

THE APOCALYPSE OF S. IOHN THE APOSTLE.

THE ARGVMENT OF THE APOCALYPSE OF S. IOHN.

That which the old Testament foretold of Chrift himself, the Apoftles could report the fulfilling thereof in the new Testament, by way of an hiftorie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: becaufe in their time it did but begin: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Chrift her Spoufe al-readie is. Hereupon God would haue S. Luke to report in the Actes of the Apoftles the ftorie of the Churches beginning, and for the reft of it to the end, (that we might receiue this benefit alfo by the Apoftles hands) he would S. Iohn to tel vs of it in this booke by way of a prophecie.

*Hier. ad
Paulin.*

Of which booke S. Hierome faith: *The Apocalypfe of S. Iohn hath as many facraments or myfteries, as words. Yea more then that, In euery word there are hid manifold and fundrie fenfes.* Therefore it is very litle that can here be noted, in respect. Yet to giue the good Catholike (whose comfort is here) fome litle help, the booke may be deuided into fiue partes.

Ca. 1. 2. 3.

The first (after the Proceme) conteineth feuen Epiftles from Chrift now in glorie, to feuen Churches of Asia, or (for, these he maketh al one) to the feuen Bishops of those Churches: meaning not to those only, but to al his Churches and Bishops through-out the world: saying therefore in euery one of them, to al in general: *He that hath an eare, let him heare what the Spirit faith to the Churches.* As alfo in euery one he exhorteth vs to fight manfully (in this spiritual warfare of ours againft sinne) for the victorie, and in euery one accordingly promifeth vs a reward in Heauen. But before this, in the beginning of euery one, he partly commendeth,

1. part.

partly reprehendeth, and exhorteth to penance. Where this is much to be noted and feared, that among so many, he reproveth some-what in all, save only in two, which are the *second* & the *sixth*. In the beginning also of every one, he taketh some piece out of the apparition going before, to frame thereof his style agreeably to the matter of each Epistle.

2. After this admonition to Pastors and their flocks, *Ca. 4. to the 8.*
the second part followeth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in God's hand, and the seven seales thereof, by Christ. For the which, he teacheth praise sung now in Heaven, and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last seale, signifying Domesday, he letteth that matter alone for a while, *Ca. 8. to the 12.*
and to speake more fully yet of the said course of the Church, he bringeth in another pageant (as it were) of seven Angels with seven Trumpets. The effect of both the Seales and Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length after all heresies, a certaine most blasphemous Apostasie, being the next preparative to the coming of Antichrist: After all which, Antichrist himself in person shall appeare in the time of the sixth seale, and sixth trumpet, persecuting and seducing (for the short time of his reigne) more than all before him. The Church notwithstanding shall still continue, and wade through all, because Christ her Spouse is stronger than all these adversaries. Who also straight after the said sixth time, shall in the seventh come in majestie and iudge all.
3. Of the which iudgement, differing yet a while to speake at large, he doth first in the third part intreat more fully of the Diuels working by Antichrist and his companie against the Church, that the iustice of Christ afterward in iudging may be more manifest. *Ca. 12, 13, 14.*
4. At length therefore in the fourth part he cometh to the seven last plagues, the seventh of them *C. 15. to the 21.*

1. Io. 2.
Apoc. 17.

containing the final damnation of the whole multitude, societie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the *Ghospel* and *first Epistle of this fame S. Iohn* (as also in the other Scriptures commonly) is often called *Mundus*, *the world*. And here he calleth it partly, *Meretricem*, *a whore or harlot*, because with her concupiscence she enticeth the carnal and earthly men away from God: partly, *Ciuitatem Babylon*, *the Citie of Babylon*, because it maketh warre against Hierusalem the Citie of God, and laboureth to hold God's people captiue in sinne, as it was shadowed in Nabuchodonosor and his Babylonians, leading and holding the Iewes with their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. But whether al these seuen plagues should be vnderstood (as the seuenth) of Domes-day it-self, it is hard to define. More like it is, that the first fixe are to goe before Domes-day: but whether corporally and literally, (so as Moyse plagued Ægypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally, as also the plagues wherewith Elias and his fellow shal in the time of Antichrist plague the wicked (which peraduanture shal be the same last plagues) whereof we read in this booke *c. 11. v. 6*. But not content to haue described thus the damnation of the whole adulterous and bloudy societie, he doth also expressly report of their three grãd Captaines damnation, which are these, Antichrist, and his Falsē-prophet, and the Diuel himself the Authour of al this mischief.

C. 21. 22.

Finally, on the other side, in the fifth part he reporteth the vnspēakeable and euerlasting glorie, that the Church after al this suffering shal by Christ her glorious Spouse be assumpted vnto. And so concludeth the booke.

5.

Chapter 1

9. *S. Iohn being banished in the Ile Patmos, is commanded to write to the seuen Churches of Asia (signified by the seuen candlestickes) that which he saw vpon a*

THE 1. PART.
Seuen Epistles
to the
Churches.

Sunday, round about the Sonne of man: 13. whose manner of apparition is described.

The ¹Apocalypfe of IESVS Chrifft which God gaue him, to make manifest to his feruants the things which muft be done quickly: and fignified, fending by his Angel to his feruant Iohn, ² who hath giuen teftimonie to the word of God, and the teftimonie of IESVS Chrifft, what things foeuer he hath feen. ³ Bleffed is he that readeth and heareth the words of this prophecie: and ^akeepeth thofe things which be written in it. For the time is nigh.

⁴ Iohn ¹to the feuen Churches which are in Afia. Grace to you and peace from him that is, and that was, and that fhall come, and ¹from the feuen Spirits which are in the fight of his throne, ⁵ and from IESVS Chrifft who is the faithful witnes, the Firft-borne of the dead, and the Prince of the Kings of the earth, who hath loued vs, and wafhed vs from our finnes in his blood, ⁶ and hath made vs ¹a Kingdom and Priests to God and his Father, to him be glorie and empire for euer and euer. Amen. ⁷ Behold he commeth with the clouds, and euery eie fhall fee him, and they that pricked him. And al the Tribes of the earth fhall bewaile themfelues vpon him. Yea, Amen. ⁸ I am Alpha and Omega, the beginning and end, faith our Lord God, which is, and which was, and which fhall come, the Omnipotent.

⁹ I Iohn your brother and partaker in tribulation, and the Kingdom, and patience in Chrifft IESVS, was ^bin the Iland, which is called Patmos, for the word of God and the teftimonie of IESVS. ¹⁰ I was ^cin fpirit ¹on the

Exo. 3, 14.

Col. 1.

Heb. 9.

1. Pet. 1. 2. Pet. 2.

Zac. 12.

Efa. 44. Apoc. 21. 22, 13.

^a There be many (fpecially now a-daies) that be great readers, hearers & talkers of Scriptures. But that is not enough to make them good or bleffed before God, except they keep the things prefcribed and taught therein according to our Sauours faying *Luc. 11.* Bleffed are they that heare the word of God, & keep it.

^b Banished thither for religiō by Nero, or rather by Domitiā, almoft 60. yeares after Chrifts Afcenfion.

^c I had a vifiō, & not with my corporal eyes, but in fpirit I beheld the fimilitudes of the things following.

Dominical day, and heard behind me a great voice as it were of a trumpet ¹¹ faying: That which thou feest, write in a booke: and fend to the feuen Churches which are in Afia, to Ephefus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia. ¹² ^{a)}And I turned, to fee the voice that fpake with me. And being turned I faw feuen candlesticks of gold: ¹³ and in the middes of the feuen candelefticks of gold, one ^{b)}like to the Sonne of man, [♣]vefted in a prietly garment to the foot, & girded about neer to the paps with a girdle of gold. ¹⁴ And his head & haire were white, as white wool, and as fnow, and his eyes as the flame of fire. ¹⁵ And his feet like to latten, as in a burning fornace. And his voice as the voice of many waters: ¹⁶ and he had in his right hand feuen ftarres. And from his mouth proceeded a fharpe two-edged fword: and his face, as the funne fhineth in his vertue. ¹⁷ And when I had feen him, I fel at his feet as dead. And he put his right hand vpon me, faying: Feare not. I am the Firft and the Laft, ¹⁸ and aliue, and was dead, and behold I am liuing for euer and euer, and haue the keies of death and of hel. ¹⁹ Write therefore the things which thou haft feen, and that are, and that muft be done after thefe: ²⁰ The Sacrament of the feuen ftarres, which thou haft feen in my right hãd, and the feuen candlesticks of Gold. [♣]The feuen ftarres, are [♣]the Angels of the feuen Churches. And ^othe feuen candlesticks, are the feuen Churches.

Sap. 18, 24. podere

Efa. 41, 4. 44, 6.

ANNOTATIONS

1 APOCALYPSE.) Of the Apocalypfe thus writeth the Ancient Father Denys, Bishop of Corinth, as Eusebius alleageth him *li. 7. c. 20. hift. Eccl. Of this booke (faith he) this is my opinion, that the matter thereof is farre more profound then my wit*

An admonitiō to the Reader concerning the difficultie of this book.

^a The 1. General Vifiō of the 7. according to S. Ambrose.

^b It seemeth not to be Chrift himself, but an Angel bearing Chriftes perfō; & vſing diuers ſpeeches proper to Chrift.

^c S. Irenæus alluding to this faith, *The Church euerywhere preacheth the truth, & this is the feuen-fold candlestick, bearing the light of Chrift &c. Li. 5. aduerſ. hæc.*

can reach vnto and I doubt not but almoſt in euery ſentence of it there lieth hidden a certaine ſenſe exceeding myſtical and maru-
 elous, which though I vnderſtand not, yet I conceiue that vnder
 the words there is a deep meaning: and I meaſure not the mat-
 ter by reaſon, but attribute al to faith, taking it to be more high
 and diuine, then I can by cogitation comprife: not reprobuing that
 which I vnderſtand not, but therefore I admire with reuerence, be-
 cauſe my wit can not attaine to it. Againe S. Auguſtin faith, that
 in the Apocalypſe many things are obſcurely ſpoken, to exerciſe
 the mind of the Reader: and yet ſome few things left euident that
 through them a man may with labour ſearch out the reſt. Spe-
 cially for that the Authour ſo repeateth the ſame things in diuers
 forts, that ſeeming to ſpeake of fundry matters, indeed is found to
 vtter the ſame things diuers waies. *li. 20. de Ciuit. Dei. c. 17.*

Which we ſet downe here in the beginning, to warne the good
 Chriſtian Reader, to be humble and wife in the reading both of al
 other holy Scriptures, & namely of this diuine and deep prophecie:
 giuing him further to vnderſtand, that we wil in our Annotations,
 according to our former trade and purpoſe, only or chiefly note
 vnto the ſtudious, ſuch places as may be vſed by Catholikes, or
 abuſed by Heretikes, in the controuerſies of this time, and ſome
 other alſo that haue ſpecial matter of edification, and that as
 breefely as may be, for that the volume groweth great.

Numbers myſtical.

4 To the 7. Churches.) That certaine numbers may be
 obſerued as ſignificatiue and myſtical, it is plaine by many places
 of holy Scripture, and by the ancient Doctours ſpecial noting of
 the ſame to many purpoſes. Whereby we ſee the raſhnes of our
 Aduerſaries, in condemning generally al religious reſpect of cer-
 taine numbers in praiers, faſts, or actions. Namely the num-
 ber of *Seuen*, is myſtical, and prophetical, perfect, and which (as
 S. Auguſtin faith) the Church knoweth by the Scriptures, to be
 ſpecially dedicated to the Holy Ghoſt: and to appertaine to ſpiri-
 tual mundation, as in the Prophets appointing of Naaman to waſh
 ſeuen times in Iordan, and the ſprinkling of the blood ſeuen times
 againſt the tabernacle. *li. 4. quæſt. in numer. q. 33. See li. 5.*
c. 5. de Gen. ad lit. & l. 5. quæſt. in Deuter. q. 42. Al theſe
 viſions ſtand vpon Seuens: Seuen Churches, ſeuen Angels, ſeuen
 ſtarres, ſeuen ſpirits, ſeuen candleſticks, ſeuen lamps, ſeuen trum-
 pets, ſeuen vials, ſeuen hornes of the Lamb, ſeuen hilles, ſeuen
 thunders, ſeuen heads of the Dragon, ſignifying the Diuel: ſeuen
 of the beaſt, that is Antichriſt: ſeuen of the beaſt that the harlot
 rid vpon: finally the number alſo of the viſions is ſpecially marked
 to be ſeuen, in this booke. And euery time that this number is
 vſed in this prophecie, it hath a myſterie & a more large meaning
 then the nature of that number is preciſely and vulgarly taken for.
 As when he writeth to ſeuen Churches, it is to be vnderſtood of
 al the Churches in the world, as the ſeuen Angels for al the An-
 gels or Gouvernours of the whole Catholike Church, and ſo-forth

The number of
 Seuē myſtical: ſpe-
 cially in this booke.

in the reft; becaufe the number of *Seuen*, hath the perfection of vniuerfalitie in it, as S. Auguftin faith *li. 5. quæft. in Deuter. q. 42.*

4 From the 7. fpirits.) The Holy Ghoft may be here meant, and fo called for his feuen-fold giufts and graces, as fome Expofitours thinke. But it feemeth more probable that he fpeaketh of the holy Angels, by comparing this to the like in the 5. *Chapter* following: where he feemeth to cal thefe, the feuen Spirits fent into al the world, as S. Paul to the Hebrewes (*c. 1, 14.*) fpeaketh of Angels. And fo the Proteftants take it in their commentaries. Which we note, becaufe thereupon they muft needs confeffe that the Apoftle here giueth or wisheth grace & peace not from God only, but alfo from his Angels: though that benediction commeth one way of God, and another way of his Angels or Saints, being but his creatures. And fo they may learne, that the faithful often ioyning in one fpeech, *God and our Lady, our Lord & any of his Saints*, to helpe vs or bleffe vs, is not fuperftitious, but an Apoftolical fpeech. And fo the Patriarch laide (*Gen. 48. v. 16.*) *The Angel that deliuereth me from al euils, bleffe thefe children.* See the *Annot. Act. 15, 28.*

Grace & peace
from God and the
holy Angels.

God and our Ladie
faue vs, and the
like.

6 A Kingdom and Priefts.) As al that truely ferue God, and haue the dominion and fuperioritie ouer their concupifcences and whatfoeuer would induce them to finne, be Kings; fo al that employ their workes and themfelues to ferue God, & offer al their actiōs as an acceptable Sacrifice to him, be Priefts. Neuertheleffe, as if any man would therevpon affirme that there ought to be no other earthly Powers or Kings to gouerne in worldly affaires ouer Chriftians, he were a feditious Heretike: euen fo are they that vpon this or the like places where al Chriftians be called Priefts in a fpiritual fort, would therfore inferre, that euery one is in proper fignification a Prieft, or that al be Priefts alike, or that there ought to be none but fuch fpiritual Priefts. For it is the feditious voice of Core, faying to Moyfes and Aaron, *Let it fuffice you, that al the multitude is of holy ones, and the Lord is in them. Why are you extolled ouer the people of the Lord? Num. 16.*

How al Chriftians
be both Kings &
Priefts.

10 On the Dominical day.) Many notable points may be marked here. Firft, that euen in the Apoftles time there were daies deputed to the feruice of God, and fo made holy and different, though not by nature, yet by vfe and benediction, from other profane or (as we cal them) worke-daies.

Difference of holy-
daies and worke-
daies.

Secondly, that the Apoftles and faithful abrogated the Sabbath which was the feuenth day, and made holy-day for it the next day following, being the eight day in count from the creation: and that without al Scriptures, or commandement of Chrift that we read of, yea (which is more) not only otherwife then was by the Law obserued, but plainly otherwife then was prefcribed by God himfelf in the fecond commandement, yea and otherwife then he ordained in the firft creation, when he fanctified precifely the

Sunday made
holy-day by the
Apoftles & the
Churches authori-
tie.

THE APOCALYPSE

Other feasts ordained by the Church.

As Saturday was in memorie of the creation fo Sunday of Chrifts Refurrection.

The Church vfeth not the Heathenish names of daies, but, *Deis Dominicus, feria, Sabatum.*

God giueth greater grace at holy times of praier and fafting.

Priestly garments.

The true religion manifest as the light on a candlestick.

Sabboth day, & not the day following. Such great power did Chrifft leaue to his Church, and for fuch caufes gaue he the Holy Ghoft to be refident in it, to guide it into al truths, euen fuch as in the Scriptures are not expreffed. And if the Church had authoritie & infpiration from God, to make Sunday (being a worke-day before) an euerlafting holy-day, and the Saturday, that before was holy-day now a common worke-day: why may not the fame Church prefcribe & appoint the other holy feasts of Eaſter, Whitfuntide, Chriftmas, and the reft? For, the fame warrant ſhe hath for the one, that ſhe hath for the other.

Thirdly, it is to be noted that the cauſe of this change was, for that now we Chriftians eſteeming more our redemption, then our firſt creation, haue the holy-day which was before for the remembrance of Gods accompliſhment of the creation of things, now for the memorie of the accompliſhment of our redemption. Which therefore is kept vpon that day on which our Lord roſe from death to life, which was the day after the Sabboth, being called by the Iewes, *vna* or *prima Sabbathi*, *the firſt of or after the Sabboth*. *Mat. 28. Act 20. 1. Cor. 16.* Fourthly, it is to be marked that this holy-day by the Apoſtles tradition alſo, was named *Dominus dies*, *our Lordes day*, or *the Dominike*. Which is alſo an old Eccleſiaſtical word in our language. For the name Sunday is a heatheniſh calling, as al other of the week daies be in our language: ſome impoſed after the names of planets, as in the Romans time: ſome by the name of certaine Idols that the Saxons did worſhip, and to which they dedicated theyr daies before they were Chriftians. Which names the Church vfeth not, but hath appointed to cal the firſt day, *the Dominike*, after the Apoſtle here; the other by the name of *Feries*, vntil the laſt of the weeke, which ſhe calleth by the old name, *Sabboth*, becauſe that was of God, and not by impoſition of the Heathen. See the *marginal Annotation Luc. 24, 1.*

Laſtly, obſerue, that God reuealeth ſuch great things to Prophets, rather vpon holy-daies, & in times of contemplation, Sacrifice, and praier, then on other profane daies. And therefore as S. Peter (*Act. 10.*) had a reuelation at the fixt houre of praier, and Zacharie (*Luc. 1.*) at the houre of incenſe, & Cornelius (*Act. 10.*) when he was at his praiers the ninth houre, ſo here, S. Iohn noteth that he had al the maruelous viſions vpon a Sunday.

13 Veſted in a Priestly garment.) He appeared in a long garment or veſtment proper vnto Priests (for ſo the word, *poderes*, doth ſignifie, as *Sap. 18, 24.*) and that was moſt agreeable for him that repreſented the Perſon of Chrifft the high Priest, and appeared to Iohn being a moſt holy Priest, and who is ſpecially noted in the Eccleſiaſtical hiftorie for his Priestly garment called, *pecalon* or *lamina*. *Eufeb. li. 3. hift. Eccl. cap. 25. & li. 5. c. 23.*

20 The feuen ſtarres.) The Biſhops are the ſtarres of the Church, as the Churches themſelues are the golden candleſticks of

the world: no doubt to signifie that Chrift preferueth the truth only in and by the lawful Bishops and Catholike Church, and that Christs truth is not to be fought for in corners or conuenticles of Heretikes, but at the Bishops hands, and vpon the candlestick which shineth to al in the house.

Mt. 5, 15.

