THE APOCALYPSE OF S. JOHN, THE APOSTLE.

Though some in the first ages doubted whether this book was canonical, and who was the author of it, (see Euseb. I. 7, Histor. c. 25,) yet it is certain much the greater part of the ancient Fathers acknowledged both that it was a part of the canon, and that it was written by S. John, the apostle and evangelist. See Tillemon, in his ninth note upon S. John, where he cites S. Justin, S. Irenæus, Clemens of Alexandria, Tertull., S. Cyp., S. Athenæus, S. Amb., S. Jerom, S. Aug., &c. It was written in Greek to the churches in Asia, under Domitian, about the year 96 or 97, long after the destruction of Jerusalem, when S. John was banished to the island of Patmos, in the Egean Sea. It is by some called the prophecy of the New Testament, and the accomplishment of the predictions of all the other prophets, by the first coming of Christ at his incarnation, and by his second coming at the end of the world. As to the time when the chief predictions should come to pass, we have no certainty, as appears by the different opinions, both of the ancient Fathers, and late interpreters. Many think that most things set down from the fourth chapter to the end, will not be fulfilled till a little time before the end of the world. Others are of an opinion, that a great part of them, and particularly the fall of the wicked Babylon, happened at the destruction of paganism, by the destruction of heathen Rome, and its persecuting heathen emperors. Of these interpretations see Alexander, in his long commentary, the learned Bossuet, bishop of Meaux, in his treatise on this book, and P. Alleman, in his notes on the same Apocalypse, tom 12, who, in his preface, says, that this in a great measure may be now looked upon as the opinion followed by the learned men. In fine, others think that S. John's design was in a mystical way, by metaphors and allegories, to represent the attempts and persecutions of the wicked against the servants of God, the punishments that should in a short time fall upon Babylon, that is, upon all the wicked in general, the eternal happiness and reward which God had reserved for the pious inhabitants of Babylon, his faithful servants, after their short trials and tribulations of this mortal life. In the mean time we meet with many profitable instructions and admonitions, which we may easily enough understand; but we have no certainty, when we apply these predictions to particular events; for as S. Jerom takes notice, the Apocalypse has as many mysteries as words, or rather mysteries in every word. Apocalypsis Joannis tot habet sacramenta quot verba . . . .

parum dixi, in verbis singulis multiplicis latent intelligitiae. Ep. ad Paulin. t. 4, p. 574, edit. Benedict. W.—In the first, second, and third chapters of this book are contained instructions and admonitions which S. John was commanded to write to the seven churches of the churches in Asia. And in the following chapters, to the end, are contained prophecies of things that are to come to pass in the Church of Christ, particularly towards the end of the world, in the time of antichrist. It was written in Greek in the island of Patmos, where S. John was in banishment by order of the cruel emperor Domitian, about sixty-four years after our Lord's ascension. Ch.—This is the last in order of the sacred writings, and contains, in twenty-two chapters, revelations, as the name imports, extremely obscure, it must be acknowledged, yet undoubtedly of the utmost importance to the Christian Church, if we may judge from the dignity of the author, who was the beloved disciple, or the grandeur and majesty of the ideas, which pervade every chapter of the work. Being a sealed book, or a hidden mystery, in the beginning of the Church, when nothing of this important prophecy had yet been fulfilled, it is no wonder we are deprived of the usual lights which we have hitherto followed in expounding the Scripture, the works of the Fathers. With regard to the interpretation of it, it will not be expected that it should be attempted in a work of this kind. We shall therefore only give a short account of the principal commentators, and their plans, that the enlightened reader may consult their works, if he wish to enter deeper into the subject. But it should never be forgotten, that the connexion of sublime and prophetic ideas, which compose this work, has at all times been a labyrinth, in which the greatest geniuses have lost themselves, and a rock on which most commentators have split, the great Sir Isaac Newton not excepted. Hence Scaliger's praise of Calvin; Calvinus sapit, quia non scripsit in Apocalypsim. 1. The Fathers living before the accomplishment of the events, have of course given us no interpretation. Those, therefore, who have written upon it at all, have explained it in a mere moral sense, and drawn from it useful parables and instructions. None of them have given a regular systematic explanation. It must, however, be observed, as a circumstance of some moment, that many of them, particularly S. Augustine and Jerom, thought the Apocalypse contained prophecies regarding the whole time of the existence of the Church of Christ, till its triumphant state in the new Jerusalem. 2. Among the moderns we have abundant interpreters of the Apocalypse in all the reformed Churches. It has indeed grown into a mania among them, the only difference being their respective degrees of absurdity. This has been to all of them the common quarry, whence they have hewn the stones to cast at their mother Church. For to this day they have continued to disgrace themselves and Christianity, by depicting the Church of Rome as the scarlet woman of Babylon, popery the beast, and the pope antichrist. We must, however, except Grothus and Hammond, who have given historical interpretations, and some few others. 3. Among Catholic expositors stands eminently conspicuous the learned bishop of Meaux, Bossuet. This light of the Gallican Church has improved upon and filled out the prophecies which Grothus had only sketched. The first three chapters, according to him, regard only the Churches of Asia, to which they are addressed; the other chapters, to nineteen, have been fulfilled in the persecutions which the Church endured under the pagan emperors. The last three are merely allegorical of the triumph which the Church finally gained over her persecutors. 4. Du Pin has taken a wider range. The last three chapters regard the final judgment, etc.
CHAPTER I.

8. John is ordered to write to the seven churches in Asia: the manner of Christ's appearing to him.

The Revelation of Jesus Christ, which God gave to him to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant, John,

2 Who hath given testimony to the word of God, and to the testimony of Jesus Christ, what things soever he hath seen.

3 Blessed is he, that readeth and heareth the words of this prophecy: and keepeth those things which are written in it: for the time is at hand.

4 John to the seven churches which are in Asia. Grace be unto you, and peace from him, who is, and who was, and who is to come, and from the seven spirits which are before his throne:

5 And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth: who hath loved us, and washed us from our sins in his own blood,

6 And hath made us a kingdom, and priests to God and his Father: to him be glory and empire, for ever and ever. Amen.

7 Behold, he cometh with the clouds, and every eye shall see him, and they that pierced him. And all the tribes of the earth shall bewail themselves because of him:

Even so: Amen.

8 *I am Alpha, and Omega, the beginning, and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.*

9 John, your brother, and sharer in tribulation, and in the kingdom, and patience in Christ Jesus: was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus:

10 I was in spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying: What thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned to see the voice that spake with me: and being turned, I saw seven golden candlesticks.

13 And in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girded about near the paps with a golden girdle:

14 And his feet like unto fine brass, as in a burning furnace, and his voice as the sound of many waters:

16 And he had in his right hand seven stars: and from...
his mouth came out a sharp two-edged sword: and his countenance shined as the sun shineth in its full strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not: I am the first and the last,

18 And alive, and was dead; and behold I am living for ever and ever, and have the key of death and of hell.

19 Write, therefore, the things which thou hast seen, and which are, and which must be done hereafter.

20 The mystery of the seven stars, which thou seest in my right hand, and the seven golden candlesticks: the seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches.

CHAP. II.

Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamos, and Thyatira.

To the angel of the church of Ephesus write: These things, saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear evil men: and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast borne for my name, and hast not failed.

4 But this I have against thee, that thou hast left thy first charity.

5 Be mindful, therefore, from whence thou art fallen, and do penance, and do the first works. Or else I come to thee, and will remove thy candlestick out of its place, unless thou shalt have done penance.

6 But this thou hast, that thou hast sat the deeds of the Nicolaites, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church of Smyrna write: These things saith the First and the Last: who was dead, and liveth:

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them who say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life.

11 He that hath an ear, let him hear what the Spirit saith to the churches: He that overcometh, shall not be hurt by the second death.

12 And to the angel of the church of Pergamos write: These things, saith he that hath the sharp two-edged sword:

13 I know where thou dwellest, where the seat of Satan is: and holdest fast my name, and hast not denied my faith. Even in those days Antipas was my faithful witness, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat, and commit fornication:

15 So hast thou also them that hold the doctrine of Nicolaites.

16 In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white stone, in which is written, a new name written, that no man knoweth, except he that receiveth it.
and in the stone a new name written, which no man kneweth but he that receiveth it.

18 And to the angel of the church of Thyatira write: These things saith the Son of God, who hath eyes as a flame of fire, and his feet like unto fine brass:

19 I know thy works, and thy faith, and thy charity, and thy service, and thy patience, and thy last works which are more than the former.

