shall all be Witnesses of the truth of the Gospel, and of the truth of God's word of Prophecy.

And if any man will hurt them

They preach now that the Lord's judgment is at hand, and whoever shall hurt them, they shall aby it.² Wherefore John sayeth afterward, He that killeth shall be killed; he

²aby: pay the penalty of

that leadeth into captivity shall be led into captivity; the same do the prophets preach shortly sayeth Abdias; As thou hast done, it shall be done to thee.³

These have power to shut Heaven &c.

Men having the Doctrine of the Gospel and the Office of Prophecy have ever been in the Church, although many have not known them. Neither could the Papacy have hitherto forbid them. And while the time of 1,260 years continued, they did shut up Heaven that it rained not. They did shut up Heaven from the Papists. As the Pope in word and not in deed shutteth heaven from them to whom he boasteth it is shut; so these in deed shut up Heaven from the Pope and his followers; they preach that their water of baptism is nothing while their faith is turned to the Pope; they turn the Waters into blood and condemn the baptized that serve the Pope to their utter destruction, which shall appear in this time when Christ's judgment with fire and sword shall be shewed against the baptized become Anabaptists.

And when they have finished their testimony.

That is as I think, after that the Gospel shall be preached 40 years and more and upon the beginning of the French troubles the work of Christ's second coming shall be declared to have been present, when those things shall begin to come to pass, which the Prophecies have reported, and Christ himself has put us in mind of the 24 chap. Matth. to be tokens of his coming, then Christ that permit the Popish beast to come out of the bottomless pit to do that which is against all law and custom to play the Devil, and set the unfaithful a work to kill the unproved Gospellers contrary to their faith given by oath before God and men, which came to pass in France in the year 1572, the 24 of August at Paris, and afterward in other places and cities. If the faith sworn before God and men, or to God and men, be broken, he which breaketh it, is manifestly proved to despise God, and God's law; to despise the Law of Nations, and the Law of Nature. Many Papists swear to God and men upon the Evangelists, they swear that they will observe that which concerneth the law of Nations, and they break these oaths. God's law teacheth that what thou didst sware was sworn and promised to God, which also the gentiles have confirmed. If now thou break thy oath, thou dost as if thou shouldst appoint to be no God, or shouldst show thyself to despise God, and to set nought by him. And when the Papists sware in that sort, by laying their hands upon the Book of the Gospel, and saying Sware by this sacred and inviolable Gospel, and afterward in scorning their oath they do contrary unto it, they are manifestly proved to scorn and despise Christ with his Gospel and God himself. When afterward the Papists sware to men and magistrates by a public oath, and in like force break it, they are manifestly proved to have no religion at all, as soon as they are found to have no faith. To whom then in the world wilt thou liken those Papists? Not to any men. Therefore this Beast cometh out of the bottomless pit, which destroyeth his like, and this no beasts of the earth will do. Whereas they say that hereticks are not to be holden faith withall, God and men did otherwise determine in the Gahoytes being hereticks and God's enemies,

³Obadiah 1:15 *For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.*

and commanded by God to be slain, Joshua 11 &c. Saul was punished because he held not his faith that he gave to hereticks, 2 Sam. chap. 22.

And their corpses shall lie in the streets.

All men knew that the corpses of the Gospellers lay in the streets at Paris. Paris now with other cities in which the same mischief was committed, is here called Sodom and Egypt. Sodom because the abomination of Rome is there whereof Daniel speaketh; Egypt because the treachery, falsehood, and cruelty of Pharoah was there: the Prophets call France, Egypt, for the dealing against the Israelites, chap. 13, Gen. is mention made of this Sodom, and Egypt, to which place me seemeth John had an eye.

Where our Lord was crucified.

This is manifested, that Christ was not crucified in Sodom and Egypt, and here to be thought, I say that upon this place, and many like, the new Propets which were all at the sixth Age, wrote that the time would be that Christ again should be crucified in his members. If the Lord's second coming be now, and he be with his members in Spirit, if they be crucified he also is crucified in them.