20 The Angels of the Churches.) The whole Church of Chrift hath S. Michael for her Keeper and Protectour, and therefore keepeth his holy-day only by name, among al Angels. And as earthly Kingdoms haue their special Angels Protectours, as we see in the *10. chapter of Daniel*, so much more the particular Churches of Chriftendom. See S. Hierom in *34. Ezech.* But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signifie the Priests or Bishops specially of the Churches here, & in them al the Gouernours of the whole & of euery particular Church of Chriftendom. They are called Angels, for that they are Gods messengers to vs, interpreters of his wil, our keepers and directours in religion, our intercessours, the carriers and offerers of our prayers to him, and mediators vnto him vnder Chrift. And for these causes and for their great dignitie they are here and in other places of Scripture called Angels.

Angels Protectours.

Bishops and Priests are called Angels.

Mal. 2, 7.

Chapter 2

He is commanded to write diuers things to the Churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretikes called Nicolaita, 22. and calling others by threats vnto penance: 26. and promising reward to him that manfully ouercometh.

And ^ato the Angel of the Church of Ephesus write: Thus saith he which ¹holdeth the seven stars in his right hand, which walketh in the middes of the seven Candlesticks of gold: ²I know ¹thy workes and labour, and thy patience: & that thou canst not beare euil men & hast tried them which say themselves to be Apostles, and are not, and hast found them liars: ³and thou hast patience, and hast borne for

^a That which before he willed him to write to the church he now willeth to be written to the Angels or Bishops of the same only. Where we see, it is al one, to the Church, & to the Head or Gouernour thereof.

my name, and haft not fainted. ⁴ But I haue againft thee a few things, becaufe ^a)thou haft left thy firft charitie. ⁵ Be mindful therfore from whence thou art fallē: and doe penance, and doe the firft workes. But if not: I come to thee, & [♠]wil moue thy candleticke out of this place, vnleffe thou doe penance. ⁶ But this thou haft, [♠]becaufe thou hateft the facts [♠]of the Nicolaites, which I alfo hate. ⁷ He that hath an eare, let him heare what the Spirit faith to the Churches: To him that ouercometh, I wil giue to eate of the tree of life, which is in the Paradife of my God.

⁸ And to the Angel of the Church of Smyrna write: Thus faith the Firft and the Laft, who was dead, and liueth: ⁹ I know thy tribulation and thy ^b)pouertie, but thou art rich: and thou art blafphemed of them that fay themfelues to be Iewes and are not, but are the Synagogue of Satan. ¹⁰ Feare none of thefe things which thou fhalt fuffer. Behold the Diuel wil fend fome of you into prifon that you may be tried: and you fhall haue tribulation ten daies. Be thou faithful vntil death: and I wil giue thee ^c)the crowne of life. ¹¹ He that hath an eare, let him heare what the Spirit faith to the Churches: He that fhall ouercome, fhall not be hurt of the ^d)fecond death.

Apo. 1, 17.

¹² And to the Angel of the Church of Pergamus write: Thus faith he that hath the fharp two-edged fword: ¹³ I know where thou dwelleft, where the feate of Satan is: and thou holdeft my name, and haft not denied my faith. And in thofe daies Antipas my faithful witneffe, who was flaine among you, ^e)where Satan

^a By this we fee is plainly refuted that which fome heretikes hold, that a man once in grace or charitie cā neuer fal from it.

^b This Church representeth the ftate of thē that are fpoiled of their goods, emprifoned, & manifoldly afflicted for the Catho. faith.

^c The fingular reward of Martyrdom.

^d The death of the body is the firft death: the death of the foule, the fecōd which Martyrs are fureft to efcape of al men.

^e The fpecial refidēce of Satan is where the faithful are perfecuted for Chriftes truth. Where not to deny the Cath. faith for feare, is much here commended.

Nu. 24, 14.
25, 2.

ψῆφον calculū.

dwelleth. ¹⁴ But I haue againſt thee a few things: be-
 cauſe thou haſt there, them that hold the doctrine of
 Balaam, who taught Balac [♣]to caſt a ſcandal before
 the children of Iſrael, to eate and commit fornication:
¹⁵ ſo haſt thou alſo them that hold the doctrine of the
 Nicolaites. ¹⁶ In like manner doe penance. If not: I wil
 come to thee quickly, and wil fight againſt them with
 the ſword of my mouth. ¹⁷ He that hath an eare, let him
 heare what the Spirit faith to the Churches: To him that
 ouer commeth I wil giue the hidden manna, and wil giue
 him a white counter, and in the counter, a new name
 written, which no man knoweth, but he that receiueth
 it.

3. Reg. 18.

1. Reg. 16.

Pf. 7, 10.

Ier. 11, 20.

depthes

¹⁸ And to the Angel of the Church of Thyatira
 write: Thus faith the Sonne of God, which hath eyes
 as a flame of fire, and his feet like to latten. ¹⁹ I know
 thy ^{a)}workes, and faith, and thy charitie, and miniſterie,
 and thy patience and thy laſt workes moe then the for-
 mer. ²⁰ But I haue againſt thee a few things: becauſe
 thou permitteſt [♣]the woman Iezabel, who calleth her
 ſelf a Propheteffe, to teach, and to feduce my ſeruants
 to fornicate, and to eate of things ſacrificed to idols.
²¹ And I gaue her a time that ſhe might doe penāce &
[♣]ſhe wil not repēt frō her fornication. ²² Behold I wil
 caſt her into a bed: and [♣]they that cōmit aduoutrie
 with her, ſhal be in very great tribulation, vnleſſe they
 doe penāce frō their workes: ²³ and her childrē I wil kil
 with death, & al the Churches ſhal know that I am he
 that ſearcheth the reines & harts & I wil giue to euery
 one of you ^{b)}according to his workes. ²⁴ But I ſay to you
 and the reſt which are at Thyatira, whoſoeuer haue not
 this doctrine, which haue not knowen the ‘depth’ of Sa-
 tan, as they ſay, I wil not caſt vpon you another weight.
²⁵ Yet that which you haue, hold til I come. ²⁶ And he
 that ſhal ouercome and keep my workes vnto the end, [♣]I

^a None of theſe are any thing worth without the other.

^b Who ſeeth not here that good workes deferue ſaluation, as il
 workes damnation: and that it is not faith alone that God re-
 wardeth, but that faith which worketh by charitie.

wil giue him power ouer the Nations, ²⁷ and he fhall rule them with a rod of yron, and as the veffel of a potter fhall they be broken, ^{28 a)}as I alfo haue receiued of my Father: and I wil giue him the morning ftarre. ²⁹ He that hath an eare, let him heare what the Spirit faith to the Churches.

Pf. 2, 9.

ANNOTATIONS

Chrifts care of his Church.

1 Holdeth the feuen.) Much to be obferued, that Chrift hath fuch care ouer the Church and the Bishops thereof, that he is faid here to beare them vp in his right hand, & to walk in the middes of them: no doubt to vphold and preferue them and to guide them in al truth.

Special vertues required in a Bishop.

2 Thy workes, labour, patience, &c.) Things required in a Bishop. Firft, good workes, and great patience in tribulation. Next zeale and sharp difcipline toward offenders is here commended in them. Thirdly, wifedom and diligence in trial of falfe Apoftles & Preachers comming in sheep-skinnes: where is fignified the watchful prouidence that ought to be in them, that Heretikes enter not into their flocks.

Sinne is the caufe that God taketh the Catho. faith from countries.

5 Wil moue.) Note that the caufe why God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or defolation, is the finne of the Prelates and people. And that is the caufe (no doubt) that Chrift hath taken away our golden candleticke, that is, our Church in England. God grant vs to remember our fal, to doe penance and the former workes of charitie which our firft Bishops and Church were notable and renowned for.

Zeale againft Heretikes.

6 Becaufe thou hateft.) We fee here that of al things, Chriftian people (fpecially Bishops) should haue great zeale againft Heretikes and hate them, that is their wicked doctrine & conditions, euen as God hateth them. For which only zeale, our Lord faith here that he beareth with fome Churches and Prelates, and faueth them from perishing.

Nicolaïtes the firft Heretikes fo called, as a paterne of Ari-ans, Lutherās, and the like peculiar callings.

6 Of the Nicolaïtes.) Heretikes haue their callings of certaine perfons, as is noted at large *Act. 11, 26*. Thefe had their name of Nicolas, one of the 7. firft Deacons that were chofen *Act. 6*. Who is thought to haue taught cōmunitie of women or wiues, & that it was lawful to eate of meates offered to idols. Which later point is fuch a thing, as if one should hold it lawful to

^a This great priuiledge of Saints rifeth of the power and preeminence of Chrift, which his Father gaue him according to his humanitie; and therfore to deny it to Saints, is to deny it to Chrift himfelf.

receiue the bread or wine of the new Communion, which is a kind of *Idolothyta*, that is, *idolatrous meates*. For though such creatures be good by creation, yet they be made execrable by profane bleffings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord himself to those Heretikes, it is a very paterne & marke vnto the faithful for euer, what kind of men they should be that should be called after the like fort, Arians, Macedonians, Nestorians, Lutherans, Zwinglians, &c. See S. Hierom *cont. Lu. in fine*.

li. 4. *Antiq. c. 6.*

14 To cast a scandal.) Iosephus writeth that when Balaam could not curse God's people, nor otherwise annoy them, he taught Balac a way how to overthrow them: to wit, by presenting vnto them their Heathen women very beautiful, and delicate dishes of meate offered to Belphegor: that so being tempted they might fall to heathenish manners and displease God. To which craftie counfel of Balaam the Apostle resembleth Heretikes fraud, who by offering of libertie of meate, women, Church goods, breach of vows, and such other licentious allurements cause many more to fall, then by their preaching.

2. *Pet. 2, 15.*
Iuda v. 11.

Balaam ouercōming God's people by perſuaſion of lecherie and bellicheere, was a type of Heretikes.

3. *Reg. 18.*

20 The woman Iezabel.) He warneth Bishops to be zealous and stout againſt falſe Prophets and Heretikes of what fort ſoeuer, by alluding couertly to the example of holy Elias, that in zeale killed 450. falſe prophets of Iezabel, and ſpared not Achab nor Iezabel themſelues, but told them to their faces that they troubled Iſrael, that is, the faithful people of God. And whether there were any ſuch great woman then, a furtherer and promotour of the Nicolaites, whom the Prophet ſhould here meane, it is hard to ſay.

Zeale againſt Heretikes.

Achab and Iezabel.

21 She wil not repent.) See free-wil here moſt plainely, and that God is not the proper cauſe of obduration or impenitence, but man himſelf only. Our Lord giueth finners ſo long life, ſpecially to expect their amendement: but Iezabel (to whom the Apoſtle here alludeth) would neuer repent.

Free-wil.

God is not author of euil.

3. *Reg. 19.*
v. 18. Ro. 12.

22 They that commit aduoutrie with her.) Such as communicate with Heretikes, ſhall be damned (alas) with them. For, not only ſuch as were in their hearts of Iezabels religion, or inwardly beleueed in Baal, but ſuch as externally for feare worſhipped him (which the Scriptures call, bowing of their knees to Baal) are culpable. As now many bow their knees to the Communion, that bow not their hearts.

They that communicate with Heretikes, ſhall be damned with them.

26 I wil giue him power.) Obſerue that not only Angels haue power and regiment ouer Countries vnder God, but now for the honour of Chriſts humane nature, and for his miniſterie in the world, the Saints deſceafed alſo, being in heauen, haue gouernement ouer men and Prouinces, and therefore haue to doe with our affaires in the world. Which is againſt the Heretikes of theſe daies, that to take away our prayers to Saints, would ſpoile them of many

Saints alſo are Patrones, not only Angels.

foueraigne dignities, wherein the Scriptures make them equal with Angels.

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.

And 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. ² Be vigilant, and confirme the reft of the things which were to die. For I find not thy workes ful before my God. ³ 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. ⁴ But thou haft a few names in Sardis, ^{a)}which haue not defiled their garments: and they fhall walke with me in whites, becaufe they ^{b)}are worthy. ⁵ [♣]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. ⁶ 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.*

⁷ 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

Efa. 22, 22.

^a Such as haue not committed deadly finne after Baptifme.

^b 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.

fhutteth, fhutteth, and no man openeth: ⁸ I know thy workes. Behold I haue giuen before thee a doore opened which no man can fhut: becaufe thou haft a litle power, and haft kept my word, and haft not denied my name. ⁹ 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 ^aadore before thy feet. And they fhall know that I haue loued thee. ¹⁰ Becaufe 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. ¹¹ Behold I come quickly: hold that which thou haft, ^athat no man take thy crowne. ¹² He that fhall ouercome, I wil make him a piller 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. ¹³ He that hath an eare, let him heare what the Spirit faith to the Churches.

¹⁴ And to the Angel of the Church of Laodicia
 ἀγγέλῳ write: Thus faith Amen, the faithful and true witneffe,
Ecclesiastici 24, 9. ¹⁴which is the beginning of the creature of God: ¹⁵ I
Col. 1, 15. know thy workes, that thou art neither cold, nor hot. I would thou wert cold, or hot. ¹⁶ But becaufe thou art ^aluke-warme, and neither cold nor hot, I wil begin to vomit thee out of my mouth. ¹⁷ Becaufe thou faieft, That I am rich, and enriched, and lacke nothing; and knoweft not that thou art a mifer, and miserable, and poore, and blind, and naked. ¹⁸ I counfel thee to buy of me gold fire-tried, that thou maieft be made rich: and maieft be clothed in white garments, that the confufion of thy nakednes appeare not: and with eye-falue anoint thine eyes, that thou maieft fee. ¹⁹ I, whom I loue, doe rebuke and chaftife. Be zelous therfore and doe penance. ²⁰ Behold I ftand at the doore and ^aknock. If any man fhall heare my voice, and open to me the gate, I wil enter

Prou. 3, 12.
Heb. 12, 6.

^a 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.

in to him, and wil fup with him, and he with me. ²¹ He that fhall ouercome, I wil giue vnto him to fit with me in my throne: as I alfo haue ouercome, and haue fitten with my Father in his throne. ²² He that hath an eare, let him heare what the Spirit faith to the Churches.

ANNOTATIONS

Doing wel in respect of
reward.

5 He that fhall ouercome.) In al thefe fpeeches to diuers Bishops and their Churches he continually encourageth them to conftancie in faith and good life, by fetting before their eyes the reward of the next life. And yet the Caluinifts would haue no man doe good in respect of fuch reward.

Adoration of crea-
tures, called *Dulia*.

9 Adore before thy feet.) You fee this word of adoration is in Scriptures vfed for worship of creatures alfo, 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 Apoftles prostration before the Angel. And the Aduerfaries euafion, faying that the adoration was of God only: and that, *before the feet* of the partie, fignifieth nothing els but, *in his prefence*, is falfe and againft the phrafe 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 fame fort. And here this adoration can not be meant but of the Bishop or Angel of Philadelphia, becaufe he promifeth this honour as a reward, and as an effect of his loue towards him, faying: *And they fhall 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 fame 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.

Perfeuerance in
good, and contin-
uing to the end.

11 That no man take thy crowne.) That is, his crowne of euerlafting life and glorie, if he perfeuer not to the end in faith & good workes: otherwife another fhall enter into his place, as Matthias did both to the dignitie of the Apoftleship, & to the heauenly crowne due for the wel vſing and executing of the fame 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 ſpeech are refolued in School-men, and are not here to be ſtood vpon.

Neuters or indif-
ferents in religion.

16 Luke-warme.) Zeale and feruour is commendable, ſpecially in Gods caufe: and the Neuters that be neither hot nor cold, are to Chriſt and his Church burdenous and lothſome, as luke-warm water is to a mans ſtomake, prouoking him to vomit:

and therefore he threatneth to void vp fuch Neuters out of his mouth.

Chapter 4

1. *A dore being open in heauen he faw one fitting in a throne, 4. and round about him foure and twentie Seniors fitting, 6. and the foure beafts here described, 9. which with the 24. Seniors continually glorified him that fate in the throne.*

THE 2. PART.
Firft, the booke with 7. feales. Secondly, 7. Angels with trompets.

After thefe things I looked, & behold a doore open in heauen, and the firft voice which I heard, was as it were of a trompet fpeaking with me, faying: Come vp hither, and I wil fhew thee the thinges which muft be done quickly after thefe. ² And immediately I was in fpirit: and behold there was a feat fet in heauen, and vpon the feat one fitting. ³ And he that fate, was like in fight to the Iafper ftone, and the Sardine: and there was a raine-bow round about the feat, like to the fight of an Emeraud. ⁴ And round about the feat, foure and twentie feats: and vpon the thrones, foure and twentie Seniors fitting, clothed about in white garments, and on their heads crownes of gold. ⁵ And from the throne proceeded lightnings, and voices, and thunders: and feuen lamps burning before the throne, which are the feuen Spirits of God. ⁶ And in the fight of the feat, as it were a fea of glaffe like to chryftal: and in the middes of the feat and round about the feat ^afoure beafts ful of eyes before and behind. ⁷ And the firft beaft, like to a Lion: and the fecond beaft, like to a Calfe: and the third beaft, hauing the face as it were of a man: and the fourth beaft, like to an

THE 2. VISION.
In which is repreſented vnto vs the glorie and maieſtie of God in heauen, and the inceſſant honour & praifes of al Angels and Saints affifting him. Which is reſembled in the daily honour done to him by al orders and forts of holy men in the Church militant alfo.

^a Theſe foure beaſts, and the like deſcribed *Ezech. 1.* by the iudgement of the holy Doctours ſignifie the 4. Euangelifts, and in them al true Preachers.

The man Mathew: the Lion, Marke: the Calfe, Luke: the Egle, Iohn. See the cauſes hereof in the *Summe of the 4. Eunageliſts. Pag. 1. S. Grego. in 1. Ezech.*

Egle flying. ⁸ And the foure beafts, euery one of them had fixe wings round about: and within they are ful of eyes. And they had no reft day and night, faying:

♫*Holy, Holy, Holy, Lord God omnipotent*, which was, *Ef. 6, 3.* and which is, and which fhall come. ⁹ And when thofe beafts gaue glorie and honour and benediction to him that fitteth vpon the throne, that liueth for euer and euer: ¹⁰ the foure and twentie Seniors fel downe before him that fitteth in the throne, & adored him that liueth for euer and euer, and caft their crownes before the throne, faying: ¹¹ Thou art worthie O Lord our God to receiue glorie and honour and power: becaufe thou haft created al things, and for they wil they were and haue been created.

ANNOTATIONS

The *Sanctus* thrife repeated.

⁸ Holy, holy, holy.) This word is thrife repeated here, and *Efa. 6:* and to the imitation therof, in the Seruice of the holy Church, at *Te Deum*, and at Maffe, fpecially in the Preface next before the great myfteries, for the honour of the three Perfons in the B. Trinitie, and that the Church militant may ioyne with the triumphant, & with al the Orders of Angels, who alfo are prefent at the confecration, and doe feruice there to our common Lord and Maifter, as S. Chryfoftom writeth, *li. 6. de Sacerdotio*, and *ho. 1. de verb. Efa. to. 1.* The Greeks cal it, the hymne *Trifagios*, that is, *Thrife holy*.

Chapter 5

4. S. Iohn weeping, becaufe no man could open the booke fealed with feuen feales; 6. the Lamb that was flaine, opened it: which being done, 8. the foure beafts and foure and twentie Seniors, with an innumerable multitude of Angels and al creatures, did glorifie him exceedingly.