20 But I have a few things against thee: because thou hast this woman Jezebel, which calleth herself a prophetess, and which teacheth my servants to commit fornication, and to eat things offered to idols.

21 And I gave her time to do penance: and she will not repent of her fornication.

22 Behold, I will cast her into a bed: and they that commit adultery with her, shall be in great tribulation, unless they do penance from their deeds.

23 And I will kill her children with death, and all the churches shall know, that I am he who searcheth the reins and hearts: and I will give to every one of you according to your works. But I say to you,

24 And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other weight:

25 Yet that which you have, hold fast till I come.

26 And he that shall overcome, and keep my works unto the end, to him I will give power over the nations;

27 And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,

28 Even as I received from my Father: and I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith to the churches.

1 Kings xvi. 7; Psal. vii. 10; Jer. xl. 10, and xvii. 10, and xx. 12.

quer. An allusion to the custom of giving a white stone to those who were tried and acquitted, and also to persons promoted to a dignity: and a black stone to such as were found guilty. Acta xxvi.x. Wi.

VER. 18—19. To the angel of the church of Thyatira. Here follows a representation that they permitted the woman (here called by the name of Jezebel,) as was called the wife of Ahab, who persecuted the true prophets, and protected the false ones, 3 Kings xvii. 3) to travel in the name of God, to commit fornication, and eat of things offered to idols. Alcazar thinks that by this woman was meant some heretical sect, or the corrupt synagogues of the Jews; but interpreters commonly understand some powerful woman theretofore among the infamous Nicolaites, who, by her authority and artifices, brought many to embrace that sect:—I gave her time to do penance; and she will not, or would not repent. It is Christ, who speaks as God, for who but God gives sinners time to repent?—All the churches shall know, that I am he who searcheth the reins and hearts, which God alone can do. See Psal. vii. 10; Jer. xvii. 10, &c. It is God also who will give to every one ... according to his works. See Psal. lxiii. 19; Prov. xxiv. 13; Rom. ii. 6, and in the blindness of this man. To them, therefore, I will give power over or above all nations. This shows that the saints, who are with Christ our Lord in heaven, receive power from him to preside over nations and provinces, as patriarchs; and shall come with him at the end of the world to execute his will against those who have not kept his commandments. Ch.—End. This alludes to the day of judgment, when the faithful shall sit on thrones with Christ. Wi.


10 V. 20. Malloneo Jezebel, ἀριστείας ἐπϊκολοπος. Dr. Wells, in his amendment to the Prot. translation, has put thy wife, and in the Greek ἐπικολοπος, which he says is found in the Alexandrian and several other MSS. But neither the Oxford edition of 1676, nor that at Amsterdam of 1711, take notice of this reading in any one MS. As for that one MS. of Alexandria, I guess by Walton's Polyglot, that it cannot well be read in that place. And though it is likely that the word is there and in the Codex Sinaiticus, yet there is nothing for it in the Arabic or Ethiopic, nor in the vulgar Latin which, as Dr. Wells himself takes notice on 1 John v. 7, is more ancient than any other version or Greek MS. And though we find a similar term in St. Cyril ad Anastasianum, ed. Big. 74, and in the edition of Dr. Fell, put out at Amsterdam, 1701, p. 948, where he says in the note marked a, cuí interpretationi favent illa Graece exemplaria, quae legunt, vyukolov σωτερ, but he did not think fit to tell us where any such MS. can be found, nor have I heard that they have been seen by any one. It is certain S. Epiph. did not find σωτερ, nor think this the true reading, when in the heresy of the Alogians, by Jezebel, he understands Maximilla, Priscilla, or Quintilla, in Marcion's time.

11 These. v. 2; 2 Pet. iii. 10; 1 Pet. vi. 11—1 Tim. xxii. 22; 2 Pet. xii. 11.
10 Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world to tempt them that dwell upon the earth.

11 Behold I come quickly: hold fast that which thou hast, that no man take thy crown.

12 He that shall overcome, I will make him a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.

13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church of Laodicea write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God.

15 I know thy works: that thou art neither cold nor hot: I would thou wert cold or hot.

16 Because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth.

17 Because thou sayest: I am rich, and have become wealthy, and have need of nothing: and thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and be clothed in white garments, that the shame of thy nakedness may not appear: and anoint thine eyes with eyesalve, that thou mayest see.

19 * Those whom I love, I rebuke and chastise. Be zealous, therefore, and do penance.

20 Behold, I stand at the door, and knock: if any man shall hear my voice, and open to me the gate, I will come in to him, and will sup with him, and he with me.

21 To him that shall overcome, I will grant to sit with me in my throne: as I also have overcome, and have sat with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAP. IV.

The vision of the throne of God, the twenty-four ancients, and the four living creatures.

AFTER these things I saw: and behold a door open in heaven: and the first voice which I heard, was as it were, of a trumpet speaking with me, saying: Come up hither, and I will show thee the things which must come to pass hereafter.

2 And immediately I was in the spirit: and behold there was a throne set in heaven, and one sitting upon the throne.

3 And he that sat, was to the sight like the jasper and the sardine-stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats, four and twenty ancients sitting, clothed in white garments, and golden crowns on their heads.

5 And from the throne proceeded lightnings, and cause thou hast of thyself little power or strength, and hast kept my word, and not despised the faith. WI.—He here advertizes him of the perseverance which was about to take place, and by which he would try the fidelity of his servants. In ver. 12 he relates the triumph and everlasting blessedness of the martyrs.—He that overcometh, I will make him a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name. WI. 

VER. 14—32. The seventh and last letter is to the angel of the Church of Laodicea. Christ here takes the title of the Amen, as if he said, I am the Truth. The beginning of the creation, or of the creatures of God, which is added, in the first chapter, the beginning and the end. Thus are neither cold nor hot, but lukewarm. A dreadful representation, wherewith exposition we follow. According to the common interpretation, by the cold are meant those who are guilty of great sins; by the hot, such as are zealous and fervent in piety and the service of God; by the lukewarm or tepid, they who are slothful, negligent, indolent at least to what regards Christian perfection, the practice of virtue, and an exact observance of what regards the service of God. On this account they are many times guilty in the sight of God of great sins, they forfeit the favour and grace of God, fancying themselves good enough and safe, because they live as others commonly do, and are not guilty of many scandalous and shameful crimes, to which they see others add. bought of me gold tried in the fire, that thou mayest be rich, and be clothed in white garments, that the shame of thy nakedness may not appear: and anoint thine eyes with eyesalve, that thou mayest see. WI. 

VER. 1. In the name of Amen, I will give unto him that overcome power over the nations. WI. 

CHAP. IV. VER. 1. No sooner had St. John received in the preceding vision the documents he was to transmit to the seven Churches of Asia, when, behold, a new scene displays itself. Heaven opens, and St. John is invited up thither by the voice which had spoken to him before, and is told he shall see what is to happen in future ages. On a sudden appears a throne, and the Almighty himself seated upon it. The rainbow which surrounds the throne denotes the covenant of reconciliation and peace between God and man. Walmers. Behold a door open! Peter, and John, and James, and others, what may be called the apostles of the Old Testament, and from hence to the two last chapters are contained wars and victory of the Church over all its enemies, the devil, Jews, heathens, and heretics. I will show thee the things which must come to pass hereafter; i.e. after the things already revealed concerning the seven Churches, and therefore after the destruction of Jerusalem, which was about twenty years after S. John wrote this Apocalypse. WI.

VER. 3. And he was clad to the sight like the jasper, or had the appearance of jasper, as to the colours with which he appeared, &c. WI.

VER. 4. About the throne were four and twenty seats, or lesser thrones, with twenty-four elders or senators upon them, representing the illustrious saints both of the Old and New Testament, clothed in white garments, in token of their innocence, and crowns of gold, signifying the glory of the heavenly inheritance. WI. 

VER. 5. Those four and twenty elders sitting round the throne of God, represent th
voices, and thunders: and there were seven lamps burning before the throne which are the seven spirits of God.

6 And before the throne there was as it were a sea of glass like crystal: and in the midst of the throne, and round about the throne were four living creatures full of eyes before and behind.

7 And the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face, as it were, of a man: and the fourth living creature was like a flying eagle.

8 And the four living creatures had each of them six wings: and round about and within are they full of eyes. And they rested not day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was, and is, and who is to come.

9 And when these living creatures gave glory, and honour, and adoration to him that siteth on the throne, who liveth for ever and ever,

10 The four and twenty elders fell down before him that sat on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying:

11 Thou art worthy, O Lord our God, to receive glory and honour and power: because thou hast created all things, and for thy will they were, and have been created.

