

Chapter 5

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

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

Gen. 49, 9.

⁶ And I faw, and behold in the middes of the throne and of the foure beafts and in the middes of the Seniors, ^{d)}a Lamb ftanding as it were flaine, hauing feuen hornes & feuen eyes: which are the feuen Spirits of God, fent into al the earth. ⁷ And he came, and receiued the booke out of the right hand of him that fate in the throne. ⁸ And when he had opened the booke, the foure beafts and the foure and twentie Seniors fel before the Lamb, hauing euery one harps, and golden vials ful of odours, which are ^{d)}the praiers of Saints: ⁹ and they fang a new canticle, faying: Thou art worthie ô Lord to take the

THE 3. VISION.

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

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

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

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

booke, and to open the feales thereof: ^a)becaufe thou waft flaine, and haft redeemed vs to God in thy bloud out of euery tribe and tongue and people and Nation,
1. Pet. 2. ¹⁰ and haft made vs to our God ^a‘a Kingdom’ and
 kings Priests, and we fhall reigne vpon the earth.

¹¹ And I looked, and heard the voice of many Angels round about the throne, and of the beafts & of the
Dan. 7, 10. Seniours: and the number of them was thoufands of
 riches thoufands, ¹² faying with a loud voice: The Lamb that was flaine, is worthie to receiue power, and ‘diuinitie,’ and wifedom, and ftrengh, and honour, and glorie, and benediction. ¹³ And ^aeuery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the fea, and that are therein: al did I heare faying:
Apoc. 4, 11. To him that fitteth in the throne, and ^b)to the Lamb, benediction and honour and glorie and power for euer and euer. ¹⁴ And the foure beafts faid, Amen. And the foure and twentie Seniours fel on their faces: and adored him that liueth for euer and euer.

ANNOTATIONS

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

The Saints in heauen offer our praiers to God.

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

Spiritual Kings and Priests.

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

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

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

Limbus Patrum
and Purgatorie.