And I faw in the right hand of him that fate vpon the throne, a ^a)booke written within and without, fealed with feuen feales. ² And I faw a ftrong Angel, preaching with a loud voice: Who is worthie to open the booke, & to loofe the feales thereof? ³ And no man was able neither in heauen nor in earth, nor ^b)vnder the earth, to open the booke, nor looke on it. ⁴ And I wept much becaufe no man was found worthie to open the booke, nor to fee it. ⁵ And one of the Seniours faid to me: Weep not; behold ^c)the Lion of the Tribe of Iuda, the root of Daud, hath won, to open the booke, and to loofe the feuen feales thereof.

Gen. 49, 9.

⁶ And I faw, and behold in the middes of the throne and of the foure beafts and in the middes of the Seniours, ^d)a Lamb ftanding as it were flaine, hauing feuen hornes & feuen eyes: which are the feuen Spirits of God, fent into al the earth. ⁷ And he came, and receiued the booke out of the right hand of him that fate in the throne. ⁸ And when he had opened the booke, the foure beafts and the foure and twentie Seniours fel before the Lamb, hauing euery one harps, and golden vials ful of odours, which are ^e)the praiers of Saints: ⁹ and they fang a new canticle, faying: Thou art worthie ô Lord to take the booke, and to open the feales thereof: ^e)becaufe thou waft flaine, and haft redeemed vs to God in thy bloud out of euery tribe and tongue and people and Nation, ¹⁰ and haft made vs to our God ^e)‘a Kingdom’ and Priests, and we fhall reigne vpon the earth.

*1. Pet. 2.
kings*

^a S. Gregorie taketh it to be the booke of holy Scripture. *li. 4. Dialog. c. 42.*

^b He fpeaketh not of the damned in Hel, of whom there could be no queftion: but of the faithful in Abrahams bofome, & in Purgatorie.

^c So did Iacob (*Gen. 49.*) call Chrift, for his kingly fortitude in fubduing the world vnto him.

^d So Chrift is called for that he is the immaculate Hoft or Sacrifice for our finnes.

^e This maketh againft the Caluinifts who are not content to fay that we merit not, but that Chrift merited not for himfelf. *Calu. Philip. 2. v. 9.*

THE APOCALYPSE

¹¹ And I looked, and heard the voice of many Angels round about the throne, and of the beafts & of the Seniours: and the number of them was thousandes of thousandes, ¹² faying with a loud voice: The Lamb that was flaine, is worthie to receiue power, and ‘diuinitie,’ and wifedom, and ftrength, and honour, and glorie, and benediction. ¹³ And ^aeuery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the fea, and that are therein: al did I heare faying: To him that fitteth in the throne, and ^ato the Lamb, benediction and honour and glorie and power for euer and euer. ¹⁴ And the foure beafts laid, Amen. And the foure and twentie Seniours fel on their faces: and adored him that liueth for euer and euer.

Dan. 7, 10.

riches

Apoc. 4, 11.

ANNOTATIONS

The Saints in heauen
offer our praiers to God.

8 The praiers of Saints.) Hereby it is plaine that the Saints in heauen offer vp the praiers of faithful and holy perfons in earth (called here Saints, and in Scripture often) vnto Chrift. And among fo many diuine & vnfearchable myfteries fet downe without expofition, it pleased God yet, that the Apoftle himfelf should open this one point vnto vs, that thefe odours be the lauds and praiers of the faithful, afcending and offered vp to God as incenfe, by the Saints in heauen: that fo the Proteftants may haue no excufe of their error, That the Saints haue no knowledge of our affaires or defires.

Spiritual Kings and
Priests.

10 A Kingdom and Priests.) To ferue God and fubdue vices and finnes, is to reigne or to be a King fpiritually. Likewise to offer vnto him the Sacrifices of good workes, is to be a Priest after a fort: though neither the one nor the other in proper fpeech. See the *Annotation before Chap. 1. v. 6.*

Limbus Patrum
and Purgatorie.

13 Euery creature.) He meaneth the creatures in heauen, as Angels and Saints: the holy perfons in earth, & thofe that were in Limbo, or be in Purgatorie (for of the damned in hel he can not fpeake in this cafe:) laftly, of the peoples in Ilands (here called the fea) which the Prophets vfe often to name feuerally, when they foretel the fpreading of Chrifs glorie through the world, as *Efa. c. 49. Heare ye Ilands and you people a farre off, &c.*

^a Al the laid creatures are bound to giue honour, not only to God, but to Chrift as man, and our Redeemer: & fo they here doe.

Chapter 6

1. Foure feales of the feuen being opened, there follow diuerfe effects againft the earth. 9. When the fifth feale was opened, the foules of martyrs defire that the iudgement may be haftned: 12. and at the opening of the fixt, there are fignes shewed of the iudgement to come.

And I faw that the Lamb had opened one of the feuen feales, and I heard one of the foure beafts, faying, as it were the voice of thunder: Come, and fee. ² And I faw: And behold a white horfe, and he that fate vpon him had a bow, and there was a crowne giuen him, and he went forth conquering that he might conquer.

³ And when he had opened the fecond feale, I heard the fecond beaft, faying: Come, & fee. ⁴ And there went forth an other horfe, redde: and he that fate thereon, to him it was giuen that he should take peace from the earth, and that they should kil one another, and a great fword was giuen to him.

⁵ And when he had opened the third feale, I heard the third beaft, faying: Come, and fee. And behold a black horfe, and he that fate vpon him, had a balance in his hand. ⁶ And I heard as it were a voice in the middes of the foure beafts faying: Two pounds of wheat for a penie, and thrife two pounds of barley for a penie, and wine and oile hurt thou not.

⁷ And when he had opened the fourth feale, I heard a voice of the fourth beaft, faying: Come, & fee. ⁸ And behold a pale horfe: and he that fate vpon him, his name was death, and hel followed him. And power was giuen to him ouer the foure parts of the earth, to kil with fword, with famine, and with death, and with beafts of the earth.

⁹ And when he had opened the fifth feale: I faw [♣]vnder the altar the foules of them that were flaine for the word of God, and for the teftimonie which they had. ¹⁰ [♣]And they cried with a loud voice, faying: How long Lord (holy and true) iudgeft thou not and [♣]reuengeft

thou not our bloud of them that dwel on the earth?
¹¹ And white ftoles were giuen, to euery one of them
^aone; and it was faid to them, that they should reft yet
a litle time, [†]til their fellow-feruants be complete, and
their Brethren, that are to be flaine euen as they.

¹² And I faw, when he had opened the fixt feale,
and ^bbehold there was made a great earth-quake, and
the funne became black as it were fack-cloth of haire:
and the whole moon became as bloud: ¹³ and the ftarres
from heauen fel vpon the earth, as the figge-tree cafteth
her green figges when it is shaken of a great wind: ¹⁴ and
heauen departed as a booke folded together: and euery
hil, and Ilands were moued out of their places. ¹⁵ And
the Kings of the earth, and Princes, and Tribunes, and
the rich, and the ftrong, and euery bond-man, and free-
man hid themfelues in the dennes and the rocks of
mountaines. ¹⁶ And they fay to the mountaines and the
rocks: Fal vpon vs, and hide vs from the face of him
that fitteth vpon the throne, and from the wrath of the
Lamb: ¹⁷ becaufe the great day of their wrath is come,
and who fhall be able to ftand?

Ofee. 10.

Lu. 23, 50.

ANNOTATIONS

Confecration of altars
with Saints relikes.

9 Vnder the altar.) Chrift as man (no doubt) is this altar,
vnder which the foules of al Martyrs liue in heauen expecting their
bodies, as Chrift their Head hath his body there already. And for
correfpondence to their place or ftate in heauen, the Church laieth
cōmonly their bodies alfo or relikes neer or vnder the altars, where
our Sauours body is offered in the holy Maffe: and hath a fpecial
prouifo that no altars be erected or confecrated without fome part
of a Saints body or relikes. *Conc. African. can. 50. Carthag. 5.*
can. 14. See S. Hierom *cont. Vigilant. c. 3.* S. Auguftin. *de*
ciuit li. 8. c. 27. S. Gregorie *li. 5. ep. 50. li. 1. ep. 52. li. 2.*
ep. 58, Whereunto the Prophet feemeth here to allude, making
their foules alfo to haue their being in heauen, as it were vnder
the altar. But for this purpofe note wel the words of S. Auguftin

^a This one ftole fignifieth the glorie or bliffe of the foule only: but
at the day of iudgemēt they fhall haue it doubled by adding the
glorie of their body alfo.

^b The tribulation that fhall fal in the time of Antichrift.

(or what other ancient Writer foeuer was the Authour thereof) *Ser. 11. de Sanctis.* Vnder the altar (faith he) of God I saw the foules of the flaine. What is more reuerent or honourable, then to rest vnder that altar on which Sacrifice is done to God, and in which our Lord is the Priest: as it is written, Thou art a Priest according to the Order of Melchisedech? Rightly doe the foules of the iust rest vnder the altar, because vpon the altar our Lords body is offered. Neither without cause doe the iust there call for reuenge of their blood, where also the blood of Chrif is shed for finners. And many other goodly words to that purpose.

This place also the wicked heretike Vigilantius (as S. Hierom writing against him witnesseth c. 2.) abused, to proue that the foules of Martyrs and other Saints were included in some certaine place, that they could not be present at their bodies and monuments (where Christian people used in the primitive Church to pray vnto them, as Catholike men doe yet) nor be where they lift, or where men pray vnto them. To which the holy doctour answereth at large, that they be wherefoever Chrif is according to his humanity: for vnder that altar they be. Part of his words be these, that you may see how this Blessed Father refuted in that Heretike the Caluinists so long before they were borne. *Doeft thou* (faith he) *prescribe lawes to God? Doeft thou fetter the Apostles, that they may be kept in prison til the day of iudgement, and be kept from their Lord, of whom it is written, They follow the Lamb whithersoever he goeth? If the Lamb be in euery place, then they that be with the Lamb, must be euery-where. And if the diuel and wicked spirits gadding abroad in the world with passing celeritie, be present euery-where; shal holy Martyrs after the sheading of their blood, be kept close vnder an altar that they can not sturre out from thence?* So answereth this learned Doctour.

Which misliketh our Caluinists so much, that they charge him of great error, in that he faith, Chrif according to his humanity is euery-where, as though he were an Vbiquetarie Protestant. Where if they had any iudgement, they might perceiue that he meaneth not, that Chrif or his Saints should be personally present at once in euery place alike, as God is: but that their motion, speed, and agilitie to be where they lift, is incomparable, and that their power and operation is accordingly. Which they may learne to be the holy Doctours meaning, by the words that follow of the Diuel and his ministers: whom he affirmeth to be euery-where no otherwise but by their exceeding celeritie of being and working mischeefe now in one place, now in another, and that in a moment. For though they be spirits, yet are they not euery-where at once according to their essence. And for our new Diuines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) was in his iourney, and in the particular consideration and tentation of Iob: and how many men he assaulted in that his one circuit. No, no, such curious companions know nothing, nor

Saints be present at their tombs and reliques.

The Caluinists heresie concerning the Saints confuted by S. Hierom long agoe.

They vnlearnedly accuse S. Hierom as an Vbiquist.

How S. Hierō faith, Chrif & his Saints are euery-where.

Apoc. 14.

Iob. 1.

beleue nothing, but that they see with corporal eyes, and teach nothing but the way to infidelitie.

That Saints pray
for vs, S. Hierom
proueth against the
Heretike Vigilantius.

10 And they cried.) S. Hierom also against the said Vigilantius reporteth that he vsed an argument against the praier of Saints out of this place, for that these Martyrs cried for reuenge & could not obtaine. But we wil report his words, that you may see how like one Heretike is to another, these of our daies to those of old. *Thou faiest in my booke (saith S. Hierom c. 3.) that whiles we be aliue, one of vs may pray for another: but after we be dead, no mans praier shal be heard for another: specially seeing the Martyrs asking reuenge of their bloud, could not obtaine.* So said the Heretike. Against which the holy Doctour maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth: and that they shal be much sooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of these words of the Apocalypse thus, *These Martyrs did not obtaine, ergo Saints doe not pray for vs;* it was so friuolous, and the antecedent so manifestly false that he vouchsafed not to stand about it. For it is plaine that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (whereunto they did and doe alwaies conforme themselves:) for it was said vnto them, *That they should rest yet a litle time til, &c.* And that Martyrs praier be heard in this case, our Sauour testifieth, *Luc. 18.* saying, *And wil not God reuenge his elect that crie to him day and night? I say to you, he wil quickly reuenge them.* And if God doe not heare the Saints sometime nor grant their requests, is it therefore consequent that they doe not or may not pray? Then Christ himself should not haue praied his Father to remoue the bitter cup of death from him, because that petition was not granted.

How Martyrs crie for
reuenge.

10 Reuengest thou not.) They doe not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies & the persecutors of his Church and Saints, that wil not repent, may be confounded: and that our Lord would accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: which is to desire the resurrection of their bodies, which then shal triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, which shal then appeare glorious, to the enemies confusion.

11 Til their fellow seruants be complete.) There is a certaine number that God hath ordained to die for the testimony of truth and the Catholike faith, for conformitie of the members to the Head CHRIST our cheefe Martyr. And til that number be accomplished, the general condemnation of the wicked persecutors shal not come, nor the general reward of the elect.

Chapter 7

The earth being to be punished, 3. they are commanded to faue them that are figned in their fore-heads: 4. which are defcribed and numbred both of the Iewes and Gentiles, blefsing God. 13. Of them that were clothed in white ftoles or long robes.

After these things I faw foure Angels fstanding vpon the foure corners of the earth, holding the foure winds of the earth that they fhould not blow vpon the land, nor vpon the fea, nor on any tree. ² And I faw another Angel afcending from the rifing of the funne, hauing the figne of the liuing God; & he cried with a loud voice to the foure Angels, to whom it was giuen to hurt the earth and the fea, ³ faying: Hurt not the earth and the fea, nor the trees, til ^a)we figne the feruants of our God in their foreheads.

⁴ And I heard the number of them that were figned, an hundred fourtie foure thoufand were figned, ^b)of euery Tribe of the children of Ifrael. ⁵ ^c)Of the Tribe of Iuda, twelue thoufand figned. Of the Tribe of Ruben, twelue thoufand figned. Of the Tribe of Gad, twelue thoufand figned. ⁶ Of the Tribe of Afer, twelue thoufand figned. Of the Tribe of Nephali, twelue thoufand figned. Of the Tribe of Manaffes, twelue thoufand figned. ⁷ Of the Tribe of Simeon, twelue thoufand figned. Of the Tribe of Leui, twelue thoufand figned. Of the Tribe of Iffachar, twelue thoufand figned. ⁸ Of the Tribe of Zabulon, twelue thoufand figned. Of the Tribe of Iofeph, twelue thoufand figned. Of the Tribe of Benjamin, twelue thoufand figned.

^a It is an allufiõ to the figne of the Croffe which the faithful beare in their foreheads to shew they be not ashamed of Chrif. *S. Aug. tract. 43. in Io.*

^b Of al the Tribes put together, fo many, 144,000.

^c He fignifieth by thefe thoufands and the multitude following, al the elect: but the elect of the Iewes, to be in a certaine number: the elect of the Gentils to be innumerable.

The elect of
the Gentils.

⁹ After these things I saw a great multitude which no man could number, of all Nations, and Tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and ^apalms in their hands: ¹⁰ And they cried with a loud voice, saying: Salvation to our God which fitteth upon the throne, and to the Lamb. ¹¹ And all the Angels stood in the circuit of the throne, and of the Seniors, and of the four beasts: and they fell in the sight of the throne upon their faces, and adored God, ¹² saying, Amen. Benediction, and glory, and wisdom, and thanks-giving, honour and power and strength to our God for ever and ever. Amen.

The glory of Mar-
tyrs.

¹³ And one of the Seniors answered, and said to me: These that are clothed in the white robes, who be they? and whence came they? ¹⁴ And I said to him: My Lord thou knowest. And he said to me: These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. ¹⁵ Therefore they are before the throne of God, and they serve him day and night in his Temple: and he that fitteth in the throne, shall dwell over them. ¹⁶ They shall no more hunger nor thirst, neither shall the sun fall upon them, nor any heat. ¹⁷ Because the Lamb which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and God will wipe away all tears from their eyes.

Esa. 49, 10.

Ef. 25, 8. Apo. 21, 4.

ANNOTATIONS

Chapter 8

1. The seventh seal being opened, there appeare Angels with trumpets: 6. and when an other Angel poured out fire taken from the altar, upon the earth, there follow

^a Boughes of the palme tree be tokens of triumph & victorie.

diuers tempestes. 7. In like manner, whiles foure Angels of the feuen found their trompets, there fal fundrie plagues.

And when he had opened the feuenth feale, there was made filence in heauen, as it were halfe an houre. ² And I faw feuen Angels ftanding in the fight of God: and there were giuen to them feuen trompets. ³ And another Angel came and ftood ^abefore the altar, hauing a golden cenfar: and there were giuen to him many incenfes that he fhould giue of the praiers of al Saints vpon the altar of gold, which is before the throne of God. ⁴ And the fmoke of the incenfes ^dof the praiers of the Saints afcended from the hand of the Angel before God. ⁵ And the Angel tooke the cenfar, & filled it of the fire of the altar, and caft it on the earth, and there were made thunders & voices & lightnings, and a great earth-quake. ⁶ And the feuen Angels which had the feuen trompets, prepared themfelues to found with the trompet.

THE 4. VISION

⁷ And the firft Angel founded with the trompet, and there was made haile and fire, mingled in bloud, and it was caft on the earth, and the third part of the earth was burnt, & the third part of trees was burnt, and al green graffe was burnt.

⁸ And the fecond Angel founded with the trumpet: and as it were a great moûtaine burning with fire, was caft into the fea, & the third part of the fea was made bloud: ⁹ and the third part of thofe creatures died, which had liues in the fea, and the third part of the ships perished.

¹⁰ And the third Angel founded with the trompet, and a great ftarre fel from heauen, burning as it were a torch, and it fel on the third part of the fouds, and on the fountaines of waters: ¹¹ and the name of the ftarre is called worme-wood. And the third part of the waters

^a The Priett ftanding at the altar praying & offering for the people in the time of the high myfteries, Chrift himfelf alfo being prefent vpon the altar, is a figure of this thing, & thereunto he alludeth.

was made into worme-wood: and many men died of the waters, becaufe they were made bitter.

¹² And the fourth Angel founded with the trumpet, and the third part of the funne was fmitten, and the third part of the moon, and the third part of the ftarres, fo that the third part of them was darkned, and of the day there shined not the third part, and of the night in like manner. ¹³ And I looked, and heard the voice of one egle flying through the middes of heauẽ, faying with a loud voice: Woe, woe, woe to the inhabiters on the earth: becaufe of the reft of the voices of the three Angels which were to found with the trompet.

ANNOTATIONS

4 The praiers of the Saints) If this be S. Michael or any Angel, and not Chrift himfelf, as fome take it, Angels offer vp the praiers of the faithful, as the 24. Elders did *c. 5.* for this word, *Saints*, is taken here for the holy perfõs on earth, as oftẽ in the Scripture: though it be not againft the Scriptures, that the inferiour Saint or Angel in heauen should offer their praiers to God by their fuperiours there. But hereby we conclude agaĩft the Proteftants, that it derogateth not from Chrift, that Angels or Saints offer our praiers to God, as alfo it is plaine of Raphael. *Tob. 12, 12.*

Chapter 9

The ^afifth Angel founding the trompet, a ftarre falleth. 3. The iffuing forth of locuftes from the fmoke of the deep pitte to vexen men, 7. and the defcription of them. 13. The fixt Angel founding, foure Angels are let loofe, 18. which with a great troupe of horfmen doe murder the third part of men.

A

nd the fifth Angel founded with the trompet, & I faw ^ba ftarre to haue fallen from heauen

^a Moft vnderftãd al this of Heretikes.