* Isa. vi. 1. * 

Judgment which the Almighty was about to pass upon the enemies of his Church.

VER. 5. Lightnings, a symbol of God's Majesty and power.—Seven lamps burning, which signify the seven spirits of God, the chief spirits that attend his throne. See chap. i. 4. Wl.—The lightnings, loud voices, and thunder in the skies, are taken from the thunders of God, announcing awe and severe hardships, such as persecutions, hernae, calamities, &c., by which he tries the fidelity of his saints on earth. And the seven spirits of God, who appear under the form of burning lamps, are seven angels, as before mentioned, (chap. i. 4,) standing ready to execute the Divine commands. Walmesley.

VER. 6. A sea of glass, like crystal, calm and transparent, and may signify that the saints had passed through the sea of troubles in this world, which is now changed into an everlasting tranquillity.—Living creatures, or angels, to signify the apostles, bishops, and presbyters of the Christian faith: others, four and twenty living creatures, exhibiting Ezechiel, several others exclaiming the four evangelists: yet this was before S. John himself had written his Gospel. Wl.—The extensive sea of glass, here described transparent as crystal, signifies what may be called the flood of holiness. Before the throne and round about it four living creatures, of an extraordinary splendour, indicate the four great prophets, Isaiah, Jeremiah, Ezechiel, and Daniel. Their bodies are described full of eyes, both before and behind, an emblem of their prophetic sight, that penetrates into ages past, present, and to come. And their being also full of eyes within, indicates that their extensive knowledge arises from an interior Divine inspiration. They have each six wings, in the same manner as the seraphim appeared to the prophet Isaiah, chap. ii. Some have imagined the four symbolical living creatures to represent the four evangelists; but we think improperly, &c. S. John was still living and present in person. The first living creature is here said to resemble the living beings of earth, because the prophet Isaiah, represented by it, was descended of the royal tribe of David. The second living creature resembles a calf, and represents the prophet Jeremiah in his character of priest; the calf, which was the principal victim in Jewish sacrifices, being on that account the emblem of piety. The third living creature, representing Ezechiel, has the countenance of a man; because God, in speaking to that prophet, always addressed him by the name of son of man. The fourth living creature, denoting Daniel, resembles a flying eagle; and signifies the sublime oracles of this prophet, who soars to the highest objects, and views the connection of all the great empires that were to rise up in the world to the end of time. Probably these four principal prophets are to be understood to represent all the prophets of the old law. Walmesley.

VER. 7.子 and before the throne, in the midst of the four living creatures, were four and twenty elders, standing before the throne, in the midst of the four living creatures, about the throne, to adore him who was and is and is to come. Ezech. xxi. 44. Isa. ix. 2.

These signify their swiftness in executing God's just commands.—Full of eyes: a symbol of knowledge and watchfulness.—They rested not day and night. There is so much mystery in this, that they praised God without intermission for all eternity, saying: Thou art worthy, O Lord our God, to receive glory and honour and power: because thou hast created all things, and for thy will they were, and have been created. Walmesley.

Ver. 10. Nothing is so well adapted to give us an idea of the infinite majesty

CHAP. V.

A ND I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

2 And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

3 And no man was able neither in heaven, nor in earth, nor under the earth, to open the book, nor to look on it.

4 And I wept much because no man was found worthy to open the book, nor to see it.

5 And one of the ancients said to me: WEEP not: behold the lion of the tribe of Judah, the root of David, hath conquered to open the book, and to loose the seven seals thereof.

6 And I saw: and behold in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven spirits of God, sent forth into all the earth.

7 And he came: and took the book out of the right hand of him that sat on the throne.

8 And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before him, saying with one voice, around the throne, which are the seven spirits of God, and of the sovereign respect which is due to him, as this description. How ought Christians to appear in the presence of the God of armies, if what is the four and twenty ancients are the seven spirits subject to Christ. See chap. i. 4. It is observed that in the Revelation of S. John, the number seven is divers times applied to signify a multitude, and a number implying perfection, which shows that the saints in heaven offer up before the throne of the Divine Majesty the prayers of the faithful. Wl.—Harp, &c. These harps are symbols of the praise which good men render to God; and the vials full of odours represent the prayers of the saints. In conformity with this idea, S. John wishes to represent these four and twenty ancients as so many senators, who present to the Almighty the prayers and homages of good men on earth. Estius. Clemens Alex. The prayers of the saints. Here we see that the saints in heaven offer up the prayers of the faithful upon earth. Ch.
And I saw the Lamb had opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder: Come thou, and see.

2 And I saw: and beheld a white horse, and he that sat on him had a bow, and a crown was given to him, and he went forth conquering that he might conquer.

3 And when he had opened the second seal, I heard the second living creature saying: Come thou, and see.

4 And there went out another horse that was red: and it was granted to him that sat thereon, to take away peace from the earth, and that they should kill one another, and to him was given a great sword.

5 And when he had opened the third seal, I heard the third living creature, saying: Come thou, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand.

6 And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and wine, and oil hurt thou not.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come thou, and see.

8 And behold a pale horse, and he that sat upon him was called Death, and Hell followed after him; and power was given to him over the four parts of the earth, to kill with sword, and with famine, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.
And they cried with a loud voice, saying: How long, O Lord, (holy and true,) dost thou not judge and revenge our blood on them that dwell on the earth?

And white stoles were given to each of them one; and it was said to them, that they should rest yet for a little time, till their fellow servants, and their brethren, who were to be slain even as they, should be filled up.

And I saw, when he had opened the sixth seal: and behold, there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood:

And the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind:

And the heaven withdrew as a book rolled up together: and every mountain, and the islands were moved out of their places.

And the kings of the earth, and the princes, and the tribunes, and the rich men, and the strong men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains:

And they say to the mountains and to the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

For the great day of their wrath is come: and who shall be able to stand?

The number of them that were marked with the seal of the living God: and clothed in white robes.

After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

And I saw another angel ascending from the rising of the sun, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

Saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads.

And I heard the number of them that were sealed, an hundred forty-four thousand sealed, of all the tribes of the children of Israel.

Of the tribe of Juda, twelve thousand sealed: Of the tribe of Ruben, twelve thousand sealed: Of the tribe of Gad, twelve thousand sealed:

Of the tribe of Aser, twelve thousand sealed: Of the tribe of Naphtali, twelve thousand sealed: Of the tribe of Manasses, twelve thousand sealed:

Of the tribe of Simeon, twelve thousand sealed: Of the tribe of Levi, twelve thousand sealed: Of the tribe of Issachar, twelve thousand sealed:

Of the tribe of Zabulon, twelve thousand sealed: Of the tribe of Joseph, twelve thousand sealed: Of the tribe of Benjamin, twelve thousand sealed:

After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in the sight of the Lamb, clothed with white robes, and palms in their hands:

And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

And all the angels stood round about the throne, and about the ancients, and about the four living creatures: and they fell before the throne upon their faces, and adored God.

Saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

And one of the ancients answered and said to me: Who are these that are clothed in white robes, and whence are they come?

And I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great order. Till we seal the servants of our God in their foreheads, which may be extended, let no persecution and trials come upon them till they are strengthened by the Spirit and grace of God, with which S. Paul sometimes says the servants of God are strengthened and sealed. See 2 Cor. i. 23; Eph. i. 13. He alludes to the passages of Zech. (chap. ix. 4.) where God bids all angels mark with the letter thus the foreheads of them who shall not be hurt by the judgments that were to fall upon Jerusalem; so God would protect the faithful Christians, who believed and put their trust in Christ crucified, and who from the first ages, in testimony of this faith, used to sign themselves by making the sign of the cross on their foreheads, of which the letter thus was a figure or resemblance. See Forl. lib. de Corona Militis.—WI.

I heard the number of them that were sealed. By these determinate numbers we are only to understand a great number of Jews converted and saved, though much greater was the number of the saved taken among the Gentiles of all nations, of which it is said, I saw a great multitude, which no man could number. WI. The number of one hundred and forty-four thousand is not to be taken in a literal and strict sense, but to express in general terms the great number of the elect; for it appears that the tribe of Dan, which certainly must have produced some elect, is not mentioned, and the tribe of Joseph is put in lieu of that of Ephraim: so that if it be supposed that these numbers must be taken literally, the tribe of Joseph would have produced a double number to that of any other tribe, since Manasses was his son, and the tribe of Dan would have produced none. W., D. B.

Selection to our God; i.e. our salvation is from God, to whom be praise for ever, Amen, benediction, or blessings, thanksgiving, &c. WI.