And they of the people and kindreds &c. shall see

They which were in France saw it, and the matter was such: that it was well known also elsewhere, and of diverse Nations that were in France. Or else also the like things shall come to pass again, and in other places, that everywhere the like slaughters shall be seen.

And after three days and half

Because it is said before, where our Lord was crucified, I think days are here set down, because Christ the third day rose from the dead, and shortly after appeared to his disciples alive, and his resurrection was reported by the Apostles. In like sort, the Gospellers shall arise in the place of the dead, which after a time should make their adversaries afraid, and Christ should appear in them alive and not dead.

And they that dwell upon the earth shall rejoice

Many Papists were glad when they heard of the death of Luther, and of others afterward, and were glad for their part. The like did they when the Captains of the War were slain. Upon the death of the Prince of Conde there was common rejoicing in Italy, by making bonfires, ringing of bells, and other follies. And upon general slaughter of the Gospellers in the year 1572 there was made a great triumph in France, and Italy. The

Admiral's head was sent to Rome to the Pope, and there was much rejoicing, whereof I will speak no more. Only here under I will put the token of the triumph sent to the Pope in the name of the king of France done exactly by the Cardinal of Lorraine, and is thus in English.

[...]

For these two prophets

How the Gospellers have galled the Papists, a man may judge by this his writings, and by the plagues of Egypt, which resembles the torments, which the same Gospellers brought upon the Romish Churchmen, and their followers.

And they heard a great voice from Heaven saying: come up hither, and they ascended up to Heaven

The time was to come that they should win the righteous victory, and that the Gospellers should be received into Counsel, which might govern God's Church, and Kingdom, whom the Papacy show as wicked, and hereticks; this seemeth to be the sum of the sentence.

And their enemies saw them

The Papists shall see the Gospellers to possess Christ's kingdom, and Church, and in them to govern all things. But many things may here be said of the resurrection, of the ascending up into Heaven in a cloud, and of the enemies that shall see the godly in heaven, which may be referred to the third state of Christ. I will say no more; other shall see this in the renewed Church. Let it suffice me to have touched the sum of the Story of Christ's second coming.

And the same hour was a great Earthquake

By this hour I think the time is understood, when at the Vale of Judgment the Gospellers shall have the victory against the Papists, a great earthquake, that is, a great slaughter shall be made of them in an exceeding great battle, wherein all their power, and wealth shall go to wreck. Here is to be understood that saying of Isa. Chap. 9, The rod of their Oppressor hast thou broken as in the days of Midian. And every one that fighteth, fighteth with trouble. Then shall the wicked be stricken in great fear, and there shall be a joyful cry in the triumph of the godly.

And the tenth part of the city fell down, and there were slain

There the rule, and the reign of the Papists, and the Pope with the Romish Church shall receive a great overthrow. By the tenth part of the city I think is understood, that part of the Popish state shall be destroyed at the Vale of Judgment; where there shall be a great slaughter of men signified by the number of seven thousand, a number certain being put for an uncertain.

And the remnant were afraid, and gave glory to God

Then many shall know that Christ the true judge is come, and that of Luke chap. 17, shall come to pass. That the Son of man may be disclosed, and revealed; many shall turn from the Pope to Christ. For if the Jews, when Christ was crucified were stricken and cast off, no more to be the people of God, the same must needs happen to the Papists crucifying Christ again in his members. He then that is wise will not abide in more that the Jews' stubbornness, but will repent.

The second is past

I think the second Woe continueth from the French murders of the year 1572 unto the great judgment of the valley, which I spake of. The third Woe, shall be afterward. So that the first Woe was in the French troubles unto the year 1572; the second comprehendeth the universal murders and wars until the judgment I spake of, be ended in the valley. And in the two first woes, those things seem accomplished, which concern the two thunders. The third Woe shall bring the things which belong to the five other thunders, that the Papacy may be overthrown in five notable places, under the 7 Angels sounding the trumpet.