^b The fal of an Arch-heretike, as Arius, Luther, Caluin, out of the Church of God which haue the key of Hel to open & bring forth al the old cõdemned herefies buried before in the depth.

vpon the earth, and there was giuen to him the key of the pit of bottomles depth. ² And he openeth the pit of the bottomles depth: and the fmoke of the pit ascended, as the fmoke of a great fornace: and the funne was darkned and the aier with the fmoke of the pit. ³ And from the fmoke of the pit there issued forth ^a)locusts into the earth. And power was giuen to them, as the scorpions of the earth haue power: ⁴ and it was commanded them that they should not hurt the graffe of the earth nor any green thing, nor any tree: but only men which haue not the signe of God in their foreheads. ⁵ And it was giuen vnto thē that they should not kil them: but that they should be tormented fīue moneths: and their torments as the torments of a scorpion when he striketh a man. ⁶ And in those daies men shal seeke for death, and shal not find it: and they shal desire to die, & death shal fly from them.

Apoc. 6, 16.

⁷ And the similitudes of the locusts, like to horses prepared into battel: and vpon their heads as it were crownes like to gold: and their faces as the faces of men. ⁸ And they had haire as the haire of women; & their teeth were as of lions. ⁹ And they had habbergions as habbergions of yron, and the voice of their wings as the voice of the chariots of many horses running into battel. ¹⁰ And they had tails like to scorpions, and stings were in their tails: and their power was to hurt men fīue months. ¹¹ And they had ouer thē a King, ^b)the Angel of the bottomles depth, whose name in Hebrew is **אֲבַדּוֹן** Ἀπολλύων, in English *Destroyer*. *Abaddon*, and in Greek *Apollyon*: in Latin hauing the name *Exterminans*. ¹² One woe is gone, & behold two woes come yet after these.

coate of male,
or other coate
of offence.

אֲבַדּוֹן Ἀπολλύων, in English *Destroyer*.

¹³ And the fixt Angel sounded with the trumpet: and I heard one voice from the foure hornes of the golden altar, which is before the eyes of God, ¹⁴ saying to the fixt Angel which had the trumpet: Loose the foure Angels which are bound in the great riuer Euphrates. ¹⁵ And

^a Innumerable petty heretikes following their Maisters after the opening & the fmoke of the bottomlesse pit.

^b The cheefe Maister of heretikes.

the foure Angels were loofed, who were prepared for an houre, & a day, and a moneth, and a yeare: that they might kil the third part of men. ¹⁶ And the number of the armie of horfe-men was twentie thoufand times ten thoufand. And I heard the number of them. ¹⁷ And fo I faw the horfes in the vifion: and they that fate vpon them, had habbergions of fire and of hyacinth and brimftone, and the heads of the horfes were as it were the heads of Lions: and from their mouth proceedeth fire, and fmoke, and brimftone.

¹⁸ And by thefe three plagues was flaine the third part of men, of the fire and of the fmoke and of the brimftone, which proceeded from their mouth. ¹⁹ For the power of the horfes is in their mouth, and in their tailes. For, their tailes be like to ferpents, hauing heads: and in thefe they hurt.

²⁰ a) And the reft of men which were not flaine with thefe plagues, neither b) haue done penance from the workes of their hands, not to adore Diuels and Idols of gold and filuer and braffe and ftone and wood, which neither can fee, nor heare, nor walke, ²¹ and haue not done penance from their murders, nor from their forceries, nor from their fornication, nor from their thefts.

ANNOTATIONS

Who are feduced by
Heretikes.

4 Nor any green thing.) The Heretikes neuer hurt or feduce the green tree, that is, fuch as haue a liuing faith working by charitie, but commonly they corrupt him in faith who should otherwise haue perished for il life, and him that is reprobate, that hath neither the figne of the Croffe (which is Gods marke) in the forehead of his body, nor the note of election in his foule.

The manifold hypocriefie
of Heretikes.

7 Prepared into battel.) Heretikes being euer ready to contend, doe pretend victorie, and counterfeit gold: in shape as men, as fmothe and delicate as women, their tongues and pennes ful of

^a Pagans, Infidels, and finful impenitent Catholikes muft be condemned alfo.

^b This phrafe being the like both in Greek and Latin, signifieth fuch forowful & penal repentance as caufeth a man to forfake his former finnes and depart from them. οὐ μετενόησαν ἐκ τῶν ἔργων. See the fame phrafe *c. 2, 21, 22. & Act. 8. v. 22.*

gal and venom: their harts obdurate: ful of noife and shuffling: their doctrine as peftiferous and ful of poifon, as the taile and ftting of a fcorpion; but they endure for a litle feafon.

20 Idols of gold.) Here againe the new Tranflatours abuſe the people, for *idols* faying *images*: this place being plainely againſt the pourtraits of Heathen Gods, which are here and in the *Pfalme 95.* called, *dæmonia*, *Diuels*. Heret. tranflation.

Chapter 10

Another ſtrong Angel crying out, 3. feuen thunders doe ſpeake. 6. The Angel ſweareth that there ſhal be time no more, but at the voice of the feuenth Angel the myſterie ſhal be fully accomplished. 9. He giueth Iohn a book to deuoure.

And ^{a)}I ſaw another Angel, ſtrong, deſcending from heauen, clothed with a cloud, and a raine-bow on his head, and his face was as the funne, and his feet as ‘a pillar’ of fire. ² And he had in his hand a litle booke opened: and he put his right foot vpon the ſea, and his left vpon the land. ³ And he cried with a loud voice, as when a Lion roareth. And when he had cried, the feuen thunders ſpake their voices. ⁴ And when the feuen thunders had ſpoken their voices, I was about to write: and I heard a voice from heauen faying to me: Signe the things which the feuen thunders haue ſpoken; and ^{b)}write them not.

Dan. 12, 7.

⁵ And the Angel which I ſaw ſtanding vpon the ſea and vpon the land, ^{c)}lifted vp his hand to heauen, ⁶ and he ſware by him that liueth for euer and euer, that created heauen and thoſe things which are in it: and the earth, and thoſe things which are in it: and the ſea, and thoſe things which are in it: That there ſhal be time no more: ⁷ but in the daies of the voice of the feuenth Angel,

^a CHRIST the valiant Angel is here deſcribed.

^b Many great myſteries and truths are to be preferred in the Church, which for cauſes known to Gods providence are not to be written in the booke of holy Scripture.

^c This was the manner of taking an oth by the true God, as *Deut. 32.*

when the trompet fhall begin to found, the myfterie of God fhall be confummate, as he hath euangelized by his feruants the Prophets.

⁸ And I heard a voice from heauen againe fpeaking with me, and faying: Goe, and take the booke that is opened, of the hand of the Angel ftanding vpon the fea and vpon the land. ⁹ And I went to the Angel, faying vnto him, that he fhould giue me the booke. And he faid to me: Take the booke, and ^a)deuoure it: and it fhall make thy belly to be bitter, but in thy mouth it fhall be ^b)fweet as it were honie. ¹⁰ And I tooke the booke of the hand of the Angel, and deuoured it: and it was in my mouth as it were honie, fweet. And when I had deuoured it, my bellie was made bitter, ¹¹ and he faid to me: Thou muft againe prophecie to Nations, and peoples, and tongues, and many Kings. *Ezec. 3, 1.*

ANNOTATIONS

Chapter 11

S. Iohn meafuring the Temple, 3. heareth of two witneffes that fhall preach: 7. whom the beaft comming vp from the fea fhall kil. 11. But they rifing againe afcend into heauen, 13. and feuen thoufand perfons are flaine with an earthquake: 15. and at the found of the feuenth Angel, the foure and twentie Seniours giue praife and thanks to God.

And there was giuen me a reed like vnto a rod: and it was faid to me: Arife, and meafure the Temple of God, and the altar, and them that adore in it. ² But the court which is without the Temple, caft forth, & meafure not that: becaufe it is giuen to the Gentils, and they fhall tread vnder-foot the

^a By earneft ftudie and meditation.

^b Sweet in the reading, but in fulfilling, fome-what bitter, becaufe it commandeth workes of penance and fuffering of tribulations.

holie citie ^{a)}two & fourtie months: ³ and I wil giue to ^{d)}my two witneffes, and they fhall prophecie a thoufand two hundred fixtie daies, clothed with facke-clothes. ⁴ Thefe are the two oliue trees & the two candlesticks that ftand in the fight of the Lord of the earth. ⁵ And if any man wil hurt them, fire fhall come forth out of their mouthes, and fhall deuoure their enemies. And if any man wil hurt them, fo muft he be flaine. ⁶ Thefe haue power to fhut heauen, that it raine not in the daies of their prophecie: and they haue power ouer the waters to turne them into bloud, and to ftrike the earth with al plague as often as they wil.

⁷ And when they fhall haue finifhed their teftimonie, the beaft which afcendeth from the depth, fhall make warre againft them, and fhall ouercome them, and kil them. ⁸ And their bodies fhall lie in the ftreets of the ^{b)}great citie, which is called fpiritually Sodom and Ægypt, where their Lord alfo was crucified. ⁹ And there fhall of Tribes, and peoples, and tongues, and Gentils, fee their bodies for three daies, and a halfe: and they fhall not fuffer their bodies to be laid in monuments. ¹⁰ And the inhabitants of the earth ^{c)}fhall be glad vpon them, and make merie: and fhall fend guifts one to another, becaufe thefe two Prophets tormented them that dwelt vpon the earth. ¹¹ And after three daies and a halfe, the fpirit of life from God entred into them. And they ftood vpon their feet, and great feare fel vpon them that faw them. ¹² And they heard a loud voice frō heauen faying to them: Come vp hither. And they went vp into heauen in a cloud: and their enemies faw them. ¹³ And in that houre there was made a great earth-quake: and the tenth part of the citie fel: and there were flaine in

The great Antichrift.

^a Three yeares and a halfe, which is the time of Antichrifts reigne & perfecutions.

^b He meaneth Hierufalem, named Sodom and Ægypt for the imitation of them in wickednes. So that we fee his cheefe reigne fhall be there, though his tyrannie may extend to al places of the world.

^c The wicked reioyce, when holy men are executed by the tyrants of the world, becaufe their life and doctrine are burdenous vnto them.

the earth-quake names of mē feuen thoufand: and the reft were caft into a feare, and gaue glorie to the God of heauen.

¹⁴ The fecond woe is gone: and behold the third woe wil come quickly. ¹⁵ And the feuenth Angel founded with a trompet: and there were made loud voices in heauen faying, ^{a)}The kingdom of this world is made our Lords & his Chriftes, and he fhall reigne for euer and euer. Amen.

¹⁶ And the foure and twentie Seniors which fit on their feats in the fight of God, fel on their faces, and adored God, ¹⁷ faying: We thanke thee Lord God omnipotent, which art, and which waft, and which fhalt come: becaufe thou haft receiued thy great power, and haft reigned. ¹⁸ And the Gentils were angrie, and thy wrath is come, and the time of the dead, to be iudged, and ^{b)}to render reward to thy Seruants the Prophets and Saints, and to them that feare thy name, litle and great, and to deftroy them that haue corrupted the earth.

¹⁹ And the Temple of God was opened in heauen: and the arke of his Teftament was feen in his Temple, and there were made lightnings, and voices, and an earth-quake and great haile.

ANNOTATIONS

Enoch & Elias yet al-
iue, fhall preach in
the time of Antichrift.

3 My two witneffes.) Enoch and Elias, as it is commonly expounded. For, that Elias fhall come againe before the later day, *it is a moft notorious knownen thing* (to vfe S. Auguftines words) *in the mouthes and harts of faithful men*. See *li. 20. de Ciuit. Dei c. 29. Tract. 4. in Ioan.* and both of Enoch and Elias, *Lib. 1. de pec. merit. c. 3.* So the reft of the Latin Doctours: as, S. Hierom *ad Pammach. ep. 61. c. 11. in Pfal. 20.* S. Ambrofe *in Pfal. 45.* S. Hilarie *20. can. in Mat.* Profper *li. ultimo de Promiffionibus c. 13.* S. Gregorie *li. 14. Moral c. 11. ho. 12. in Ezech.* Beda *in 9. Marci.* The Greek Fathers alfo, as S. Chryfoftom *ho. 58. in*

^a The Kingdō of this world vfurped before by Satan & Antichrift, fhall afterward be Chriftes for euer.

^b To repay the hire or wages (for fo both the Greek word and the Latin fignifie) due to holy men, proueth againft the Proteftants, that they did truely merit the fame in this life.

Mat. and ho. 4. in 2. Theffal. ho. 21. in Genef. and ho. 22. in ep. ad Hebr. Theophylact and Oecumenius in 17. Matthæi S. Damascene li. 4. de Orthodoxa fide 27.

Furthermore, that they liue also in Paradife, it is partly gathered out of the Scripture *Ecclesiastici 44, 16.* where it is plainly said of Enoch, that *he is translated into Paradife*, as all our Latin exemplars doe read: and of Elias, that he was taken vp aliue, it is euident *4. Reg. 2.* And S. Irenæus faith, it is the tradition of the Apostles, that they be both there. *li. 5. in initio. Dicunt Presbyteri* (faith he) *qui sunt Apostolorum Discipuli, So say the Priests or Ancients that are the scholars of the Apostles.* See S. Iustine *q. 85. ad Orthodoxos.* Finally, that they shall returne into the companie of men in the end of the world, to preach against Antichrist, and to inuite both Iewes and Gentils to penance, and so be martyred, as this place of the Apocalyphe seemeth plaine, so we haue in part other testimonies hereof *Malac. 4. Ecclesiastici 44, 16. 48, 10. Mat. 17, 11.* See also Hypolitus booke of *Antichrist and the end of the world.* All which being well considered, the Heretikes are too contentious and incredulous, to discredit the fame, as they commonly doe.

Chapter 12

4. The great dragon (the Diuel) watching the woman that brought forth a man child, to deuoure it, God tooke away the child to himself, and fed the woman in the desert. 7. Michael fighting with the dragon ouercommeth him. 13. Who being thrown downe to earth, persecuteth the woman and her feed.

THE 3. PART.
The Dragons
incredulous
& persecut-
ing multitude,
and Antichrist
the cheefe head
thereof.

And a great signe appeared in heauen, ^aa woman clothed with the sunne, and the moone vnder her feet, & on her head a crowne of twelue starres: ²and being with child, she cried also traueling, and is in anguish to be deliuered. ³And there was seen another signe in heauen, and behold a great red dragon hauing seven heads, & ten hornes: and on his heads seven diadems, ⁴and his taile drew ^bthe third part of

The great Diuel
Lucifer.

^a This is properly and principally spoken of the Church: and by allusion of our B. Lady also.

^b The spirits that fall from their first state into Apostasie with him and by his means.

the ftarres of heauen, and caft them to the earth: and the dragon ftood before the woman which was ready to be deliuered; that when she should be deliuered, he might ^adeuoure her fonne. ⁵ And fhe brought forth a man child, who was to gouerne al Nations in an yron rodde; & her fonne was taken vp to God and to his throne, ⁶ & ⁴the woman fled into the wilderneffe where fhe had a place prepared of God, that there they might feed her a thoufand two hundred fixtie daies.

Pf. 2, 9. Apoc. 2, 27.

⁷ And there was made ⁴a great battel in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: ⁸ and they preuailed not, neither was their place found any more in heauen. ⁹ And that great dragon was caft forth, the old ferpent, which is called the Diuel and Satan, which feduceth the whole world: and he was caft into the earth, & his Angels were throwen downe with him. ¹⁰ And I heard a great voice in heauen faying: Now is there made faluation and force, and the Kingdom of our God, and the power of his Chrift: becaufe the accufer of our Brethren is caft forth, who accufed them before the fight of our God day and night. ¹¹ And ^bthey ouercame him by the bloud of the Lamb, and by the word of their teftimonie, and they loued not their liues euen vnto death. ¹² Therefore reioyce, ô heauens, and you that dwel therein. Woe to the earth & to the fea, becaufe the Diuel is defcended to you, hauing great wrath, knowing that he hath a litle time.

¹³ And after the dragon faw that he was throwen into the earth, he perfecuted the woman which brought forth the man-child: ¹⁴ and there were giuen to the woman two wings of a great Egle, that fhe might flie into the

^a The Diuels endeuour againft the Churches children, and fpecially our B. Ladies only Sonne the head of the reft.

^b When the Angels or we haue the victorie, we muft know it is by the bloud of Chrift, and fo al is referred alwaies to him.

defert vnto her place, where ſhe is nourifhed for ^{a)}a time & times, & halfe a time, from the face of the ſerpent. ¹⁵ And the ſerpent caſt out of his mouth after the woman, water as it were a floud: that he might make her ^{to} be caried away with the floud. ¹⁶ And the earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the floud which the dragon caſt out of his mouth. ¹⁷ And the dragon was angrie againſt the woman: and went to make battel with the reſt of her feed, which keep the commandements of God, and haue the teſtimonie of IESVS Chriſt. ¹⁸ And he ſtood vpon the ſand of the ſea.

ANNOTATIONS

6 The woman fled.) This great perfecution that the Church ſhal fly from, is in the time of Antichriſt, and ſhal endure but three yeares and a halfe, as is noted *v. 14. in the margent.* In which time for al that, ſhe ſhal not want our Lordes protection, nor true Paſtours, nor be ſo ſecret, but al faithful men ſhal know and follow her: much leſſe ſhal ſhe decay, erre in faith, or degenerate and follow Antichriſt, as Heretikes doe wickedly feine. As the Church Catholike now in England in this time of perfecution, becauſe it hath not publike ſtate of regiment nor open free exerciſe of holy functions, may be ſaid to be fled into the deſert, yet it is neither vnknownen to the faithful that follow it, nor the enemies that perfecute it: as the hid company that the proteſtants talke of, was for ſome worlds together, neither knownen to their freinds nor foes, becauſe there was indeed none ſuch for many Ages together. And this is true, if we take this flight for a very corporal retiring into wildernes. Where indeed it may be, and is of moſt expounded, to be a ſpiritual flight, by forfaking the ioyes and ſolaces of the world, & giuing herſelf to contemplation and penance, during the time of perfecution vnder Antichriſt. And by enlarging the ſenſe, it may alſo very wel ſignifie the defolation and affliction that the Church ſuffereth and hath ſuffered from time to time in this wildernes of the world, by al the fore-runners and Miniſters of Antichriſt, Tyrants and Heretikes.

The Church ſhal fly as to a deſert in Antichriſts time, but not decay or be vnknownen, no not for ſo ſhort a time.

^a This often inſinuation that Antichriſts reigne ſhal be but three yeares & a halfe (*Dā. 7, 25. Apoc. 11, 2. 3. & in this chap. v. 6. c. 13, 5.*) proueth that the heretikes be exceedingly blinded with malice, that hold the Pope to be Antichriſt, who hath ruled ſo manie Ages.

S. Michael fighting with the dragon.

7 A great battel.) In the Church there is a perpetual combat betwixt S. Michael (Protectour of the Church militant as he was fometime of the Iewes Synagogue *Dan. 10, 21.*) and his Angels, and the Diuel and his Minifters. The perfect victorie ouer whom, shal be at the iudgement. Marke here alfo the caufe why S. Michael is commonly painted fighting with a dragon.

Antichrifts attempts to draw from the true faith.

15 To be caried away.) By great perfecution he would draw her, that is, her children from the true faith: but euery one of the faithful elect, gladly bearing their part thereof, ouercome his tyrannie. At whome conftrancie he being the more offended, worketh malicious attempts in affaulting the frailer fort, who are here fignified by *the reft of her feed that keep the commandements*, but are not fo perfect as the former.