White in the blood of the Lamb. That is, they have been cleansed and purified from sin, by the death, merits, and grace of Christ crucified. WI. The whole of this verse must be understood in a mystical sense, for we are said to make garments white in the blood of the Lamb, when we enter into His Church by baptism, or wash away our sins by penance or martyrdom. Calmet.
tribulation, and have washed their robes, and have made them white in the blood of the Lamb.
15 Therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne, shall dwell over them.
16 * They shall not hunger nor thirst any more, neither shall the sun fall on them, nor any heat.
17 For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, * and God shall wipe away all tears from their eyes.

CHAP. VIII.

The seventh seal is opened: the angels with the seven trumpets.

And when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.
2 And I saw seven angels standing in the presence of God: * and to them were given seven trumpets.
3 And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.
4 And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel.
5 And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders, and voices, and lightnings, and a great earthquake.

* Isa. lix. 10.

6 And the seven angels who had the seven trumpets, prepared themselves to sound the trumpet.
7 And the first angel sounded the trumpet, and there was hail, and fire mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.
8 And the second angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood;
9 And the third part of those creatures died which had life in the sea, and the third part of the ships was destroyed.
10 And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the waters of waters:
11 And the name of the star is called Wormwood; and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.
12 And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and a third part of the day shined not, and of the night in like manner.
13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, to the inhabitants of the earth, by all the English Protestants. According to the interpretations which these writers have followed, these predictions of St. John (except the last persecution, when the devil shall be let loose, chap. xx. 7, in the time of the great antichrist) have already happened in the three first ages, during the persecutions of the heathen emperors, as I shall briefly take notice. hail therefore, and fire, blood, falling of stars, more especially, I think, as the expressions and representations, to signify that a great many trials and persecutions shall happen to the good, and a great many punishments and chastisements shall fall upon the wicked; with this grand difference, that the sufferings of the good shall be short and momentary, and their reward a crown of endless glory; but the wicked, if any of them escape punishments in this world, can never escape eternal torments with the devils in the next. It is also very proper to give this interpretation literally about antichrist's time, a very short time before the end of the world. 3. They all apply these events to the judgments which God's justice exercised either upon the Jews, in the time of Tigran and Adrien, or upon the heathen Roman emperors, and upon the pagan city of Rome, for persecuting the servants of God. Wi.—As these angels with their trumpets, according to Pastorini, denote the sufferings of the Church during the seven ages that it lasts, it may not be improper to point out the time, according to his opinion, when each angel sounded the trumpet. Thus the first trumpet denotes the persecutions of the first three centuries, in which the Christians suffered deaths by the sword, (denoted by blood,) by being stoned, (denoted by the hail,) and by fire, when the third part of the trees were burnt, that is, the third part of the clergy were destroyed. Pas.

CHAP. VIII. VER. 9. The great mountain denotes the hearse of Aries, which caused the greatest troubles in the Church, and destroyed many churches, which are here denoted by the ships. Pas.

VER. 10. A great star fell. The bishop of Meaux thinks this agrees very well to Cochebals, or Barochoels, who in Adrian's time pretended to be the true Messiah of the Jews; his name also signifying a star. He was the chief cause of these wars, and of the utter destruction of the Jews. Wi.—The third trumpet points out to us the punishment that falls upon the Roman empire. In its destruction by the sword, being stoned, (denoted by the hail,) and by fire, when the third part of the rivers and provinces of ancient Rome. The star is called Wormwood, from the bitter calamities and miseries which they inflicted on the Roman empire. Pas.

CHAP. VIII. VER. 13. The voice of one eagle: i. divers Greek copies, of an angel, saying, if, etc., see, see: 1 it is to foretell, in general, greater punishments and troubles.

CHAP. VIII. VER. 8. The great mountain denotes the hearse of Aries, which caused the greatest troubles in the Church, and destroyed many churches, which are here denoted by the ships. Pas.

VER. 9. The great mountain denotes the hearse of Aries, which caused the greatest troubles in the Church, and destroyed many churches, which are here denoted by the ships. Pas.

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Ver. 12. The voice of one eagle: i. divers Greek copies, of an angel, saying, if, etc., see, see: 1 it is to foretell, in general, greater punishments and troubles. WL.
reason of the other voices of the three angels, who are yet to sound the trumpet.

**CHAP. IX.**

 Locusts came forth from the bottomless pit: the vision of the army of horsemen.

A ND the fifth angel sounded the trumpet: and I saw a star fall from heaven upon the earth, and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoke of the pit ascended as the smoke of a great furnace; and the sun was darkened, and the air, with the smoke of the pit.

3 And from the smoke of the pit there came out locusts upon the earth, and power was given to them, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God in their foreheads:

5 And it was given to them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man.

... Isa. II. 19; Osee x. 1; Luke xxii. 50.

**CHAP. X.**

... Isa. II. 19; Osee x. 1; Luke xxii. 50.

And in those days shall men seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

7 And the shapes of the locusts were like unto horses prepared for battle: and on their heads were as it were crowns like gold: and their faces as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions:

9 And they had breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle:

10 And they had tails like unto scorpions, and stings were in their tails: and their power was to hurt men five months: and they had over them

11 A king, the angel of the bottomless pit: whose name, in Hebrew, is Abaddon; and in Greek, Apollony: in Latin, Extremians.

12 One woe is past, and behold there come two woes more hereafter.

13 And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the golden altar, which is before the eyes of God,
CHAP. X.  
APOSTOLY.  

14 Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.
15 And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, for to kill the third part of men.
16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.
17 And thus I saw the horses in the vision: and they who sat on them, had breastplates of fire, and hyacinth, and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.
18 And by these three scourges was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.
19 For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, having heads; and with them they do hurt.
20 And the rest of the men, who were not slain by these scourges, had not done penance for the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:
21 Neither have they done penance for their murders, nor for their sorceries, nor for their fornication, nor for their thefts.

CHAP. XI.

The cry of a mighty angel: he gives John a book to eat. 

AND I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow upon his head, and his face was as the sun, and his feet as pillars of fire:

2 And he had in his hand a little book, open: and he set his right foot upon the sea, and his left foot upon the land:

22 And he cried with a loud voice, as when a lion roareth. And when he had cried out, seven thunders uttered their voices.
23 And the angel, which I saw standing upon the sea, and upon the land, lifted up his hand to heaven:
24 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are therein; and the sea, and the things which are therein: That time shall be no more:
25 But that in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants, the prophets.
26 And I heard a voice from heaven speaking to me again, and saying: Go, and take the book, that is open, from the hand of the angel standing upon the sea, and upon the land.
27 And I went to the angel, saying unto him, that he should give me the book. And he said to me: Take the book and devour it: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.
28 And I took the book from the hand of the angel, and devoured it: and it was in my mouth sweet as honey:
29 But when I had devoured it, my belly was bitter:
30 And he said to me: Thou must prophesy again to nations, and peoples, and tongues, and to many kings.

CHAP. XII.

He is ordered to measure the temple: the two witnesses.

AND there was given me a reed like unto a rod, and it was said to me: Rise, and measure the temple of God, and the altar, and them that adore in it.
2 But the court, which is without the temple, cast out, and measure it not, because it is given to the Gentiles, and the holy city shall they tread under foot forty-two months:

3 And I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks, standing before the Lord of the earth.

5 And if any man would hurt them, fire shall come out of their mouths, and shall devour their enemies: and if any man would hurt them, in this manner must he be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

7 And when they have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and shall not suffer their bodies to be laid in sepulchres.

10 And the inhabitants of the earth shall rejoice over them, and make merry: and shall send presents one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after these things a half a day, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went up into heaven in a cloud: and their enemies saw them.

13 And at that hour there was a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake, names of men seven thousand; and the rest were cast into a pit, and gave glory to the God of heaven.

14 The second woe is past: and behold the third woe will come quickly.

15 And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever: Amen.

16 And the four and twenty ancients, who sit on their seats in the sight of God, fell upon their faces and adored God, saying:

17 We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken thy great power, and thou hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead is judged, and to render account to God for their deeds.

19 And I saw the dead, great and small, standing before the throne, and books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, as written in the books.
reward to thy servants, the prophets, and to the saints, and to them that fear thy name, little and great, and to destroy them who have corrupted the earth.

19 And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

CHAP. XII.
The vision of the woman clothed with the sun: and of the great dragon, her persecutor.

And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2 And she being with child, cried travailing in birth, and was in pain to be delivered.

3 And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.

4 And his tail drew the third part of the stars of heaven, and cast them to the earth; and the dragon stood before the woman, who was ready to be delivered, that, when she should be delivered, he might devour her son.

