

Chapter 6

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

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

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

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

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

⁹ And when he had opened the fifth feale: I faw ¹vnder the altar the foules of them that were flaine for the word of God, and for the teftimonie which they had. ¹⁰ ¹And they cried with a loud voice, faying: How long Lord (holy and true) iudgeft thou not and ¹reungeft

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

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

Ofee. 10.

Lu. 23, 50.

ANNOTATIONS

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

Confecration of
altars with Saints
relikes.

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

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

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

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

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

Saints be present at their tombs and reliques.

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

They vnlearnedly accuse S. Hierom as an Vbiquift.

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

Apoc. 14.

Iob. 1.

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

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

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

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

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

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

How Martyrs crie for reuenge.