Chapter 13

1. A beaft rifing 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 rifing out of the earth with two hornes, was altogether for the fore-laid beaft, conftraining 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

^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.

speaking great things and blasphemies: and power was giuen to it to worke two and fourtie monthes. ⁶ And he opened his mouth vnto blasphemies toward God, ^ato blaspheme his name, & his tabernacle, & thofe that dwel in heauen. ⁷ And it was giuen vnto him [♣]to 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. ⁹ If any man haue an eare, let him heare. ¹⁰ He 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.

Gen. 9, 6. ¹¹ And I saw ^banother beaft comming vp from the earth: and he had two hornes, like to a lamb, & he spake 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 first 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 sight 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 stroke of the fword, and liued. ¹⁵ And it was giuen him to giue spirit to the image of the beaft, and that the image of the beaft should speake: and should make, that whosoever 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,

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

^b Another false 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 honour of Antichrift, and fo doe their scholers alfo for the honour of them.

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

- Many myfteries expounded. 1 A beaft comming vp.) This beaft is the vniuerfal companie of the wicked, whose head is Antichrift; and the fame is called (*Apoc. 17.*) the whore of Babylon. The 7. heads be expounded (*Apoc. 17.*) feuen Kings: fiue before Chrift, one prefent, and one to come. The 10. hornes be alfo there expounded to be 10. Kings that fhall reigne a fhort 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 Chrift and his followers, fo they fhall adore the Diuel for affifting Antichrift and giuing him power.
- Great perfecution by Antichrift and his Minifters. 7 To make battel with the Saints.) He fhall kil the Saints then liuing, Elias and Enoch, and infinit moe that profefse Chrift. Whereby we muft learne, not to maruel when we fee the wicked perfecute and preuaile againft the iuft, in this life. Then fhall his great perfecutiō & crueltie trie the Saints patience, as his wonderful meanes to feduce fhall trie the ftedfaftnes of their faith, which is fignified by thefe words following, *Here is the patience and the faith of Saints.* And when it is faid, *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 fhall not yeald to fuch perfecutions, that they are of Gods elect, and their names written in the booke of life.
- The honour of Chriffs image is for the honour of Chrift. 14 The image of the beaft.) They that now refufe to worfhip Chriffs image, would then worfhip 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 alfo the image erected of Nabuchodonofor and the worfhip thereof was altogether for the honour of him, fo is the worfhip of Chriffs image, the honour of Chrift himfelf, and not againft him, as Proteftants madly imagin.
- Antichrifts triple honour againft the honour of Chrift. 17 The character or the name.) As belike for the peruerfe imitation of Chrift, 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 Chrift) fo for that he feeth al true Chriftian men

to beare the badge of his Croffe in their foreheads, he likewife wil force al his to haue another marke, to abolish the figne of Chrift. By the like emulation alfo 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*) fo it feemeth the Apoftle alludeth here to the number of Antichrifts name.

הוהי

And here it is much to be noted, that the Proteftants plucking downe the image of Chrift out of al Churches, & his figne 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 Chriffs images and enignes or armes 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.

The Proteftants by abolishing of Chriffs image, & croffe & irreuerence to the name IESVS, make a ready way to the honour of Antichrift.

18 Let him count.) Though God would not haue it manifeft before-hand to the world, who in particular this Antichrift should be: yet it pleafed him to giue fuch tokens of him, that when he commeth, the faithful may eafily take notice of him, according as it is written of the euent of other prophecies concerning our Sauour, *That when it is come to paffe you may beleuee*. In the meane time we muft take heed that we iudge not ouer rashly of Gods fecrets: the holy Writer here fignifying, that it is a point of high vnderftanding, illuminated extraordinarily by Gods fpirit, to reckon right and decipher truely before hand, Antichrifts name and perfon.

Antichrifts name feeret.

Io. 14, 19.

18 It is the number of a man.) A man he muft be, and not a Diuel or fpirit, as here it is cleere, & by S. Paul 2. *Theffal.* 2. where he is called, *the man of finne*. Againe, he muft be one particular perfō, & not a number, fucceffion, or whole order of any degree of men: becaufe his proper name & the peculiar number, & the characters thereof be (though obfcurely) infinuated. Which reproueth the wicked vanitie of Heretikes, that would haue Chriffs owne Vicars, the Succelfours of his cheefe Apoftle, yea the whole order of them for many Ages together, to be this Antichrift. Who by his defcription here and in the faid Epiftle to the Theffalonians, muft be one fpecial man, and of a particular proper name, as our Lord IESVS is. And whofoeuer he be, thefe Proteftants vndoubtedly are his Precurfours. For as they make his way by ridding away Chriffs images, croffe, and name, fo they exceedingly promote the matter by taking away Chriffs cheefe Minifter, that al may be plaine for Antichrift.

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

If the Pope had been Antichrift, and had been reuealed now a good many yeares fithence, as thefe fellowes fay he is to them, then the number of this name would agree to him, and the prophecie

The Pope can not be Antichrift.

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, wil be easie. For he wil fet vp his name in euery place, euen as we faithful men doe now aduance IESVS. And what name proper or appellatiue of al 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 thefe thousand yeares to be Antichrift, and the reft before euen from S. Peter, fore-workers toward his Kingdom?

Al framing of letters
to expresse Antichrifts
name, is vncertaine.

18 The number 666.) Forasmuch as the ancient Expofitours & other doe thinke (for certaine knowledge thereof no mortal man can haue without an expresse reuelation) that his name confisteth of so many, & such letters in Greek, as according to their manner of numbring by the Alphabet make 666. and forasmuch as the 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 *αρνυμας*, 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 moft 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 Antichrifts Precursours, but not Antichrift himself.

Iren. l. 5. in fine.

Chapter 14

1. Virgins follow the Lamb whitherfoeuer, finging a new canticle. 6. One Angel euangelizeth the Ghospel: 8. another Angel telleth the fal of Babylon: 9. the third declareth their torments that haue adored the beaft. Moreouer two hauing fickles, 15. one of them is commanded to reap downe the corne, 18. the other to gather the grapes as in vintage, which are troden in the lake of Gods wrath.

learnē, μαθεῖν

And I looked, & behold ^{a)}a Lamb stood upon mount Sion, & with him an hundred fourtie foure thousand hauing his name, and the name of his Father written in their foreheads. ² And I heard a voice from heauen, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harps harping on their harps. ³ And they sang as it were a new song before the seat and before the foure beasts, and Seniours, & no man could say the song, but those hundred fourtie foure thousand, that were bought from the earth. ⁴ These are they which were not defiled with women. For they are ^{b)}virgins. These follow the Lamb whithersoever he shall goe. These were bought from among men, ^{c)}the first fruits to God and the Lamb: ⁵ and in their mouth there was found no lie. For they are without spot before the throne of God.

⁶ And I saw another Angel flying through the middes of heauen, hauing the eternal Gospel, to euangelize vnto them that sit upon the earth, and upon euery Nation, and Tribe, and tongue, and people; ⁷ saying with a loud voice: Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him that made heauen and earth, the sea and all things that are in them, and the fountaines of waters.

Pfal. 145.

Act. 14.

Esa. 21.

Ier. 51.

Apo. 18.

⁸ And another Angel followed, saying: Fallen fallen is that great ^{d)}Babylon, which of the wine of the wrath of her fornication made all Nations to drinke.

⁹ And the third Angel followed them, saying with a loud voice: If any man adore the beast and his image, and receiue the character in his forehead, or in his hand;

^a Christ, and the same number of elect that were signed *chap. 7.*

^b One state of life more excellent then another. And virgins for their puritie passing the rest, & alwaies accompanying Christ according to the Churches hymnes out of this place, *Quocunque pergis, virgines sequuntur &c.*

^c This the Church applieth to the holy Innocents that died first for Christ.

^d The citie of the diuel, which is the vniuersal societie of the wicked misbelieuers and ill liuers in the world.

¹⁰ a)he also shal drinke of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shal be tormented with fire & brimstone in the fight of the holy Angels and before the fight of the Lamb. ¹¹ And the smoke of their torments shal ascend for euer and euer: neither haue they rest day and night which haue adored the beaſt, and his image, and if any man take the character of his name. ¹² Here is the patience of Saints, which b)keep the commandements of God and the faith of IESVS.

¹³ And I heard a voice from heauen, ſaying to me: Write, Bleſſed are the head which die in our Lord. ♣From hence-forth now, faith the Spirit, that they rest from their labours. For their workes follow them.

¹⁴ And I ſaw, and behold a white cloud: and vpon the cloud one fitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a ſharp fickle.

¹⁵ And another Angel came forth frō the temple, crying with a loud voice to him that ſate vpon the cloud:

Thruſt in thy fickle, and reape, becauſe the houre is come to reape, for the harueſt of the earth is drie. ¹⁶ And he that ſate vpon the cloud, thruſt his fickle into the earth, and the earth was reaped. ¹⁷ And another Angel came forth from the temple which is in heauen, himſelf alſo hauing a ſharp fickle. ¹⁸ And another Angel came forth from the altar, which had power ouer the fire: and he cried with a loud voice to him that had the ſharp fickle, ſaying: Thruſt in thy ſharp fickle, and gather the cluſters of the vineyard of the earth: becauſe the grapes thereof be ripe. ¹⁹ And the Angel thruſt his ſharp fickle into the earth, and gathered the vineyard of the earth, & caſt it into the great preſſe of the wrath of God: ²⁰ and the preſſe was troden without the citie, and blood came

Ioel. 3. Mat. 13.

λαγνὸν *lacum fat,*
trough, lake.

^a The great damnaſiō that ſhal follow thē that forſake Chriſt and the Church & worſhip Antichriſt or his image.

^b Faith is not enough to ſaluatiō, without fulfilling of Gods cōmandements.

forth out of the preffe, vp to the horfe bridles, for a thoufand fixe hundred furlongs.

ANNOTATIONS

13 From hence-forth now.) This being fpecially fpoken of
 Beza. Martyrs (as not only S. Auguftin feemeth to take it, but the
 Caluinifts themfelues, tranflating, *in domino, for our Lords caufe*)
 the Proteftants haue no reafon to vfe the place againft Purgatorie
 or praier for the departed: feeing the Catholike Church and al her
 children confeffe, that al Martyrs are ftraight after their death, in
 bliffe, and need no praiers. Whereof this is S. Auguftines known
 fentence: *He doeth iniurie to the Martyr, that praieth for the*
Martyr. Ser. 17. de verb. Apoft. c. 1. and againe to this purpofe
 he writeth thus moft excellently *tract. 84. in Ioan. We keep not*
a memorie of Martyrs at our Lords table, as we doe of other that
reft in peace, that is, for the intent to pray for them, but rather
that they may pray for vs &c.

Praying for the
 dead, and vnto
 Saints, at the al-
 tar.

But if we take the words generally for al deceafed in ftate of
 grace, as it may be alfo, then we fay that euen fuch, though they
 be in Purgatorie and Gods chaftifement in the next life, & need
 our praiers, yet (according to the forefaid wordes of S. Auguftin)
doe reft in peace, being difcharged from the labours, afflictions,
 and perfecutions of this world, and (which is more) from the daily
 dangers of finne and damnation, and put into infallible fecuritie
 of eternal ioy with vnfppeakable comfort of confcience. And fuch
 indeed are more happie & bleffed then any liuing, who yet are
 vfually in the Scriptures called bleffed, euen in the middes of the
 tribulations of this life. Whereby we fee that thefe wordes, *from*
hence forth they fhall reft from their labours, may truly agree to
 them alfo that are in Purgatorie, and fo here is nothing proued
 againft Purgatorie. Laftly, this aduerb, *Amodo* in Latin, as in the
 Greek ἀπ' ἄρτι doth not properly fignifie, from this prefent time
 foreward, as though the Apoftle had faid, that after their death
 and fo forward they are happie: but it noteth and ioyneth the
 time paff together with the time prefent, in this fenfe, that fuch
 as haue died fince Chriffs Afcenfion, when he firft entring into
 heauen opened it for others, goe not to *Limbus Patrum*, as they
 were wont before Chriffs time, but are in cafe to goe ftraight to
 bliffe, except the impediment be in themfelues. Therefore they are
 here called bleffed, that die now in this ftate of grace and of the
 new Teftament, in comparifon of the old faithful and good perfons.

The place abufed
 againft Purgatorie,
 answered.

ἀπ' ἄρτι *Amodo*
Photius in Lexico.

Chapter 15

THE 4. PART.
Of the 7. laft plagues
and final damna-
tion of the wicked.

2. They that had now ouercome the beaft and his image and the number of his name, doe glorifie God. 6. To feuen Angels hauing the feuen laft plagues, are giuen feuen cups ful of the wrath of God.

The tribulations
about the day
of iudgement.

And I faw another figne in heauen great & maruelous: feuen Angels hauing the feuen laft plagues. Becaufe in them the wrath of God is confummate. ² And I faw as it were ^{a)}a fea of glaffe mingled with fire, & them that ouercame the beaft and his image and the number of his name, fstanding vpon the fea of glaffe, hauing the harps of God: ³ and finging ^{b)}the fong of Moyfes the feruant of God, and the fong of the Lamb, faying: Great and maruelous are thy workes Lord God omnipotent: iuft and true are thy waies King of the ‘worlds.’ ⁴ Who fhall not feare thee, ô Lord, and magnifie thy name? Becaufe thou only art holy, becaufe al Nations fhall come, and adore in thy fight, becaufe thy iudgements be manifef.

Saints.

THE FIFTH VISION.

⁵ And after thefe things I looked, and behold the temple of the tabernacle of teftimonie was opened in heauen: ⁶ and there iffued forth the feuen Angels, hauing the feuen plagues, from the temple: reuefted with cleane and white ‘ftone,’ and girded about the breafte with girdles of gold. ⁷ And one of the foure beafte, gaue to the feuen Angels feuen vials of gold ful of the wrath of the God that liueth for euer and euer. ⁸ And the temple was filled with fmoke at the maieftie of God, and at his power: and no man could enter into the temple, til the feuen plagues of the feuen Angels were confummate.

linen,
λίνον λίθον

ANNOTATIONS

^a Baptifme.

^b The fong of Moyfes and Chrift, is the new Teftament and the old.

Chapter 16

Vpon the pouring out of the feuen cups of Gods wrath, on the land, the sea, the fountaines, the feat of the beaft, Euphrates, and the aire; there arife fundrie plagues in the world.

And I heard a great voice out of the temple, faying to the feuen Angels: Goe, and poure out the feuen vials of the wrath of God vpon the earth. ² And the firft went, and poured out his vial vpon the earth, & there was made a cruel & very fore wound vpon men that had the character of the beaft: and vpon them that adored the image thereof.

³ And the fecond Angel poured out his vial vpon the sea, and there was made bloud as it were of one dead: and euery liuing foule died in the sea.

⁴ And the third poured out his vial vpon the riuers and the fountaines of waters: and there was made bloud.

⁵ And I heard the Angel of the waters, faying: Thou art iuft, ô Lord, which art, and which waft, the holy one, becaufe thou haft iudged thefe things: ⁶ ^{a)} becaufe they haue fhed the bloud of the Saints and Prophets, & thou haft giuen them bloud to drinke. For they are worthie. ⁷ And I heard another, faying: Yea Lord God omnipotent, true and iuft are thy iudgements.

⁸ And the fourth Angel poured out his vial vpon the funne, and it was giuen vnto him to afflict men with heat and fire: ⁹ and men boiled with great heat, and ^{b)} blaſphemed the name of God hauing power ouer thefe plagues, neither did they penance to giue him glorie.

¹⁰ And the fift Angel poured out his vial vpon the feat of the beaft: and his Kingdom was made darke, and they together did eate their tongues for paine: ¹¹ and they blaſphemed the God of heauen becaufe of their

^a The great reuenge that God wil doe at the later day vpon the perfecutours of his Saints.

^b The deſperate and damned perfons ſhal blaſpheme God perpetually. Which ſhal be fuch only as doe not repent in this life.

paines and wounds, and ^a)did not penance from their workes.

¹² And the fixt Angel poured out his vial vpon that great riuer Euphrates: and dried vp the water thereof that a way might be prepared to the Kings from the rifting of the funne.

¹³ And I faw from the mouth ^b)of the dragon, and from the mouth of the beaft, and from the mouth of the falfe-prophet ‘three’ vncleane fpirits in manner of frogs.

iffue forth three

¹⁴ For they are the fpirits of Diuels working fignes, and they goe forth to the Kings of the whole earth to gather them into battel at the great day of the omnipotent God.

¹⁵ Behold I come as a theefe: Bleffed is he that watcheth, & keepeth his garments, that he walke not naked, and they fee his turpitude. ¹⁶ And he fhall gather them into a place which in Hebrew is called *Armagedon*.

Apoc. 3.

2. Cor. 5, 3.

*The hil of theeues,
by S. Hierō interpretation.*

¹⁷ And the feuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, faying: It is done. ¹⁸ And there were made lightnings, and voices, and thunders, and a great earth-quake was made, fuch an one as neuer hath been fince men were vpō the earth, fuch an earth-quake, fo great. ¹⁹ And ^c)the great citie was made into three parts: and the cities of the Gentils fel. And Babylon the great came into memorie before God, to giue her the cup of wine of the indignation of his wrath. ²⁰ And euery Iland fled, and mountaines were not found. ²¹ And great haile like a talent came downe from heauen vpon men: and men blafphemed God for the plague of the haile: becaufe it was made exceeding great.

Ier. 25, 15.

^a See *chap. 9. v. 20. in the margent.*

^b The dragon is the Diuel: the beaft, Antichrift, or the focietie whereof he is head: the falfe-prophet, either Antichrift himfelf, or the companie of Heretikes and feducers that follow him.

^c The citie or cōmon-wealth of the wicked deuided into three parts: into infidels, Heretikes, and euil Catholikes. This citie is here called Babylon, whereof fee the *Annot. vpon the next chapter, v. 5.*

ANNOTATIONS

Chapter 17

The harlot Babylon clothed with diuers ornaments, 6. and drunken of the bloud of Martyrs, fitteth vpon a beaft that hath feuen heads and ten hornes: 7. al which things the Angel expoundeth.

And there came one of the feuen Angels which had the feuen vials, & fpake with me, fay- ing: Come, I wil fhew thee ^a)the damnation of the great harlot, which fitteth vpon ^b)many waters, ² with whom the Kings of the earth haue fornicated, & they which inhabit the earth haue been drunke of the wine of her whoredom. ³ And he tooke me away in fpirit into the defert. And I faw a woman fitting vpon a fcarlet coloured beaft, ful of names of blafphemie, hauing feuen heads, and ten hornes. ⁴ And the woman was clothed round about with purple and fcarlet, and gilted with gold, and pretious ftone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines of her fornication. ⁵ And in her forehead a name written, [♠]Myfterie: [♠]Babylon the great, mother of the fornications and the abominations of the earth. ⁶ And I faw the woman [♠]drunken of the bloud of the Saints, and of the bloud of the Martyrs of IESVS. And I marueled when I had feen her, with great admiration. ⁷ And the Angel faid to me: Why doeft thou maruel? I wil tel thee the myfterie of the woman, and of the beaft that carieth her, which hath the feuen heads and the ten hornes.

⁸ The beaft which thou faweft, ^c)was, and is not, and fhall come vp out of the bottomles depth, and goe

^a The final damnation of the whole cōpanie of the reprobate, called here the great whore.