5 And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne:

6 And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred and sixty days.

7 And there was a great battle in heaven: Michael and his angels fought with the dragon, and the dragon fought, and his angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast out, the old serpent, who is called the devil, and Satan, who seduceth the whole world, and he was cast forth unto the earth, and his angels were thrown down with him.

10 And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death.

12 Therefore rejoice, O ye heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

13 And after the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:

14 And there were given to the woman, two wings of a great eagle, that she might fly into the desert to her place, where she is nourished for a time, and times, and half 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 river, that he might cause her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

17 And the dragon was angry against the woman: and went to make war with the rest of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.

VER. 5. A man child; that is, a masculine race of Christians, willing to confess the name of the Lord, and to fight for truth; v. 14. who, through the merits of Jesus Christ, should triumph over all the appetites of the world.

VER. 6. The woman fled into the wilderness. The Church, in the time of persecution, is not to contend for God in a private manner; but by the Divine Providence, such persecutions never lasted with violence only for a short time, but half a time, i.e., for a year, and two years, and half a year. Wi—The Church is persecuted by the dragon, during the times of persecution into the desert, to avoid the fury of the pagans. This was done by the greatest saints; and St. Jerome remarks, that it was this which gave rise to the eschatological state of life.

VER. 14. There were given to the woman two wings of a great eagle. The Church, on account of the severe pressure of the persecution, obtained from Almighty God a special protection and assistance. Post.

VER. 15. The serpent (the dragon, the devil) cast out of his mouth, etc. He endeavored to destroy Christian religion; but the earth, that is, the princes of the earth, as God was pleased to turn their hearts, helped to turn away the persecutions. Wi.

VER. 16. And the earth helped the woman. A prince of the earth, Constantine, came in the succor of the Church, and caused the persecution to cease.

VER. 18. And he stood upon the sand of the sea. * i.e., the dragon seemed to be at a stand, to rest a while, not being able to raise any more persecutions. Now, at this time, the Gentiles would have to pass, many by seven heads and ten horns understand many powers, and kinds, that should persecute the good, especially about antichrist's time. Others apply these predictions to the particular persecutions in the Church by the Jews, and by the heathen emperors in the first three centuries after Constantine's time, when idolatry was destroyed, when the face of the Church was changed, became victorious, and publicly triumphed over her former enemies, the heathens; and by the man-child, whom God took into his special protection, they will have to be understood Constantine himself. Wi.

VER. 18. Et stetit super aequalia maris. The ordinary Greek copies, ἐπὶ τὴν θάλασσαν, which the Procli, and the Syriaci, follow, beginning chapter 13 with these words, and I stood upon the sand of the sea, as if S. John spoke of himself.
A ND I saw a beast coming out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast which I saw was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power.

3 And I saw one of his heads as it were wounded to death: and his deadly wound was healed. And all the earth was in admiration after the beast.

4 And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with it?

5 And there was given to it a mouth, speaking great things, and blasphemies: and power was given to it to act forty-two months.

6 And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and tongue, and nation.

8 And all that dwell upon the earth adored him: whose names are not written in the book of life of the Lamb which was slain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He that shall lead into captivity, shall go into captivity: and he that shall kill with the sword, the sword shall be with him: and he shall have power over all kind of people, that they may give their breasts and their reins to be killed, as many as would.

11 And I saw another beast coming up out of the earth, and he had two horns, like to a lamb, and he spoke as a dragon.

12 And he executed all the power of the former beast in his sight: and he caused the earth, and them that dwell therein, to adore the first beast, whose deadly wound was healed.

13 And he did great signs, so that he made even fire to come down from heaven upon the earth in the sight of men.

14 And he seduced them that dwell on the earth, by the signs, which were given him to perform in the sight of the beast, saying to them that dwell upon the earth, that they should make an image to the beast, which had the wound by the sword, and lived.

15 And it was given him to give life to the image of the beast, and that the image of the beast should speak: and should cause, that whosoever will not adore the image of the beast, should be slain.

16 And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a mark in their right hand, or in their foreheads.

17 And that no man might buy or sell, but he that hath the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. He that hath understanding, let him compute the number of the beast. For it is the number of a man; whose name is written in the book of life of the Lamb which was slain.
number of a man: and his number is six hundred sixty-six.

CHAP. XIV.

Of the Lamb, and of the virgins that follow him: Of the judgments that shall fall upon the wicked.

And I saw: and behold a Lamb stood on Mount Zion, and with him a hundred forty-four thousand having his name, and the name of his Father, written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, was as of harpers, harping on their harps.

And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients, and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God, and to the Lamb:

Psalm xcvii.

not being witnessing by the consent of the primitive Fathers. The ancient Fathers, especially in the exposition of obscure prophecies, many times give us no more than their private opinions, or suspicions and conjectures, as S. Aug. expressly takes notice of, when he says, (C. c. prot. 10, 17, 47) and the C. xvi, 7, quæcumque de antichristo, a place where he speaks of antichrist: so that though S. Irenæus had seen S. Polycarp, who was a disciple of S. John the evangelist, yet he delivers us divers things concerning antichrist, which are no more than his private opinions and conjectures, in which Irenæus does not agree with him: as that antichrist shall be of the tribe of Dan; that he shall sit in the temple of Jerusalem. He was also in an error as to Christ's reign of a thousand years upon the earth with his elect. Arethas, bishop of Cesarea, in Capadocia, in the sixth age, in his commentary on the Apocalypse, (t. v. 6, 23, 31, Patrum, edit. Colom.) speaking of this opinion, that some would have the first beast (Apoc. xiii. 1) to be antichrist, and others the second beast, only says, quidam sicut excipiant, &c.

V. 11. Fidelium hostia et testimonium, &c. Another great beast. S. Irenæus calls this second beast armigerum primus, and takes notice that he is also called rex synagogarum, and places of the Apocalypse (chap. xvi. 15, and xix. 20, and xx. 10, 19), the false prophet, pseudo-prophets, of the first beast. And this second beast Irenæus said, and as he said, this second beast must live and act at the same time with the first; for it is said, ver. 15, that he exercised all the power of the former beast in his sight; bivnov abdov; and again, ver. 14, where it is said, that the beast of the first beast, oivnov abdov. 2. It is said that this second beast made all that died in the earth to adore the first beast. 3. That he made all men make an image to the first beast; that was wounded and dead, and that he should be alone adored not that image. 4. He caused that all persons should have the character of the first beast, and the number of his name, i.e. of the name of the first beast. All those who hold that the first beast in this chap. is antichrist, who is to come a little before the end of the world, hold in like manner that the second beast is not come, but will also come at the same time; and that he is to be a famous impostor and false prophet in antichrist's time. But they who hold the first beast not to be antichrist, but to be the idolatry of heathen Rome, by the second beast understand the philosophers and magicians, who were accustomed to raise the indignation of the pagan emperors against Christians. Dr. Hammond did not think it worth taking notice of, that so many writers of the pretended reformation would have the second beast to be a great many people, whom they affirmed to be the famous antichrist. Never was there a more groundless or a more malicious invention, without show of authority or reason, and evidently contradictory to both, which I may show as occasion offers, and as far as these short notes will permit. Here I shall only touch upon what relates to that which is said in this chapter.

1. The late reverger, some of them, make the first beast the popish antichrist, (as we see in the bishop of Mansa, and also in Dr. Wills,) and some affirm this of the second beast. The two beasts are quite different: are they both the popish antichrist? 2. Some of them prove the popes to be the second beast, because the popes have a resemblance of his two horns; does this deserve an answer? See the bishop of Mansa. 3. Is it not as ridiculous to pretend that by fire coming from heaven, is meant the pope's excommunications? Is not the power of excommunication reserved to the pope alone? 4. Those Protestants who tell us the second beast is the popish antichrist, say that the first beast was the state of paganism in the world. But they own over before the popes began to be antichrists; do this agrees with what is here said of the second beast: if the antichrist's armiger, that he exercised all his power in the sight and in the presence of the first beast? 5. How can they pretend that the popes were ever ordered all to be slain? shall not the second beast adore the first beast? (that is, heathens idols, or the images of heathen gods, of Jupiter, Mars, &c.) or who did not bear on his forehead or hand the character, the mark, or the number of some of their heathen gods or heathen emperors? 6. If the second beast be the popish antichrist, all thoseProtesants who affirm its power, and all the power of the first beast, are to be immediatly attributed to the pope himself, and not to the antichrist. 7. S. Irenæus says, that antichrist is to be the man of sin, who will make himself adored above all that is called or worshipped as God, whereas, in this place of the Apocalypse, the second beast does not make himself, but the first beast, to be adored. Therefore this second beast is not the popish antichrist. Of this more in the following chapters.