^b Thefe many waters are many peoples. *v. 15.*

^c It fignifieth the short reigne of Antichrift, who is the cheefe horne or head of the beaft.

into deftruction: and the inhabitants on the earth (whose names are not written in the booke of life from the making of the world) fhall maruel, feeing the beaft that was, and is not. ⁹ And here is vnderftanding, that hath wifedom. The feuen heads, are ^afeuen hilles, vpon which the woman fitteth, and they are feuen Kings. ¹⁰ Fiue are fallen, one is, and another is not yet come: and when he fhall come, he muft tarie a fhort time. ¹¹ And the beaft which was, and is not: ^athe fame alfo is the eight, and is of the feuen, & goeth into deftruction. ¹² And the ten hornes which thou faweft, are ^aten Kings, which haue not yet receiued Kingdom, but ‘fhall’ receiue power as Kings one houre after the beaft. ¹³ Thefe haue one counfel and force: and their power they fhall deliuer to the beaft. ¹⁴ Thefe fhall fight with the Lamb, and the Lamb fhall ouercome them, becaufe he is Lord of Lords, and King of Kings, and they that are with him, called, and elect, and faithful. ¹⁵ And he faid to me: The waters which thou faweft where the harlot fitteth, are peoples, and Nations, and tongues. ¹⁶ And the ten hornes which thou faweft in the beaft: thefe fhall hate the harlot, and fhall make her defolate and naked, and fhall eate her flefh, and her they fhall burne with fire. ¹⁷ For ^bGod hath giuen into their harts, to doe that which pleafeth him: that they giue their kingdom to the beaft, til the words of God be cōfummate. ¹⁸ And the woman which thou faweft: is ^athe great citie, which hath Kingdom ouer the Kings of the earth.

doe

*1. Tim. 6, 15.
Apo. 19, 16.*

ANNOTATIONS

Myfterie. 5 Myfterie.) S. Paul calleth this fecret and cloffe working of abomination, the myfterie of iniquitie *2. Theffal. 2.* and it is called a litle after in this chapter *verf. 7. the Sacrament* (or

^a Some expound it of ten final Kingdōs, into which the Roman Empire fhall be deuided, which fhall al ferue Antichrift both in his life and a litle after.

^b Not forcing or mouing any to follow Antichrift, but by his iuft iudgement, & for punishment of their finnes, permitting thē to beleue and cōfent to him.

myfterie) of the woman, and it is alfo the marke of reprobation and damnation.

5 Babylon.) In the *end of S. Peters firft Epiftle*, where the Apoftle dateth it at Babylon which the ancient Writers (as we there noted) affirme to be meant of Rome: the Proteftāts wil not in any wife haue it fo, becaufe they would not be driuen to confeffe that Peter euer was at Rome. But here, for that they thinke it maketh for their opinion, that the Pope is Antichrift, and Rome the feat & citie of Antichrift, they wil needs haue Rome to be this Babylon, this great whore, and this purple harlot. For fuch fellowes, in the expofition of holy Scripture, be led only by their preindicate opinions and herefies, to which they draw al things without al indifferencie and finceritie.

But S. Auguftin, Aretas, and other Writers, moft commonly expound it, neither of Babylon it-felf a citie of Chaldæa or Ægypt, nor of Rome, or any one citie, which may be fo called fpiritually, as Hierufalem before *chap. 11.* is named fpiritual Sodom and Ægypt; but of the general focietie of the impious, and of thofe that preferre the terrene Kingdom & commodity of the world, before God & eternal felicitie. The Authour of the *Commentaries vpon the Apocalypfe fet forth in S. Ambrofe name*, writeth thus: *This great whore fometime fignifieth Rome, fpecially which at that time when the Apoftle wrote this, did perfecute the Church of God. But otherwife it fignifieth the whole citie of the Diuel, that is, the vniuerfal corps of the reprobate.* Tertullian alfo taketh it for Rome, thus. *Babylon (faith he) in S. Iohn is a figure of the citie of Rome, being fo great, fo proud of the Empire, and the deftroier of the Saints.* Which is plainly fpoken of that citie, when it was heathen, the head of the terrene dominion of the world, the perfecutour of the Apoftles & their Succeffours, the feat of Nero, Domitian, and the like, Chrifs fpecial enemies, the finke of idolatrie, finne, and falfe worship of the Pagan Gods. Then was it Babylon, when S. Iohn wrot this, and they was Nero and the reft figures of Antichrift, & that citie the refemblance of the principal place (wherefoeuer it be) that Antichrift shal reigne in, about the later end of the world.

Now to apply that to the Romane Church and the Apoftolike See, either now or then, which was fpoken only of the terrene ftate of that citie, as it was the feate of the Emperour, and not of Peter, when it did flea about 30. Popes, Chrifs Vicars, one after another, & endeaoured to deftroie the whole Church: that is moft blafphemous and foolish.

The Church in Rome was one thing, & Babylon in Rome another thing. Peter fate in Rome, and Nero fate in Rome. But Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Which diftinction the Heretikes might haue learned by S. Peter himfelf *ep. 1. chap. 5.* writing thus: *The Church faluteth you, that is in Babylon, coelect.* So that the Church & the very chofen Church

The Proteftāts here wil needs haue Babylo to be Rome, but not in S. Peters epiftle.

By Babylon (according to al the Fathers) is fignified, partly the whole focietie of the wicked, partly the citie of Rome, only in refpect of the terrene and heathenish ftate of them that perfecuted the Church.

The Church of Rome is neuer called Babylo.

Li. aduer. Iudæos.

was in Rome, when Rome was Babylon. Whereby it is plaine, that whether Babylon or the great whore doe here signifie Rome or no, yet it can not signifie the Church of Rome: which is now, and euer was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (which were figures of Antichrist) did principally fit in Rome, so also the great Antichrist shall have his seat there, as it may well be (though others thinke that Hierusalem rather shall be his principal citie:) yet even then that neither the Church of Rome, nor the Pope of Rome be Antichrist, but shall be persecuted by Antichrist, and driven out of Rome, if it be possible. For, to Christs Vicar and the Romane Church he will beare as much good will as the Protestants now doe, and he shall have more power to persecute him and the Church, then they have.

S. Hierom *ep. 17. c. 7.* to Marcella, to draw her out of the citie of Rome to the holy land, warning her of the manifold allurements to finne and ill life, that be in so great and populous a citie, alludeth at length to these words of the Apocalypse, & maketh it to be Babylon, & the purple whore. But straight way, lest some naughty person might thinke he meant that of the Church of Rome, which he spake of the societie of the wicked only, he addeth: *There is there indeed the holy Church, there are the triumphant monumēts of the Apostles & Martyrs, there is the true confession of Christ, there is the faith praised of the Apostle, & Gentilitie troden vnderfoot, the name of Christian daily aduancing it-self on high.* Whereby you see that whatsoever may be spoken or interpreted of Rome, out of this word *Babylon*, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctour *li. 2. aduers. Iovinian c. 19.* signifieth that the holines of the Church there, hath wiped away the blasphemie written in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read a notable place in S. Leo *serm. 1. in natali Petri & Pauli.*

Ro. 1.

This woman signifieth all
persecutors of Saints.

Putting heretikes to
death, is not to shed
the blood of Saints.

The Protestants madnes
in expounding the
7. hills of Rome: the
Angel himself expound-
ing the otherwise.

6 Drunken of the blood.) It is plaine that this woman signifieth the whole corps of all the persecutors that have & shall shed so much blood of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put Heretikes to death, and allow of their punishment in other countries: but their blood is not called the blood of Saints, no more than the blood of eues, man-killers, and other malefactors: for the shedding of which by order of iustice, no Common-wealth shall answer.

9 Seven hills.) The Angel himself here expoundeth the 7. hills to be all one with the 7. heads and the 7. Kings: and yet the Heretikes blinded exceedingly with malice against the Church

of Rome, are so mad to take them for the seven hills literally, upon which in old time Rome did stand: that so they might make the vnlerned beleue that Rome is the seat of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Sevens, whether he talke of heads, hornes, candlestickes, Churches, Kings, hills, or other things: and that he alluded not to the hills, because they were iust seven, but that *Seven* is a myftical number, as sometime *Ten* is, signifying vniuerfally al of that fort whereof he speaketh: as, that the seven heads, hills, or Kingdoms (which are here al one) should be al the Kingdoms of the world that persecute the Chrifians: being heads and mountaines for their height in dignitie aboue others. And some take it, that there were seven fpecial Empires, Kingdoms, or States that were or shal be the greateft persecutours of Gods people: as of Ægypt, Chanaan, Babylon, the Perfians, and Greeks, which be fve: fixtly of the Romane Empire, which once persecuted most of al other, and which (as the Apoftle here faith) *yet is*, or standeth. But the seventh, then when S. Iohn wrote this, was not come, neither is yet come in our daies: which is Antichrists ftate, which shal not come so long as the Empire of Rome standeth, as S. Paul did prophecie. 2. *Theffal.* 2.

11 The fame is the eight.) The beaft it-felf being the cōgregation of al these wicked persecutours, though it confift of the foresaid seven, yet for that the malice of al is cōplete in it, may be called the eight. Or, Antichrist himself, though he be one of the fevẽ, yet for his extraordinary wickednes shal be counted the odde persecutour or the accōplishment of al other, & therfore is named the eight. Some take this beaft called the eight, to be the Diuel.

What is the eight beaft.

18 The great citie.) If it be meant of any one citie, and not of the vniuerfal focietie of the reprobate which is the citie of the Diuel, as the Church & the vniuerfal fellowship of the faithful is called the citie of God, it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperours, til Cōftantines daies, who made an end of the persecution. For by the authoritie of the old Romane Empire, Chrift was put to death first, & afterward the two cheefe Apoftles, & the Popes their Successours, & infinit Catholike men throughout the world by lesser Kings which then were fubiect to Rome. Al which Antichriftian persecutions ceased, when Conftantine reigned, & yealded vp the citie to the Pope, who holdeth not the Kingdom or Empire ouer the world, as the Heathen did, but the fatherhood and fpiritual rule of the Church. Howbeit the more probable fenfe is the other, of the citie of the Diuel, as the Authour of the *homilies vpon the Apocalypfe in S. Auguftin*, declareth.

The double interpretation of Babylon.

Chapter 18

The fal of Babylon, her iudgement, plagues and reuenges: for the which, 9. the Kings, 16. and marchants of the earth that fometime did cleaue vnto her, shal mourne bitterly: 20. but heauen, and the Apoftles and Prophets shal reioyce.

And after these things I saw another Angel comming downe from heauen, hauing great power: and the earth was illuminated of his glorie. ² And he cried out in force, saying: Fallen fallen is Babylon the great: and it is become the habitation of Diuels, and the custodie of euery vncleane Spirit, & the custodie of euery vncleane & hateful bird; ³ becaufe al Nations haue drunke of the wine of the wrath of her fornication: and the Kings of the earth haue fornicated with her: and the marchants of the earth were made rich by the vertue of her delicacies.

Apoc. 14, 8.

φυλακή

⁴ And I heard another voice from heauen, saying: Goe out from her my people: that you be not partakers of her finnes, and receiue not of her plagues. ⁵ Becaufe her finnes are come euen to heauen, and God hath remembred her iniquities. ⁶ Render to her as she also hath rendred to you: and double ye double according to her workes: In the cup wherein she hath mingled, mingle ye double vnto her. ⁷ As much as she hath glorified her self, & hath been in delicacies, ^afo much giue her torment and mourning: becaufe she faith in her hart, I fit a Queen, and widow I am not, and mourning I shal not fee. ⁸ Therefore in one day shal her plagues come, death, and mourning, and famine, & with fire she shal be burnt: becaufe God is strong that shal iudge her.

Ef. 47, 8.

^a The measure of paines and damnation, according to the wicked pleasures, or vnlawful delights of this life. Which is a fore sentence for such people as turne their whole life to luft and riot.

⁹ And ^{a)}the Kings of the earth, which haue fornicated with her, & haue liued in delicacies, shal weep, and bewaile themselues vpon her, when they shal see the fmoke of her burning: ¹⁰ standing farre off for the feare of her torments, faying: Woe, woe, that great citie Babylon, that ftrong citie: becaufe in one houre is thy iudgement come.

¹¹ And the marchants of the earth shal weep, & morne vpon her: becaufe no man shal buy their merchandife any more, ¹² merchandife of gold and filuer and precious ftone: and of pearle, and fine linnen, and purple, and filke, & fcarlet and al Thyne wood, and al veffels of yuorie, and al veffels of precious ftone and of braffe and yron and marble, ¹³ and cynamon, and of odours, and ointment, and frankincense, and wine, and oile, and floure, & wheat, and beafts, and fheep, and horfes, and chariots, & flauers, and foules of men. ¹⁴ And the apples of the defire of thy foule are departed from thee, and al fat and goodly things are perished from thee, and they shal no more find them. ¹⁵ The marchants of thefe things which are made rich, shal ftand farre from her for feare of her tormentes, weeping and mourning, ¹⁶ & faying: Woe, woe, that great citie, which was clothed with filke, and purple, and fcarlet, and was gilted with gold, and pretious ftone, and pearls: ¹⁷ becaufe in one houre are fo great riches made defolate: and euery gouernour, & euery one that faileth into the lake, and the fhip-men, and they that worke in the fea, ftoode a farre off, ¹⁸ and cried feeling the place of her burning, faying: What other is like to this great citie? ¹⁹ And they threw duft vpon their heads, and cried weeping and mourning, faying: Woe, woe, that great citie, in the which al were made

^a Kings and Marchants are moft encombered, dāgered & drowned in the pleafures of this world: whofe whole life & traficke is (if they be not exceeding vertuous) to find varietie of earthly pleafures. Who feeling once the extreme end of their ioyes and of al that made their heauē here, to be turned into paines & damnation eternal, then shal houle & weep too late.

rich that had ships in the sea, of her prices: because in one houre she is defolate.

²⁰ ^a) Reioyce ouer her, heauen, and ye holy Apostles and Prophets: because God hath iudged your iudgement of her. ²¹ And one strong Angel tooke vp as it were a great millstone, and threw it into the sea, saying: With this violence shal ^b) Babylon that great citie be throwen, and shal now be found no more. ²² And the voice of harpers, and of Musicians, and of them that sing on flalme and trompet, shal no more be heard in thee, & euery artificer of euery art shal be found no more in thee, and the noise of the mil shal no more be heard in thee, ²³ and the light of the lamp shal no more shine in thee, & the voice of the bride-grome and the bride shal no more be heard in thee: because thy marchants were the Princes of the earth, because al Nations haue erred in thine enchantments. ²⁴ And in her is found the bloud of the Prophets and Saints, and of al that were flaine in the earth.

Ier. 51, 63.

ANNOTATIONS

Chapter 19

1. The Saints glorifying God for the iudgement pronounced vpon the harlot, 7. the marriage of the Lamb is prepared. 10. The Angel refuseth to be adored of S. Iohn. 11. There appeareth one (who is the Word of God, and the King of Kings and Lord of Lords) fitting on a horse, with a great armie, and fighting against the beaft and the Kings of the earth and their armies: 17. the birds of

^a The Angels and al Saints shal reioyce & laud God to see the wicked confunded, & Gods iustice executed vpon their oppreffours & persecutours, & this is that which the Martyrs praied for, *c. 6.*

^b By this it seemeth cleere that the Apostle meaneth not any one citie, but the vniuersal companie of the reprobate, which shal perish in the day of iudgemēt. The old Prophets also naming the whole number of Gods enemies myftically, Babylon, as *Ierem. c. 52.*

the aire being in the meane time called to deuoure their flesh.

After theſe things I heard as it were the voice of many multitudes in heauen ſaying, *Allelu-ia*. Praise, and glorie and power is to our God: ² becauſe true & iuſt are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her whoredom, and hath reuenged the bloud of his ſeruants, of her hands. ³ And ^a)againē they ſaid, *Allelu-ia*. And her ſmoke aſcendeth for euer and euer. ⁴ And the foure and twentie Seniors fel downe, and the foure beaſts, & adored God fitting vpō the throne, ſaying: [♫]*Amen, Allelu-ia*. ⁵ And a voice came out from the throne, ſaying: Say praise to our God al ye his ſeruants: and you that feare him, litle and great. ⁶ And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, ſaying, *Allelu-ia*: becauſe our Lord God the omnipotent hath reigned. ⁷ Let vs be glad and reioyce, and giue glorie to him: becauſe ^b)the marriage of the Lamb is come, & his wife hath prepared herſelf. ⁸ And it was giuen to her that ſhe clothe her ſelf with filke glittering and white. For the filke are [♫]the iuſtifications of Saints.

Mt. 22. Lu. 14.

⁹ And he ſaid to me: Write, Bleſſed be they that are called to the ^c)ſupper of the marriage of the Lamb. And he ſaid to me: Theſe wordes of God, be true. *Apoc. 22, 9.* ¹⁰ [♫]And I fel before his feete, to adore him. And he ſaith to me: See thou doe not; I am thy fellow-ſeruant, and of thy Brethren that haue the teſtimonie of IESVS. Adore God. For the teſtimonie of IESVS, is the ſpirit of prophecie.

¹¹ And I ſaw heauen opened, and behold a white horſe: and he that ſate vpon him, was called Faithful

^a This often repeating of *Allelu-ia* in times of reioycing, the Church doth follow in her Seruice.

^b At this day ſhal the whole Church of the elect be finally and perfectly for euer ioyned vnto Chriſt in marriage inſeparable.

^c That is the feaſt of eternal life prepared for his ſpouſe the Church.

and True, and with iuftice he iudgeth & fighteth. ¹² And his eyes as a flame of fire, and on his head many diadems, hauing a name written, which no man knoweth but himfelf. ¹³ And he was clothed with a garment fprinkled with bloud: and his name is called, ^a)THE WORD OF GOD. ¹⁴ And the hoftes that are in heauen followed him on white horfes clothed in white and pure filke. ¹⁵ And out of his mouth proceedeth a fharp fword: that in it he may ftrike the Gentils. And he fhall rule them in a rod of yron: and he treadeth the wine preffe of the furie of the wrath of God omnipotent. ¹⁶ And he hath in his garment and in his thigh written, ^b)KING OF KINGS AND LORD OF LORDS. *Efa. 63, 1.* *Apoc. 2, 27.* *Apoc. 17, 14.*

¹⁷ And I faw one Angel ftanding in the funne, & he cried with a loud voice faying to al the birds that did flie by the middes of heauen: Come and affemble together to the great fupper of God: ¹⁸ that you may eate the flesh of Kings, and the flesh of Tribunes, & the flefh of valiants, and the flefh of horfes and of them that fit on them, and the flefh of al free-men and bond-men, and of litle and great.

¹⁹ And I faw the beaft and the Kings of the earth, & their armies gathered to make warre with him that fate vpon the horfe and with his armie. ²⁰ And the beaft was apprehended, and with him the falfe-Prophet: which wrought fignes before him, wherewith he feduced them that tooke the character of the beaft, and that adored his image. Thefe two were caft aliue into the poole of fire burning alfo with brimftone. ²¹ And the reft were flaine by the fword of him that fitteth vpon the horfe, which proceedeth out of his mouth: and al the birds were filled with their flefh.

^a The fecond Perfon in Trinitie, the Sõne or the Word of God, which was made flesh. *Io. 1.*

^b Euen according to his humanitie alfo.

ANNOTATIONS

אמן היוללה

4 Amen, Alleluya.) These two Hebrew words (as other elsewhere) both in the Greeke and Latin text are kept religiously, and not translated, vnles it be once or twife in the Psalmes. Yea and the Protestants themselves keep them in the text of their English Testaments in many places: and maruel it is why they vse them not in al places, but sometimes turne, *Amen*, into, *verily*, whereof see the *Annotation Ioan. 8. v. 34*: and in their Seruice booke they translate, *Alleluia*, into *Praise ye the Lord*; as though *Alleluia* had not as good a grace in the acte of seruing God, (where it is indeed properly vsed) as it hath in the text of the Scripture.