Iss. xrl. 9. & Jer. ii. 8.

CHAP. XIV. VER. I. Behold a Lamb, by which is divers times represented our Saviour Christ, &c.

ENG. VER. 3. They sung as it were a new canticle. In these visions, after persecutions, are sometimes introduced rejoicings to encourage the servants of God in their sufferings from the wicked world:—No, we should say (or sing) the canticle, but those hundred forty-four thousand; by which are intended the elect, who were not defiled with women. Some express this literally of those who always lived virgin; others understand all those who lived or died with a pure and clean heart. If it is taken from the words, by which, I think we have it the best. (ver. 6,) that in their mouth was found no lie, and that they were without spot before the throne of God.

ENG. VER. 8. Another angel, saying: Fear the Lord, &c.

By this angel are represented the preachers of the gospel, exhorting all men to a true faith and a good life. Wi.

ENG. VER. 8. Another angel, saying: She is fallen, &c. She is fallen, is fallen, that great Babylon. By Babylon, as observed before, may very probably be signified all the wicked world in general, whom God will punish and destroy after the short time of this present life: or they may be signified all great cities, by whom it is said, (ver. 6,) that in their mouth was found no lie, and that they were without spot before the throne of God. Wi.

ENG. VER. 8. And the remnant of her children shall be delivered, &c.

According to Parthenius, the remnant of her children shall be delivered, &c. (Ver. 5) It is probable that here by the great Babylon is meant the city of the devil; that is, the universal society of the wicked: as Jerusalem is taken for the city and Church of God. Ch.
for ever and ever: neither have they rest day or night, who have adored the beast, and his image, and whosoever did receive the mark of his name.

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying to me: Blessed are the dead, who die in the Lord. From henceforth, saith the Spirit, that they may rest from their labours: for their works follow them.

14 And I saw, and beheld a white cloud: and upon the cloud one sitting like to the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat upon the cloud: Put to thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is ripe.

16 And he that sat on the cloud put his sickle to the earth, and the earth was reaped.

17 And another angel came out of the temple, which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, who had power over fire: and he cried with a loud voice to him that had the sharp sickle, saying: Put to thy sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof are ripe.

And the angel put his sharp sickle to the earth,

And gathered the vineyard of the earth, and cast it into the great wine-press of the wrath of God:

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even up to the horses’ bridles, for a thousand and six hundred furlongs.

CHAP. XV.

They that have overcome the beast, glorify God, Of the seven angels with the seven vials.

I AND I saw another sign in heaven great and wonderful, seven angels having the seven last plagues: for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

3 And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty: just and true are thy ways, O King of ages.

4 Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

5 And after these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having

Joel iii. 18.; Matt. xxiv. 30.

Ver. 13. Blessed are the dead, (all the dead,) who die in the Lord, and not the martyrs only, for their works follow every one. W. It is understood of the martyrs, who die by the Lord. For this work follows forthwith. It is in express contradiction to those who denied the necessity of good works, and maintained the indifference of actions. This seems to have been the doctrine of the Nestorians and other heretics of those times. Calvin.

Ver. 14—20. Like to the Son of man. That is, to our Saviour Christ, sitting on a white cloud, with a crown of gold, and in his hand a sharp sickle. And another angel, desiring of him to do justice, by putting to his sickle, because the harvest of the earth was ripe, dry, and withered: I.e., the wicked, ripe for punishment. The like is again represented by the sickle, which is said to be put to the clusters of the vineyard; and they were cast into the great wine-press, or lake of fire. The whole verse seems to be a description of the judgment of the dead. The picture is drawn in a metaphoric way, of expressing the exceeding great torments of the wicked in hell.

V. 6, 7. I cannot but admire how Dr. W., after his learned modern divines, Mr. Mole and Mr. Whiston, could hook in the popish antichrist in so many places on the Apocalypse. W. It is evident that it is on purpose to put the Christians, says he, for ever and ever, into no fallacies concerning the Church of Christ, particularly popery. According to a great many of our Prot. adversaries, the popes have been the great antichrist ever since the destruction of the heathen Roman emperors in the fourth age, and yet no man ever dreamt of it, or suspected it. This invention, which doubtless was suggested by the most subtle and deistical popery, first came, says the bishop of Meaux on the Apocalypse, from the late Musschenbroek, a sect among the Albigenses, as infamous for their errors as for their manners, (see Nat. Alex. tom. 6, Soc. 11, et q. 12, p. 490, et Soc. 7, Soc. 18, p. 66,) who, among other detestable blasphemies against God, against Jesus Christ and his church, taught that the people that are saved in Christ's times was antichrist, and the Church from that time was become a den of thieves, or harlot in the Apocalypse. I scarce think the reasons they brought will be approved by the writers of the late reformations, inasmuch, said they, as the Church of Rome was permitted to receive ecclesiastical benefits and revenues. These heresies were followed in some points by Wycliff and his disciples: but perhaps, upon a strict examination, they only meant that the pope and bishops taught Catholic doctrine, and so were to be esteemed adversaries to Christ and preachers of antichrist. We may look upon Luther, (though he denied the Apocalypse of S. John to be canonical Scripture,) and the Lutherans and Calvinists, who have taught that the empty and incoherent fable of the papal antichrist, twelve hundred years after the popes had successively one after another been the one, great, and famous antichrist, I cannot think that the learned men among the Protestants believe the popes to be antichrist, especially since that discovers what is true as to matters of fact, that are pretended to be foretold, has confuted the conjectures of de Molin, Jurieu, Mole, Whiston, &c. I must here do justice to divers learned men of the Protestant communion. Grothus, Beza, and many others, so is the Presbyterian W. of the Lamb. W.

Ver. 5. And after these things, Here the scene changes, and is carried back to the period of time that immediately precedes the seven plagues. This removal of the scenes S. John intimates by the annual circumlocution, "after these things tinstants, I have read Dr. Hammond's paraphrase and notes on the second chapter of Thessalonians; and on the Revelation, or Apocalypse, he never pretends that the popes are antichrist. The predictions in St. John, of the fall of Babylon, of the great harlot, he expounds, as fulfilled already, by the destruction of pagan Rome, and of its idolatry, superstitions, orgies, under the heathen emperors, much after the same manner as Alaric, and as the bishop of Meaux, and other Catholic writers. Mr. Richard Montague, in his Gag. p. 74, writes thus: 'Whether the pope be that antichrist, or not, the Church (of England) resolves not, tendereth it not to be believed any way. Some, I grant, are very peremptory indeed that he is. He, for instance, who wrote and printed it. I am as sure the pope is antichrist, that antichrist spoken of in the Scripture, as that Jesus Christ is God: but they that are so resolve, peremptorily, and certain, let them answer for themselves. The Church of Rome is, says one that I know of, to make good their private imaginations. For myself, I profess ingenuously I am not of opinion that the bishops of Rome personally are antichrist...nor yet that, with the pope of Rome successively antichrist, &c., speaking to these two points that the pope is antichrist, and papists idolaters, 'The truth,' says he, 'is, that the Church of Rome have overcharged us, in calling us heretics...but that would have the pope antichrist, and the papists idolaters, have reviled it upon them, and taken their revenge beyond the bounds of blameless defence...Let them not lead the people by the nose, to believe that they can prove the supposition which they cannot.' As the same Mr. Thorndike, in chap. 18, p. 125, &c., shows more at large, that their representing images in churches is no idolatry. And again, (p. 140,) 'having showed, says he, the Church of Rome cannot be charged with idolatry, I may from hence infer that the pope cannot be antichrist.'
the seven plagues, clothed in clean and white linen, and girded about the breasts with golden girdles.

7 And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, which liveth for ever and ever.

8 And the temple was filled with smoke from the majesty of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

And I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went out, and poured out his vial upon the earth, and there fell a sore and most grievous wound upon the men, who had the mark of the beast; and upon them who adored his image.

3 And the second poured out his vial into the sea, and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third poured out his vial upon the rivers, and the fountains of waters, and they became blood.

5 And I heard the angel of the waters, saying: Thou art just, O Lord, who art, and who wast the holy one, who hast judged these things:

6 For they have shed the blood of the saints and prophets, and thou hast given them blood to drink; for they deserved it.

7 And I heard another from the altar, saying: Ye, O Lord God Almighty, true and just, are thy judgments.

8 And the fourth angel poured out his vial upon the sun, and it was given to him to afflict men with heat, and fire:

9 And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

9 And the fifth angel poured out his vial upon the seat of the beast: and his kingdom became dark, and they gnawed their tongues for pain:

11 And they blasphemed the God of heaven, because of their pains, and wounds, and did not penance for their works.

12 And the sixth angel poured out his vial upon that great river Euphrates: and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs:

14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle against the great day of the Almighty God.