The Church Catholike doth often and specially vse this sacred word, to ioine with the Church triumphant, confisting of Angels and Saints, who here are said to laud and praise God with great reioycing, by this word, *Alleluia*, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til Whit-fontide, for the ioy of Christs resurrection, which (as S. Augustin declareth *ep. ad Ianuarium*) was the general vse of the primitiue Church, making a greater mysterie and matter of it, then our Protestants now doe. At other times of the yeare also he faith it was sung in some Churches, but not in al. And S. Hierom numbereth it among the heresies of Vigilantius, that *Alleluia* could not be sung but at Easter. *Aduers. Vigilant. c. 1.*

The truth is, by the vse of the Scriptures it hath more in it then, *Praise ye the Lord*, signifying with laud, glorifying, and Praying of God a great reioycing withal, mirth, and exultation of hart in the fingers thereof. And that is the cause why the holy Church faith, *Laus tibi Domine, Praise to thee, ô Lord*, in Lent and times of penance and mourning, but not *Alleluia*. Which (as S. Augustin also declareth) is a terme of signification and mysterie, ioyned with that time, and then vsed specially in the Church of God, when she representeth to vs in her Seruice, the ioyes and beatitude of the next life: which is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent which representeth the miserie of this life. See S. Augustin *Ser. 1. & 5. c. 9. & 6. c. 9. de Diuersis to. 10.* and his *enarration vpon the 148. Psalme*. For in the titles and ends of diuerse holy Psalmes this *Alleluia* is full of mysterie and sacred signification. Where we must aske the Protestants, why they haue left it out altogether, being in the Hebrew, saying neither *Alleluia*, nor *Praise ye the Lord*, in the *Bible 1577*: and that nine times in the fixe last Psalmes.

Moreouer the said holy Doctour (*li. 2. de doct. Christ. c. 11.*) affirmeth that *Amen* and *Alleluia* be not translated into any other language *propter sanctiorem auctoritatem*, for the more sacred authoritie of the words so remaining. And *ep. 178.* he faith that it is not lawful to translate them. *Nam sciendum est &c. For*

Amen, Alleluia not translated.

Alleluia often vsed in the Church, specially in Easter time.

It signifieth more then (as the Protestants translate it) *praise ye the Lord*.

Falſe translation.

Amen and *Alleluia* should not be translated into vulgar tongues.

All Nations in the Primitiue Church sang *Amen* and *Alleluia*.

Epist. ad Ian. c. 17. & c. 15.

it is knowen (faith he) that al Nations doe sing Amen and Alleluia in the Hebrew words, which neither the Latin man nor the Barbarous may tranſlate into his owne language. See S. Hierom alſo *Epift.* 1. 7. And namely for our Nation, S. Gregorie wil beare vs witnes that our countrie receiued the word *Alleluia* with their Chriſtianitie, ſaying thus, *li.* 27. *Moral.* c. 6. *Lingua Britaniæ quæ nihil aliud nouerat quam barbarum fremdere, iandudum in Diuines laudibur Hebræum capit refonare Alleluia,* that is, *The Britan tongue, which knew nothing els but to mutter barbarouſly, hath begun of late in God's diuine lauds and praifes to found the Hebrew Alleluia.* And for Iurie S. Hierom *ep.* 17. c. 7. writeth, that the husbandmen at the plough ſang *Alleluia*, which was not then their vulgar ſpeech. Yea he faith that in Monaſteries the ſinging of *Alleluia* was inſteed of a bel to cal them together *ad Collectam in Epitaph. Paul* c. 10.

The Proteſtants profane this word by tranſlating it, & diminish the ſignification thereof.

This word is a ſacred, Chriſtian, myſtical, and Angelical ſong: and yet in the new ſeruiſe booke it is turned into, *Praife ye the Lord,* and *Alleluia* is quit gone, becauſe they liſt neither to agree with the Church of God, nor with the uſe of holy Scriptures, no nor with their owne tranſlations. But no maruel, that they can not ſing *the ſong of our Lord* and of Angels in a ſtrange countrie, that is, out of the Catholike Church in the captiuitie of ſchiſme and hereſie. Laſtly, we might aſke them whether it be al one to ſay *Mat.* 21. *Hofanna,* and *Saue vs we beſeech thee?* whereas *Hofanna* is withal a word of exceeding congratulation and ioy which they expreſſed toward our Sauour. Euen ſo *Alleluia* hath another manner of ſenſe and ſignification in it, then can be expreſſed by, *Praife ye the Lord.*

Pf. 136.

Iuſtifications are good workes, not as the effects of faith iuſtifying, but becauſe themſelues alſo with faith iuſtifie a man.

8 Iuſtifications of Saints.) Here the Heretikes in their tranſlations could not alter the word *iuſtifications* into *ordinances*, or *conſtitutions*, as they did falſely in the *fiſt of S. Luke*, whereof ſee the *Annotation there verſ.* 6. but they are forced to ſay in Latin, *iuſtificationes*, as Beza: and in English, *righteouſnes*, (for *iuſtifications* they wil not ſay in any caſe for feare of inconuenience,) yea and they can not deny but theſe iuſtifications be the good workes of Saints. But where they make this glosſe, that they be ſo called, becauſe they are the fruits or effect of faith and of the iuſtice which we haue by only faith, it is moſt euidently falſe, and againſt the very text, and nature of the word. For there is no cauſe why any thing ſhould be called a mans iuſtification, but for that it maketh him iuſt. So that, *iuſtifications*, be the vertues of faith, hope, charitie, and good deeds, iuſtifying or making a man iuſt, and not effects of iuſtification. Neither faith only, but they altogether be the very ornaments and inward garments, beauty, and iuſtice of the ſoule, as here it is euident.

Beza.

S. Iohns adoring of the Angel explicated againſt the Proteſtants abuſing the ſame.

10 And I fel.) The Proteſtants abuſe this place, and the example of the Angels forbidding Iohn to adore him being but his fellow-ſeruant, and appointing him to adore God, againſt al

honour, reuerence, and adoration of Angels, Saints, or other fanctified creatures, teaching that no religious worship ought to be done vnto them. But in truth it maketh for no fuch purpofe, but only warneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. *S. Aug. de vera relig. cap. vltimo.* And when the Aduerfaries replie that fo great an Apoftle, as Iohn was, could not be ignorant of that point, nor would haue giuen diuine honour vnto an Angel (for fo he had been an Idolater) and therfore that he was not reprehended for that, but for doing any religious reuerence or other honour whatfoeuer to his fellow-feruant: we anfwer that by the like reafon, S. Iohn being fo great an Apoftle, if this kind of reuerence had been vnlawful and to be reprehended, as the Proteftants hold it is no leffe then the other, could not haue been ignorant thereof, nor would haue done it.

The Proteftants are refelled by their owne reafon.

Therfore they might much better haue learned of S. Auguftin (*q. 61. in Genef.*) how this fact of S. Iohn was corrected by the Angel, and wherein the error was. In effect it is thus, That the Angel being fo glorious and ful of maieftie, prefenting Chriffs Perfon, and in his name vfing diuers wordes proper to God, as,

Apoc. c. 1.

I am the firft and the laft, and aliue and was dead, and fuch like, might wel be taken of S. Iohn, by error of his Perfon, to be Chrift himfelf, and that the Apoftle prefuming him to be fo indeed, adored him with Diuine honour: which the Angel correcting, told him he was not God, but one of his fellowes, and therfore that he should not fo adore him, but God. Thus then we fee, Iohn was neither fo ignorant, to thinke that any vndue honour might be giuen to any creature: nor fo il, to commit idolatrie by doing vndue worship to any Angel in heauen: and therfore was not culpable at al in this fact, but only erred materially (as the Scholemen cal it) that is, by miftaking one for another, thinking that which was an Angel, to haue been our Lord: becaufe he knew that our Lord himfelf is alfo called an Angel, and hath often appeared in the vifions of the faithful.

S. Iohn erred only in the perfon, myftaking the Angel to be Chrift himfelf, & fo adoring him as God.

Efa. 3. in Graco. Malac. 3.

And the like is to be thought of the Angel appearing in the *22. of the Apocalypfe*, whether it were the fame or another, for that alfo did fo appeare, that Iohn could not tel whether it were Chrift himfelf or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they fay) commit idolatrie, nor finne at al herein, knowing al dueties of a Chriftian man, no leffe then an Angel of heauen, being alfo in as great honour with God, yea and in more then many Angels. Which perhaps may be the caufe (and confequently another explication of this place) that the Angel knowing his great graces and merits before God, would not accept any worship or fubmiffion at his hands, though Iohn againe of like humilitie did it, as alfo immediately afterward *chap. 22.* which belike he would not haue done, if he had been precifely aduifed by the Angel but a moment before, of error and vnduetifulnes

S. Iohn finned not in this adoration.

Another explication of this place.

in the fact. Howfoeuer that be, this is euident, that this the Angels refufing of adoration, taketh not away the due reuerence and refpect we ought to haue to Angels or other fanctified perfons and creatures; and fo thefe wordes, *See thou doe it not*, fignifie rather an earneft refusal then any fignification, of crime to be committed thereby.

The Proteftāts by conference of Scriptures might find religious adoration of creatures.

Three points herein examined & proued by Scriptures.

And maruel it is that the Proteftants making themfelues fo fure of the true fenfe of euery doubtful place by conference of other Scriptures, follow not here the conference & comparing of Scriptures that themfelues fo much or only require. We wil giue them occafion & a methode fo to doe. He that doubteth of this place, findeth out three things of queftiō, which muft be tried by other Scriptures. The firft, whether there ought to be or may be any religious reuerence or honour done to any creatures: taking the word *religion* or *religious worship* not for that fpecial honour which is properly and only due to God, as S. Auguftin fometimes vfeth it, but for reuerence due to any thing that is holy by fanctification or application to the feruice of God. The fecond thing, is whether by vfe of Scriptures, that honour be called *adoration* in Latin, or by a word equiualent in other languages, Hebrue, Greeke, or English. Laftly, whether we may by the Scriptures fal downe prostrate before the things, or at the feete of perfons that we fo adore. For of ciuil duty done to our Superiours by capping, kneeling, or other courtesie, I thinke the Proteftants wil not ftand with vs: though indeed, their arguments make as much againft the one as the other.

Aug. de vera relig. c. 55.

הוֹחַשָּׁה
προσκυνέω

1. Religious worship of creatures.

But for religious worship of creatures (which we fpeake of) let them fee in the Scriptures both old and new: firft, whether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of propofition, the Sabboth, and al their holies, were not reuerenced by al fignes of deuotion and religion: whether the Sacraments of Chrif, the Prieft of our Lord, the Prophets, of God, the Ghofpel, Scriptures, the name of IESVS, and fuch like (which be by vfe, fignification, or fanctification made holy) are not now to be reuerenced: and they fhall find al thefe things to haue been reuerenced of al the faithful, without any difhonour of God, and much to his honour. Secondly, that this reuerence is named *adoration* in the Scriptures, thefe fpeeches doe proue *Pf. 98. Adore ye his foot-ftool, becaufe it is holy*; and *Hebr. 11. He adored the toppe of his rod*. Thirdly, that the Scriptures alfo warrant vs (as the nature of the word *adoration* giueth in al three tongues) to bowe downe our bodies, to fal flat on the ground at the prefence of fuch things, and at the feete of holy perfons, fpecially Angels, as Iohn doth here, thefe examples proue.

Pf. 5, 137. Dan. 6. 3. Reg. 8. Iof. 7. Pf. 98. 131.

2. The fame is called adoration.

2. The fame is called adoration. 3. Falling prostrate before the perfons or things adored.

3. Falling prostrate before the perfons or things adored.

Abraham adored the Angels that appeared to him. Moyfes alfo the Angel that shewed himfelf out of the bush, who were creatures, though they reprefented Gods Perfon, as this Angel here did, that fpake to S. Iohn. Balaam adored the Angel that ftood before him

Gen. 18. Exod. 3.

- Iofue. 3.* with a fword drawn *Num. 22.* Iofue adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne teftimonie, that it was but an Angel. Who refused it not, but required yet more reuerence, cōmanding him to plucke of his shoes, becaufe the ground was holy, no doubt fo made by the prefence only of the Angel.
- Dan. 2.* Yea not only to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonofor, who fel flat vpon his face before him, and did other greate offices of religion, which the Prophet refused not, becaufe they were done to God rather then to him, as S. Hierom defendeth the fame againft Porphyrie; who charged Daniel with intolerable pride therin: and the faid holy Doctour alleageth the fact of Alexander the great, that did the like to Ioiadas the high Prieft of the Iewes. Howfoeuer that be (for of the Sacrifice there mentioned there may be fome doubt, which the Church doth alwaies immediately to God, and to no creature) the fact of the Prophets (*4. Reg. 2.*) to Elifæus is plaine: where they perceiuing that the double grace and fpirit of Elias was giuen to him, fel flat downe at his feet and adored. So did the Sunamite: *4. Reg. 4.*
- Iudith. 13.* to omit that Achior adored Iudith, falling at her feet, as a woman bleffed of God, and infinit other places.
- Al which things, by cōparing the Scriptures, our Aduerfaries should haue found to be lawfully done to men, & Angels, & foueraigne holy creatures. Whereby they might conuince themfelues, and perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for caufes might refufe euen that which S. Iohn did lawfully vnto him, as S. Peter did refufe the honour giuen him by Cornelius, according to S. Chryfoftom's opinion *ho. 33. in c. 10. Act.* Yea euen in the *third chapter of this booke* (if our Aduerfaries would looke no further) they might fee where this Angel prophecieth and promifeth that the Iewes should fal downe before the feet of the Angel of Philadelphia and adore. See the *Annot. there.*

Adoring of
Prophets and holy
perfons.

Chapter 20

An Angel cafteth the dragon (or diuel) bound, into the depth for a thoufand yeares, in which the foules of Martyrs in the firft refurrection shal reigne with Chrift. 7. After which yeares, Satan being let loofe, shal raife Gog & Magog, an innumerable armie, againft the beloued citie: 9. but a fire from heauen shal deftroy them. 12. Then bookes are opened, and he that fitteth vpon the throne, iudgeth al the dead according to their workes.

And ^{a)}I saw an Angel descending from heaven, having the key of the bottomles depth, and a great chaine in his hand. ² And he apprehended the dragon the old ferpent, which is the Diuel and Satan, and ¹bound him for a thousand yeares. ³ And he threw him into the depth, and shut him vp, and sealed ouer him, that he feduce no more the Nations, til the thousand yeares be confummate. And after these things he muft be loofed a litle time.

⁴ And ¹I saw feats: and they fate vpon them, and iudgement was giuen them, ¹and the foules of the be-headed for the teftimonie of IESVS, and for the word of God, and that adored not the beaft nor his image, nor receiued his character in their foreheads or in their hãds, haue liued & reigned with Chrift ^{b)}a thousand yeares. ⁵ ¹The reft of the dead liued not, til the thousand yeares be confummate. ¹This is the firft refurrection. ⁶ Bleffed and holy is he that hath part in the firft refurrection. In thefe the fecond death hath not power: but ¹they fhall be Priests of God and of Chrift: and fhall reigne with him a thousand yeares.

⁷ And when the thousand yeares fhall be confummate, ¹Satan fhall be loofed out of his prifon, and fhall goe forth, and feduce ^{c)}the Nations that are vpon the foure corners of the earth, Gog and Magog, and fhall gather them into battel, the number of whom is as the fand of the fea. ⁸ And they afcended vpon the bredth of the earth, and compaffed ¹the camp of the Saints, and the beloued citie. ⁹ And ¹there came downe fire from

Ezec. 38, 14. 39, 1.

^a See in S. Auguftin (*li. 20. de Ciuit. c. 7. 8. & feq.*) the expofition of this chapter.

^b *Quid in millenario numero nifi ad proferendam nouam sobolem perfecta vniueritas præfcitæ generationis exprimitur? hinc per Ioannem dicitur; Et regnabunt cū illo mille annis, quia regnum fanctæ Ecclefiæ, vniuerfitatis perfectione folidatur. D. Gregor. li. 9. Moral. c. 1.*

^c S. Auguftin thinketh that thefe doe not fignifie any certaine Nations, but al that fhall then be ioyned with the Diuel and Antichrift againft the Church. *li. 20. de Ciuit. c. 11.* See S. Hierom in *Ezech. li. 11.*

God out of heauen, and deuoured them: ¹⁰ and the Diuel which feduced them, was caft into the poole of fire and brimftone, where both the beaft & the Falfe-prophet ſhal be tormented day and night for euer and euer.

Apoc. 3, 5. 21, 27. ¹¹ And I ſaw a great white throne, and one fitting vpon it, from whoſe ſight ^a)earth and heauen fled, and there was no place found for them. ¹² And I ſaw the dead, great and litle, ſtanding in the ſight of the throne, and ^b)books were opened: and ^c)another booke was opened, which is of life: and the dead were iudged of thoſe things which were written in the books according to their works. ¹³ And the ſea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one according to their works. ¹⁴ And hel and death were caft into the poole of fire. This is the ſecond death. ¹⁵ And ^c)he that was not found written in the booke of life, was caft into the poole of fire.

THE 6. VISION.

ANNOTATIONS

2 Bound him.) Chrift by his Paſſion hath abridged the power of the Diuel for a thouſand yeares, that is, the whole time of the new Teſtament, vntil Antichriſts time, when he ſhal be looſed againe, that is, be permitted to deceiue the world, but for a ſhort time only, to wit, three yeares and a halfe.

1. Cor. 5. 4 I ſaw feats.) S. Auguſtin (*lib. 20. de Ciuit. Dei. c. 9.*) taketh this to be ſpoken, *not of the laſt iudgement, but of the Sees or Conſiftories of Bishops and Prelates, and of the Prelates themſelues, by whom the Church is now gouerned. As the iudgement here giuen, can be taken no otherwiſe better, then of that which was ſaid by our Sauour Mat. 18. whatſoeuer you bind in earth, ſhal be bound in heauen: and therefore the Apoſtle faith, what haue I to doe, to iudge of them that are without?*

Bishops Cōfiſtories & iudicial power.

4 And the foules.) *He meaneth (faith S. Auguſtin in the place alleaged) the foules of Martyrs, that they ſhal in the meane*

During a thouſand yeares (that is the time of this militant Church) Saints reigne with Chrift in foule only.

^a They ſhal then be new, not the ſubſtāce, but the ſhape chāged. *2. Pet. 3.* See S. Auguſtin *li. 20. de Ciuit. c. 14.*

^b The bookes of mens conſciences, where it ſhal plainly be read what euery mans life hath been.

^c Such as doe no good workes, if they haue age and time to doe them, are not found in the booke of life.

time, during these thousand yeares, which is the time of the Church militant, be in heauen without their bodies, and reigne with Chrif: for, the foules (faith he) of the godly departed, are not feperated from the Church which is euen now the Kingdom of Chrif, for els there should be kept no memorie of them at the altar of God in the communicating of the body of Chrif: neither should it auaille to haften to Baptifme in the perils of death, for feare of ending our life without it: nor to haften to be reconciled, if we fortune for penance or of il confcience to be feperated from the fame body. And why are al these things done, but for that the faithful departed alfo be members of the Church? And though for an example the Martyrs be only named here, yet it is meant of others alfo that die in the ftate of grace.

The reft are dead and damned in foule, during the fame time.

5 The reft liued not.) The reft which are not of the happie number aforefaid, but liued and died in finne, reigne not with Chrif in their foules during this time of the new Teftament, but are dead in foule fpiritually and in body naturally, til the day of iudgement. *S. Auguft. ibidem.*

The firft refurrection, of the foule only.