15 Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

16 And he shall gather them together into a place, which is called in Hebrew Armagedon.

17 And the seventh angel poured out his vial into the air, and a great voice came out of the temple from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such as never hath been since men were upon the earth: such an earthquake, so great.

19 And the great city was made into three parts: and the cities of the Gentiles fell, and great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail like a talent came down from heaven upon the earth.

* Matt. xxiv. 65; Luke xii. 29; Zeph. iii. 8.

Oochias and Joshees, perished, 4 Kings ix. 21. And they are brought in only to signify a place of a great destruction. See also Zech. xii. 11. At the seventh vial, a voice, It is done, i.e. the reign of the wicked in general, and of antichrist, is at an end. W.

VER. 9. And the second. On pouring out the vial, follows the divine judgment. There appears blood, like that of a dead man. This passage, Pastoralis is of opinion, alludes to the Arian heresy, which, like blood, flowed in vigorous circulation whilst in health and strength, gradually retarded its motion, as a dying man, and was at last totally lost and stopped, like the circulation in a dead man. Hence every living soul died in the sea. Pastoralis. Calmet interprets it as a prediction of the calamities which befell the Roman empire, during the invasion of the Persians on the east, and the Goths and other barbarous nations on the west.

VER. 4. Upon the rivers. That is, on the Roman provinces in Italy, and Rome itself. This is the last stroke employed by the Almighty for the total destruction of Rome. The divine judgments being executed, the angel of the waters, that is, the angel that presided over the Roman states, cries out, (ver. 5, 6,) Thou art just, etc. Calmet.

VER. 8. And the fourth angel. Here is the punishment of the Greeks during the siege of Constantinople by the Turks, where the fire engines, that were then made use of for the first time, so reduced the Greek army, that the walls of the city were reduced to ashes, and the whole town to flames. Hence it appears the Greeks were scorched with great heat; and how they blasphemed the name of God, appears too evident from the history of Notaros, admiral of the Constantinopolitan fleet.

VER. 12. River Euphrates. That is, a passage is laid open for the potenates of the East to lay their destructive hands upon the countries on this side the Euphrates. For they are the spirits of devils working signs, which are sent forth by the eastern princes, to oblige all to unite in arms against the great day of the Almighty God. Pastoralis.

VER. 19. Great Babylon came in remembrance before God. The time of God's punishing the wicked world is approaching: for by a third interpretation, Babylon may signify metaphorically all the wicked in general. W.

VER. 21. And great hail like a talent came down, etc. Which need not be
I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8 And the beast which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants of the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast, that was, and is not.

9 And here is the understanding, that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings.

10 Five are fallen, one is, and the other is not yet come: and when he shall come, he must remain a little season.

11 And the beast that was, and is not: the same is the seventh; and is, and was not; and shall rise again, as the first beast.

12 The ten horns, which thou sawest, and despised, and saidst that they were kings, and were of one hour the beasts; these are ten kings, which have received their kingdom by reason of false christs and rulers of the kings of the earth, and of the whole world, for to give their kingdom unto the beast.

13 Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.
which pleaseth him: that they give them to the beast till the words of God be fulfilled.

18 And the woman which thou sawest, is the great city, a kingdom which hath dominion over the kings of the earth.

CHAP. XVIII.

The fall of Babylon: kings and merchants lament over her.

A ND after these things I saw another angel coming down from heaven, having great power: and the earth was enlightened with his glory.
and mourning, and famine, and she shall be burnt with fire: because God is strong, who shall judge her.

9 And the kings of the earth, who have had committment of fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning.

10 Standing afar off for fear of her torments, saying: Woe! woe! that great city, Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth shall mourn over her: for no man shall buy their merchandise any more:

12 Merchandise of gold, and silver, and of precious stones, and pearl, and of fine linen, and purple, and of silk, and scarlet, (and all thine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and iron, and marble, and cinnamon) and of odours and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and horses, and chariots, and slaves, and souls of men.

13 And the fruits of the desire of thy soul are departured.
ed from thee, and all fat and goodly things are perished from thee, and they shall no more find them.

15 The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning.

16 And saying: Woe! woe! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilded with gold, and precious stones, and pearls:

17 For in one hour are so great riches come to nothing: and every ship-master, and every one that sailles into the lake, and mariniers, and they that work at sea, stood afar off.

18 And cried out, setting the place of her burning, saying: What city is like to this great city?

19 And they cast dust upon their heads, and cried out, weeping and mourning, saying: Woe! woe! that great city, wherein all were made rich, who had ships at sea, by reason of her prices: for in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles, and prophets: for God hath judged her judgment on her. And a mighty angel took up a stone, as it were a great mill-stone, and cast it into the sea, saying: With this violence shall Babylon, that great city, be thrown down, and shall now be found no more.

22 And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard in thee: and no craftsman of any art whatsoever shall be found any more in thee: and the sound of a mill shall be heard no more in thee:

23 And the light of a lamp shall shine no more in thee: and the voice of the bridegroom and bride shall be heard no more in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy sorceries.

24 And in her hath been found the blood of prophets and of saints: and of all that were slain upon the earth.

Romans in dress, in ornaments, in furniture, in equipage, in the sumptuousness of their houses, in the divers weighty and precious stones, and the emerald and agate, and the divers precious stones of some of the Roman emperors at their tables. Caligula once spent (according to Seneca) for a supper, 160,000 crowns. Suetonius tells us, that the emperor Vespasian would feast himself three, and often four times, in a day, spending 100,000 sestertii. But now they are all gone: they are now the fuel of fire, and in one hour brought to naught.

25 Ver. 20. Rejoice., heaven, the holy apostles and prophets, and all the holy ministers of the gospel: and holy men are invited here to rejoice, because the Divine justice is accomplished in the ruin of that guilty city. Past.

CHAP. XIX. Ver. 1. Here we enter upon a new scene. Babylon the great is fallen. The saints are here represented rejoicing over the nations which were drunk with the blood of the saints. Chap. xvii. 6, Calvin.

Ver. 7. For the marriage, &c. In the New Testament, the word marriage points out the establishment of the Church, the vocation of different people to the faith, or the notion of the Mystical Church. Calvin.

Ver. 8. Fine linen. The symbol of justification, or the good works and merit of her holy members; the most pleasing act in which she can present before God. The girdle of fine linen, or, as some, the girdle round about the city signifies the law which she has been put on as the law of the sacrificial service, and which she introduced; because the word Israel signifies to be rejoiced in. Calvin.

Ver. 9. He fell before his feet, to adore him. They of the prefabricated reformers think they have here a clear proof that no reformation is due to angels and saints, and that papists in so doing are idolaters. In answer to this: First, they make S. John, the apostle, guilty of that idolatry which they lay to our charge. For they must suppose and grant that S. John, as to the dispositions of his mind and will, was just ready, or rather, falling down, did pay an idolatrous worship to the angel; and what Christian can believe this of so great an apostle, that after he had been fervent with all those extraordinary visions, he should either be so very ignorant as not to know what was idolatry, or so impious as to become guilty of it, and give Divine honour to any creature? And what makes S. John altogether inexcusable, (had it been idolatry,) is that he had not only the very sure a second time, in the last chapter of the Apocalypse (ver. 7 and 8) that is, falling down at the angel's feet to adore him. Secondly, it would be extravagantly unreasonable to suspect this apostle this untruth, the prophet of the law, as being guilty of what every Christian, every Jew, knows to be idolatry to worship, to give the honour due to God alone.

The saints glorify God for his judgments on the great harlot, Christ's victory over the beast, and the kings of the earth.

AFTER these things I heard as it were the voice of many multitudes in heaven, saying: Alleluia: salvation, and glory, and power is to our God:

2 For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said: Alleluia. And her smoke ascendeth for ever and ever.

4 And the four and twenty ancients, and the four living creatures, fell down and adored God, that sitteth upon the throne, saying: Amen: Alleluia.

5 And a voice came out of the throne, saying: Praise ye our God all his servants: and you that fear him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying: Alleluia: for the Lord our God, the omnipotent, hath reigned.

7 Let us be glad and rejoice: and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And to her it hath been granted, that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

9 And he saith to me: Write: *Blessed are they who are called to the marriage supper of the Lamb: and he saith to me: These words of God are true.

10 And I fell before his feet to adore him. And he saith to me: See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus.

Adore God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him, was called Faithful and True, and with justice he judgeth and fighteth.

12 And his eyes were as a flame of fire, and on his head many diadems, having a name written, which no man kneweth but himself.

13 And he was clothed with a garment sprinkled with blood: and his name was called, THE WORD OF GOD.

14 And the armies which are in heaven followed him on white horses, clothed in fine linen, white and clean.

15 And out of his mouth proceedeth a sharp two-edged sword: that with it he may strike the Gentiles. And he shall rule them with a rod of iron: and he treadeth the wine-press of the fury of the wrath of the Almighty.

16 And he hath on his garment and on his thigh written: King of kings, and Lord of lords.

17 And I saw an angel, standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, and gather yourselves together to the great supper of God:

18 That you may eat the flesh of kings, and the flesh of nobles, and the flesh of mighty men, and the flesh of horsemen, and of them that sit on them, and the flesh of all freemen, and bondmen, and of little and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together, to make war with him that sat upon the horse, and with his army.

20 And the beast was taken, and with him the false prophet: who wrought signs before him, wherewith he seduced them, who received the mark of the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone.

21 And the rest were slain by the sword of him that sitteth upon the horse, which proceeded out of his mouth; and all the birds were filled with their flesh.

CHAP. XX.

Satan is bound for a thousand years: the souls of the martyrs reign with Christ in the first resurrection. The last call of summons to the church: the last judgment.

And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years:

1 Tim. v. 16; Rev. x. 18.
And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished: and after that, he must be loosed a little season.

And I saw, and I heard an angel flying through the heaven, saying with a loud voice, "Thus saith the Lord, the Holy One of Israel, "Seat ye the mark in his hand, and the cock shall eat it: then shall the cock cry, because of that which is done by the hand of the Lord of hosts."

And I saw a great white throne, and he that sat thereon; and the earth and the heaven fled away from his presence, and there was no place found for them.

And I saw the dead, great and small, standing before the throne, and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead that were in it: and death and hell gave up the dead that were in them: and they were judged every one according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.
CHAPTER XXI.

The new Jerusalem described.

And I saw a new heaven and a new earth. For the first heaven and the first earth was passed away, and the sea is no more.

2 And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God:

4 And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow, shall be any more; for the former things are passed away.

5 And he who sat on the throne, said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is done: I am alpha and omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis.

7 He that shall overcome, shall possess these things and I will be his God, and he shall be my son.

8 But to the fearful, and unbelieving, and to the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion shall be in the pool burning with fire and brimstone: which is the second death.

9 And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will show thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God,

11 Having the glory of God: and the light thereof like unto a precious stone, as it were to a jasper stone, as crystal.

12 And it had a wall great and high, having twelve gates: and in the gates twelve angels, and names written thereon, which are the names of the twelve 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 wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me had a measure, a golden reed, to measure the city and the gates thereof, and the wall.

16 And the city is situate four-square, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs: and the length, and the height, and the breadth of it are equal.

17 And he measured the wall thereof a hundred forty-four cubits, the measure of a man, which is of an angel.

18 And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

19 And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation, jasper: the second, sapphire: the third, chalcedony: the fourth, an emerald.

20 The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21 And the twelve gates are twelve pearls, one to each, and every several gate was of one several pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple in it. For the Lord God Almighty is the temple thereof, and the Lamb.

23 And the city needeth not sun, nor moon to shine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof.

24 And nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25 And the gates thereof shall not be shut by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 There shall not enter it any thing defiled, or any one that worketh abomination, or a lie, but they who are written in the book of life of the Lamb.

CHAPTER XXII.

The water and tree of life. The conclusion.

And he showed me a river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb.

2 In the midst of the streets thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree for the healing of the nations.

* Isa. xiv. 19; 2 Cor. iii. 17.—** Isa. xxi. 19.—*** Isa. xxix. 19.—*** Isa. xxix. 11.

V. 16. The city is situate four-square,* and by what follows, so as to be a perfect square, though every thing that is quadrangular is not always a square, or perfect square. Wt.

V. 17. The measure of a man, which is of an angel.† This seems, without doubt, the sense of it. Wt.

V. 18. The kings of the earth shall bring their glory: the elect, of all states and conditions, shall now be exalted like kings, or rather infinitely above the glory that we can imagine of any kings in this world. Wt.

† V. 16. In quadra, τετράγωνον, quadrangularis.

‡ V. 17. Meaera dominis, quae est angelis; μέγας δωρίστος, 5 δοκιμᾶς ἄγγελος.

CHAP. XXIII. V. 1. A river of water of life, or of living water. It is spoken with allusion to the rivers of paradise and to the tree of life. Wt.
3 And no curse shall be any more: but the throne of God, and of the Lamb, shall be in it, and his servants shall serve him.

4 And they shall see his face: and his name shall be on their foreheads.

5 And night shall be no more: and they shall not need the light of a lamp, nor the light of the sun; for the Lord God shall enlighten them, and they shall reign for ever and ever.

6 And he said to me: These words are most faithful: and true. And the Lord God of the spirits of the prophets sent his angel, to show his servants the things which must be done shortly.

7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who showed me these things:

9 And he said to me: See thou do it not: for I am thy fellow-servant, and of thy brethren, the prophets, and of them who keep the words of the prophecy of this book:

10 And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and be that is just, let him be justified still: and he that is holy, let him be sanctified still.

12 Behold, I come quickly: and my reward is with me, to render to every man according to his works.

13 I am alpha and omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without are dogs, and sorcerers, and the unchaste, and murderers, and those that serve idols, and every one that loveth and maketh a lie.

16 I, Jesus, have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17 And the Spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take of the water of life, gratis.

18 For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add upon him the plagues written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things which are written in this book.

20 He that giveth testimony of these things, saith: Surely, I come quickly: Amen. Come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

Verse 4. They shall see his face. Thus in a few words is expressed the happiness of the blessed in heaven: they shall see God, from which vision proceed love, joy, and everlasting praise of the Divine Majesty. Wl.

Verse 6. These words are most faithful. Here begins the conclusion and close of all these revelations. The Lord God of the spirits of the prophets sent his angel to show: i.e., and in the 18th verse it is said: I, Jesus, have sent my angel to testify: from whence we may understand that Jesus, as to his person, is the same Lord God with the Father, though as man he is the root of the offspring of David, of the race of David, as the Messiah was to be. Wl.

Verse 8, 9. This is the second time the saint wishes to adore the angel, but not with the supreme worship of latria, as he knew the object of his worship was only an angel, and of course a mere creature; but the angel, through respect for S. John, still refused the proffered honour, (see chap. xic. 18,) and to show the holy society that was hereafter to exist between angels and men, who were to compose but one and the same family. V.

Verse 10. Seal not the words: as not designed to be kept sealed or secret, but to be delivered to the faithful for their instruction, that they may be prepared to suffer persecutions; that their faith, hope, and charity may be enlarged and increased by a firm expectation of their happiness in the next world, after short sufferings in this. Wl.

Verse 11. He that hurteth, (by living in sins against God, himself, and his neighbour,) let him hurt still: i.e., he shall be permitted: and he that is just, let him be justified still: and increase in virtues by God's assistance. Wl. It is not so authorized or licent to go on in sins, but an intimation that how far sooner the wicked may proceed, their progress shall quickly and then they must expect to meet with proportionable punishment. Ch.

Verse 15. I am alpha and omega. See chap. i. 8. Wl.

Verse 17. And the Spirit and the bride say: Come. This is, the Spirit of God, who moves us to love and praise him; and the bride, i.e., the Church, the spouse of Christ, which equally desires to be happy in the enjoyment of God; and every one that heareth these Divine promises, let him with all the affections of his soul, with his whole heart, say: Come. He that thirsteth after justice, the Author and Fount of all justice, let him come and be filled gratis, by the bounty and liberality of our merciful God. Wl.

Verse 20. He that giveth testimony of these things, saith: Surely, I come quickly: Amen. Come, Lord Jesus. He as Lord Jesus: come, and remain always in my soul by thy grace, and make me partaker of thy glory for ever and ever, Amen. Wl. Confirmation. The Church in sighs and groans, and by the mouth of her children, solicits the coming of Jesus Christ, her Divine Spouse. The fruit to be drawn from the perusal of this sacred book, is ardently to desire the kingdom of God, to sigh after the day of salvation, to feel the weight of the yoke of the present life, and the disgrace of our exile, and to live here below as strangers. Embolden in me, O Lord, this desire; enable my poor soul to join with the beloved disciples in this prayer, Come, Lord Jesus: that she may go and lose herself in Tabor, who art here and hast her God, her All.