5 This is the firft refurrection.) As there be two regenerations, one by faith, which is now in Baptifme; and another according to the flesh, when at the later day the body fhall be made immortal and incorruptible: fo there are two refurrections, the one now of the foules to faluation when they die in grace, which is called, the firft, the other of the bodies at the later day. *S. Auguftin li. 20. de Ciuit. c. 6.*

Priefts, fome properly fo called, fome improperly.

6 They fhall be Priefts.) *It is not fpoken* (faith *S. Auguftin li. 20. de Ciuit. c. 10.*) *of Bifhops and Priefts only, which are properly now in the Church called Priefts: but as we cal al Chriftians, for the myftical Chryfme or ointment, fo al Priefts, becaufe they are the members of one Prieft, of whom the Apoftle Peter faith, A holy people, a Kingly Priefthood.* Which words be notable for their learning that thinke there be none properly called Priefts now in the new Teftament, no otherwife then al Chriftian men and women, and a confufion to them that therefore haue turned the name *Priefts* into *Minifters*.

1. Pet. 2.

The binding and loofing of Satan, explicated by *S. Auguftin*.

7 Satan fhall be loofed.) In the whole 8. chapter of the faid 20. booke *de Ciuitate Dei* in *S. Auguftin*, is a notable commentarie of these words. Where firft he declareth, that neither this binding nor loofing of Satan is in refpect of feducing or not feducing the Church of God: prouing that whether he be bound or loofe, he can neuer feduce the fame. *The fame, faith he, fhall be the ftate of the Church at that time when the Diuel is to be loofed, euen as fince it was intituted, the fame hath it been & fhall be at al time in her children that fucceed each other by birth & death.* And a litle after: *This I thought was therefore to be mentioned, left any man should thinke, that during the litle time wherein the Diuel fhall be loofed, the Church fhall not be vpon the earth, he either not finding it here when he fhall be let loofe, or confuming it when*

he shal by al meanes perfecute the fame. Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercife al his force or fraud in tentations: as to be loofed, is to be fuffered by God for a fmal time, that is, for three yeares and a halfe, to practife and proue al his power and arts of tentations againft the Church and her children, and yet not to preuaile againft them. Thirdly this Doctour sheweth by what great mercie our Lord hath tied Satan and abridged his power during the whole millenarie or thoufand yeares, which is al the time of the new Teftament vntil then: and with what wifedom he permitteth him to breake loofe that litle time of three yeares & fixe moneths, toward the later day, which shal be the reigne of Antichrift. Laftly he sheweth what kind of men shal be moft fubieft to the Diuels feduction, (euen fuch as now by tentation of Heretikes goe out of the Church) and who shal auoid it.

The short reigne of Antichrift.

By al which we may confute diuers falfe expofitions of old & late Heretikes. Firft, the ancient Sect of the Millenaries, that grounded vpon thefe thoufand yeares named by the Prophet, this herefie, that there should be fo many yeares after the refurrection of our bodies, in which we should reigne with Chrifft in this world, in our bodies, in al delights and pleafures corporal of meats, drinkes, and fuch like, which they called the firft refurrection. Of which herefie Cerinthus was the Authour. *Epiph. hær. 77. in fine. Hiero. Comment. in c. 19. Mat. Auguft. hær. 8. ad Quod vult. Deum.* Eufebius alfo (*li. 3. hiftorie c. 33.*) sheweth that fome principal men were in part (though after a more honeft manner concerning thofe corporal delicacies) of the fame opinion by mifconftruction of thefe words of S. Iohn. Whereby we learne and al the world may perceiue, the holy Scriptures to be hard, when fo great Clerkes did erre, and that there is no fecuritie but in that fenfe which the Church alloweth of.

Millenarii or Chiliaftæ.

The Scriptures hard.

The late Heretikes alfo by the faid S. Auguftines words are fully refuted, affirming not only that the Church may be feduced in that great perfecution of the Diuels loofing; but that it hath been feduced euen a great peece of this time when the Diuel is bound: holding that the very true Church may erre or fal from truth to errour and idolatrie, yea (which is more blafphemie) that the cheefe Gouvernour of the Church is Antichrift himfelf, and the very Church vnder him, the whore of Babylon: and that this Antichrift, (which the Scriptures in fo many places, and here plainly by S. Auguftines expofition, teftifie, shal reigne but a fmal time, and that toward the laft iudgement,) hath been reuealed long fithence, to be the Pope himfelf, Chriffts owne Vicar, & that he hath perfecuted the Saints of their feft for thefe thoufand yeares at the leaft. Which is no more but to make the Diuel to be loofe, & Antichrift to reigne the whole thoufand yeares, or the moft part thereof, that is, almoft the whole time of the Churches ftate in the new Teftament: (which is againft this & other Scriptures

By S. Auguftins forefaid explication, is evidently deduced againft the Proteftants, that the Church can not erre, and that the Pope can not poffibly be Antichrift.

euidently, appointing that to be the time of the Diuels binding:) Yea it is to make Antichrift & the Diuel weaker toward the day of iudgemēt then before, and the truth better to be knowen, and the faith more common, the neerer we come to the fame iudgement: which is exprefly againft the Ghofpel and this prophecie of S. Iohn.

Mt. 24. Lu. 18, 8.

An inuincible demonftratiō.

We fee that the Sects of Luther, Caluin, and other, be more ſpred through the world then they were euer before, and confequently the Pope and his religion leffened, and his power of punishing (or, as they cal it) perfecuting the faid Sectaries, through the multitude of his aduerfaries diminished. How then is the Pope Antichrift, whofe force ſhal be greater at the later end of the world, then before? Or how can it be otherwife, but thefe Sect Maifters ſhould be Antichrifts neere precurfours, that make Chrifts cheefe Miniſters & the Churches cheefe Gouvernours that haue been thefe thouſand yeares and more, to be Antichrifts; & themſelues and their Sects to be true, that come ſo neere the time of the Diuels loofing and feduction, and of the perſonal reigne of Antichrift.

The camp of Saints is the Catho. Church through the world.

8 The camp of the Saints.) S. Auguſtin in the ſaid 20. booke *de Ciuit. Dei cap. 11.* *It is not faith he, to be taken that the perfecutours ſhal gather to any place, as though the camp of the Saints or the beloued citie ſhould be but in one place, which indeed are no other thing but the Church of Chrift ſpred through the whole world. And therfore wherefoeuer the Church ſhal then be (which ſhal be in al Nations euen then, for ſo much is infinuated by this latitude of the earth here ſpecified) there ſhal the tents of Saints be, and the beloued citie of God, and there ſhal ſhe be beſieged by al her enemies, which ſhal be in euery countrie where ſhe is, in moſt cruel and forcible fort.* So writeth this profound holy Doctour. Whereby we fee, that, as now the particular Churches of Englād, Scotland, Flanders, & ſuch like, be perfecuted by their enemies in thoſe countries, ſo in the time of Antichrift, the Churches of al Nations, as of Italie, Spaine, France, and al other which now be quiet, ſhal be affaulted as now the foreſaid are, and much more, for that the general perfecution of the whole, ſhal be greater then the particular perfecution of any Churches in the world.

As now Heretikes in particular cōtries, ſo Antichrift ſhal perfecute the Churches of al Nations.

What is meant by fire from heauen.

9 There came downe a fire.) It is not meant of the fire of Hel (faith S. Auguſtin *ib. c. 12.*) into which the wicked ſhal be caſt after the refurrection of their bodies, but of an extraordinarie help that God wil ſend from heauen, to giue ſuccourſe to the Saints of the Church that then ſhal fight againſt the wicked: or, the very feruent & burning zeale of religion & Gods honour, which God wil kindle in the harts of the faithful, to be conſtant againſt al the forces of that great perfecution.

The booke of euery mans workes, opened in the day of iudgement.

12 Another booke.) This is the booke of Gods knowledge or predeſtinatiō, wherein that which before was hid to the world, ſhal be opened, & wherein the true record of euery mans workes

shal be contained, and they haue their iudgement diuerfly according to their workes, and not according to faith only, or lacke of faith only. For, al infidels (as Turkes, obftinate Iewes, and Heretikes) shal neuer come to that examination, being otherwife condemned.

Chapter 21

Heauen and earth being made new, S. Iohn seeth the new citie Hierufalem prepared and adorned for the spouse of the Lamb. 6. The iuft are glorified, 7. and the wicked thruft into the poole of fire. 12. The wal and gates and foundations of the citie are defcribed and meafured: 18. al which are gold and cryftal, pretious ftones and pearles.

THE 5. PART.
The final glorification of the Church.

*Efa. 63, 17.
66, 21.
2. Pet. 3, 13.*

And I faw a new heauen and a new earth. For the firft heauen, and the firft earth was gone, & the fea now is not. ² And I Iohn faw ^athe holy citie Hierufalem new defcending from heauen, prepared of God, as a bride adorned for her husband. ³ And I heard a loud voice from the throne faying: Behold ^bthe tabernacle of God with men, and he wil dwel with them. And they fhall be his people: and he God with them fhall be their God. ⁴ And ^cGod fhall wipe away al teares from their eyes: and death fhall be no more. Nor mourning, nor crying, neither fhall there be forow any more, ‘which’ firft things, are gone.

*Efa. 25, 8.
Apoc. 7, 17.*
because the

Efa. 43, 19.

*Apoc. 1, 8.
22, 13.*

⁵ And he that fate in the throne, faid: Behold I make al things new. And he faid to me: Write, because thefe wordes be moft faithful and true. ⁶ And he faid to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirfteth I wil giue of the fountaine of the water of life, gratis. ⁷ He that fhall ouercome,

^a The Church triumphant.

^b This tabernacle is Chrift according to his humanitie.

^c This happie day shal make an end of al the miferies of this mortalitie.

a)shal poſſeſſe theſe things, and I wil be his God: and he ſhal be my ſonne. ⁸ But ^b)to the feareful, and incredulous, and execrable, and murderers, and fornicatours, and forcerers, and Idolaters, and al liers, their part ſhal be in the poole burning with fire and brimſtone, which is the ſecond death.

THE 7. AND
LAST VISION.

⁹ And there came one of the ſeuen Angels that had the vials of the ſeuen laſt plagues, and ſpake with me, ſaying: Come, and I wil ſhew thee the bride, the wife of the Lamb. ¹⁰ And he tooke me vp in ſpirit vnto a mountaine great and high: and he ſhewed me the holy citie Hieruſalem deſcending out of heauen from God, ¹¹ c)hauing the glorie of God, and the light thereof like to a pretious ſtone, as it were to the iaſper ſtone, euen as cryſtal. ¹² And it had a wal great and high, hauing twelue gates, and in the gates twelue Angels, & names written thereon, which are ^d)the names of the twelue Tribes of the children of Iſrael. ¹³ On the Eaſt, three gates: and on the North, three gates: and on the South, three gates: and on the Weſt, three gates. ¹⁴ And the wal of the citie hauing twelue foundations: and in them, twelue names of the twelue Apoſtles of the Lamb.

¹⁵ And he that ſpake with me, had a meaſure of a reed, of gold, to meaſure the citie and the gates thereof, and the wal. ¹⁶ And ^e)the citie is ſituated quadrangle-wife, and the length thereof is as great as alſo the bredth: and he meaſured the citie with the reed for twelue thouſand furlongs, & the length and height and bredth thereof be equal. ¹⁷ And he meaſured the wal thereof of an hundred fourtie foure cubits, the meaſure of a man which is of an Angel. ¹⁸ And the building of the wal thereof

^a He that hath the victorie againſt finne in the Church militant, ſhal haue his reward in the triumphant.

^b Al that commit mortal finnes and repent not, ſhal be damned.

^c The glorie of the Church triumphant.

^d The names of the Patriarches and Apoſtles honourable and glorious in the triumphant Church.

^e See S. Hierom *ep. 17.* touching this deſcription of the heauenly Hieruſalem, which is the Church triumphant, teaching that theſe thiſgs muſt be taken ſpiritually, not carnally.

was of iasper ftone: but the citie it-felf ^apure gold, like to pure glaffe. ¹⁹ And the foundations of the wal of the citie, were adorned with al pretious ftone. The first foundation, the iasper: the fecond, the faphire: the third, the calcedonius: the fourth, the emerauld: ²⁰ the fifth, the Sardonix: the fixt, the fardius: the feuenth, the chryfolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chryfoprafus: the eleuenth, the hyacinth: the twelfth, the amethyft. ²¹ And the twelue gates: there are twelue pearles, one to euery one: & euery gate was of one feural pearle. And the ftreet of the citie pure gold, as it were tranfparent glaffe. ²² And ^atemple I faw not therein. For our Lord the God omnipotent is the temple thereof and the Lamb. ²³ And the citie needeth not funne nor moone, to fhine in it. For the glorie of God hath illuminated it, and the Lamb is the lamp thereof. ²⁴ And the Gentils fhall walke in the light of it: and the Kings of the earth fhall bring their glorie and honour into it. ²⁵ And the gates thereof fhall not be fhut by day: for there fhall be no night there. ²⁶ And they fhall bring the glorie and honour of Nations into it. ²⁷ There fhall ^bnot enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are written in the booke of life of the Lamb.

Ifa. 60, 19.

Ifa. 60, 3.

Efa. 60, 21.

Apo. 20, 12.

ANNOTATIONS

18 Pure gold.) S. Gregorie (*li. 18. Moral. c. 28.*) faith, the heauenly ftate is refembled to gold, pretious ftone, cryftal, glaffe, and the like, for the puritie, claritie, glittering of the glorious bodies: where one mans body, confcience, and cogitations are reprefted to another, as corporal things in this life are feen through cryftal or glaffe.

The ftate of glorified bodies.

^a Al external Sacrifice which now is neceffarie dutie of the faithful, fhall then ceafe, and therefore there fhall need no material tēple.

^b None not perfectly cleafed of their finnes, can enter into this heauenly Hierufalem.

Chapter 22

The tree of life being watered with liuing water, yealdeth fruits euery moneth. 3. There is neither curfe nor night in the citie. 9. The Angel that shewed Iohn al thefe things, refufeth to be adored of him. 14. He telleth him that the iuft ſhal enter into the citie, but the reft ſhal be caſt forth. 18. Laſtly, he proteſteth and threatneth againſt them that ſhal prefume to adde to this prophecie, or take away from the fame.

And he ſhewed me a riuer of ‘liuing water,’
cleere as cryſtal, proceeding from the feat of
God and of the Lamb. ² In the middes of the
ſtreat thereof, & on both fides of the riuer, ^a)the tree
of life, yealding twelue fruits, rendring his fruit euery
moneth, & the leaues of the tree for the curing of the
Gentils. ³ And no curfe ſhal be any more: & the feat
of God & of the Lamb ſhal be in it, & his ſeruants ſhal
ſerue him. ⁴ And they ſhal ſee his face: and his name
in their foreheads. ⁵ And night ſhal be no more: and
they ſhal not need the light of lamp, nor the light of the
funne, becauſe our Lord God doth illuminate them, and
they ſhal reigne for euer and euer.

water of life,

Apo. 21. Eſa. 60.

THE CONCLVSION.

⁶ And he ſaid to me: Theſe words are moſt faith-
ful & true. And our Lord the God of the ſpirits of
the Prophets, ſent his Angel to ſhew his ſeruants thoſe
things which muſt be done quickly. ⁷ And behold I come
quickly. Bleſſed is he that keepeth the words of the
prophecie of this booke.

⁸ And I Iohn which haue heard, and ſeen theſe
things. And after I had heard and ſeen, I fel downe
^b)to adore before the feet of the Angel which ſhewed me

Apo. 19, 10.

^a Chriſt is our tree of life; in the Church, by the B. Sacrament; &
in heauen, by his viſible prefence and influence of life euerlaſting
both to our bodies & ſoules: of whō Salomon faith, *The tree of
life to al that apprehend him. Prou. 3.*

^b You ſee it is al one to adore before the feet of the Angel, & to
adore the Angel: though, to adore him, be not expreſſed as in the
19. chap. See the annotatiō there v. 10.

these things; ⁹ and he said to me: See thou doe not, for I am thy fellow-servant, and of thy brethren the Prophets, and of them that keep the words of this booke. Adore God. ¹⁰ And he said to me: Seale not the words of the prophecie of this booke. For the time is neer. ¹¹ ♣He that hurteth, let him hurt yet: and he that is in filth, let him be filthy yet: and he that is iust, ^a)let him be iustified yet: and let the holy be sanctified yet. ¹² Behold *Ro. 2, 6.* I come quickly. And my reward is with me, to render *Apo. 1, 8.* to every man ^b)according to his workes. ¹³ I am Alpha and Omega, the first and the last, the beginning and the end. ¹⁴ Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the citie. ¹⁵ Without are dogges and forcerers, and the vnchaste, and murderers, and seruers of Idols, & every one that loueth and maketh a lie.

¹⁶ I IESVS haue sent mine Angel, to testify to you these things in the Churches. I am the root and stocke of Dauid, the bright and morning starre. ¹⁷ And the Spirit & the bride say, Come. And he that heareth, let him say, Come. And he that thirsteth, let him come: and he that wil, let him take the water of life, gratis. *Ef. 55, 1.*

¹⁸ For I testify to every one hearing the words of the prophecie of this booke, ♣If any man shall adde to these things, God shall adde vpon him the plagues written in this booke. ¹⁹ And if any man shall diminish of the words of the booke of this prophecie: God shall take away his part out of the booke of life, and out of the holy citie, and of these things that be written in this booke, ²⁰ faith he that giueth testimonie of these things. Yea I come quickly: Amen. ♣Come Lord IESVS. ²¹ The grace of our Lord IESVS Christ be with you al. Amen.

^a Man by Gods grace & doing good workes, doth increase his iustice.

^b Heauen is the reward, hire, & repaiment for good workes, in all the Scriptures, yet the aduersaries wil not see it.

THE APOCALYPSE

ANNOTATIONS

11 He that hurteth.) It is not an exhortation, but a commination or threatning, that how farre foeuer the wicked increafe in naughtines, God hath prouided anfwerable punishment for them.

The curfe againft adding or diminishing is againft Heretikes, not Catholike expofitours.

18 If any man shal adde.) The Authour of the *commentaries vpon this booke, bearing the name of S. Ambrose*, faith thus of this point. *He maketh not this proteftation againft the expofitours of his prophecie, but againft Heretikes. For the expofitour doth adde or diminish nothing, but openeth the obfcuritie of the narration, or sheweth the moral or fpiritual fenfe. He curfeth therefore Heretikes, that vsed to adde fome-what of their owne that was falfe, and to take away other things that were contrarie to their herefies.* So faith this ancient Writer. And this was the proper tie of them in al Ages, & fo is it of ours now, as we haue noted through the whole Bible, & as we haue in fundrie places fet forth to the fight of al indifferent Readers, in the new Testament: that al the world may fee that the Apoftles curfe is fallen vpon them, and may beware of them.

A breefe petition vnto IESVS Chrif, to come quickly, as S. Iohn here fpeaketh, and to iudge the caufe of Catholikes & Proteftants.

20 Come Lord Iefus.) And now ô Lord Chrif, moft iuft and merciful, we thy poore creatures that are fo afflicted for confeffion and defeufe of the holy, Catholike, and Apoftolike truth, contained in this thy fared booke, and in the infallible doctrine of thy deare fpoufe our mother the Church, we crie alfo vnto thy Maieftie with tenderneffe of our harts vnſpeakable: COME LORD IESVS QUICKLY and iudge betwixt vs and our Aduerfaries, and in the meane time giue patience, comfort, and conftancie to al that fuffer for thy name, and truſt in thee, ô Lord God our only helper and protectour, tarie not long. AMEN.