

## Chapter 14

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

**A**nd I looked, & behold <sup>a</sup>a Lamb ftood vpon mount Sion, & with him an hundred fourtie foure thoufand hauing his name, and the name of his Father written in their foreheads. <sup>2</sup> And I heard a voice from heauen, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harps harping on their harps. <sup>3</sup> And they fang as it were a new fong before the feat and before the foure beafts, and Seniours, & no man could fay the fong, but thofe hundred fourtie foure thoufand, that were bought from the earth. <sup>4</sup> Thefe are they which were not defiled with women. For they are <sup>b</sup>virgins. Thefe follow the Lamb whitherfoeuer he fhall goe. Thefe were bought from among men, <sup>c</sup>the firft fruits to God and the Lamb: <sup>5</sup> and in their mouth there was found no lie. For they are without fpot before the throne of God.

<sup>6</sup> And I faw another Angel flying through the middes of heauen, hauing the eternal Ghospel, to euangelize vnto them that fit vpon the earth, and vpon euery Nation, and Tribe, and tongue, and people; <sup>7</sup> faying with a loud voice: Feare our Lord, and giue him honour, becaufe the houre of his iudgement is come: and adore ye

learne, μαθεῖν

<sup>a</sup> Chrif, and the fame number of elect that were figned *chap. 7.*

<sup>b</sup> One ftate of life more excellent then another. And virgins for their puritie paffing the reft, & alwaies accompanying Chrif according to the Churches hymnes out of this place, *Quocunque pergis, virgines fequenter &c.*

<sup>c</sup> This the Church applieth to the holy Innocents that died firft for Chrif.

*Pfal.* 145. him that made heauen and earth, the fea and al things  
*Act.* 14. that are in them, and the fountaines of waters.

*Efa.* 21. <sup>8</sup> And another Angel followed, faying: Fallen fallen  
*Ier.* 51. is that great <sup>a)</sup>Babylon, which of the wine of the wrath  
*Apo.* 18. of her fornication made al Nations to drinke.

<sup>9</sup> And the third Angel followed them, faying with a loud voice: If any man adore the beaft and his image, and receiue the character in his forehead, or in his hand; <sup>10</sup> <sup>b)</sup>he alfo fhall drinke of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and fhall be tormented with fire & brimftone in the fight of the holy Angels and before the fight of the Lamb. <sup>11</sup> And the fmoke of their torments fhall afcend for euer and euer: neither haue they reft day and night which haue adored the beaft, and his image, and if any man take the character of his name. <sup>12</sup> Here is the patience of Saints, which <sup>c)</sup>keep the commandements of God and the faith of IESVS.

<sup>13</sup> And I heard a voice from heauen, faying to me: Write, Bleffed are the head which die in our Lord. <sup>•</sup>From hence-forth now, faith the Spirit, that they reft from their labours. For their workes follow them.

<sup>14</sup> And I faw, and behold a white cloud: and vpon the cloud one fitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a fharp fickle.

<sup>15</sup> And another Angel came forth frō the temple, crying with a loud voice to him that fate vpon the cloud:

*Ioel.* 3. Thruft in thy fickle, and reape, becaufe the houre is  
*Mat.* 13. come to reape, for the harueft of the earth is drie. <sup>16</sup> And he that fate vpon the cloud, thruft his fickle into the earth, and the earth was reaped. <sup>17</sup> And another Angel came forth from the temple which is in heauen, himfelf

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<sup>a</sup> The citie of the diuel, which is the vniuerfal focietie of the wicked mifbelieuers and il liuers in the world.

<sup>b</sup> The great damnatiō that fhall follow thē that forfake Chrift and the Church & worship Antichrift or his image.

<sup>c</sup> Faith is not enough to faluatiō, without fulfilling of Gods cōmandements.

also hauing a sharp fickle. <sup>18</sup> And another Angel came forth from the altar, which had power ouer the fire: and he cried with a loud voice to him that had the sharp fickle, faying: Thruft in thy sharp fickle, and gather the clufters of the vineyard of the earth: becaufe the grapes thereof be ripe. <sup>19</sup> And the Angel thruft his sharp fickle into the earth, and gathered the vineyard of the earth, & caft it into the great preffe of the wrath of God: <sup>20</sup> and the preffe was troden without the citie, and bloud came forth out of the preffe, vp to the horfe bridles, for a thoufand fixe hundred furlongs.

ληγὸν  
lacum fat,  
trough, lake.

## ANNOTATIONS

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

Praying for the dead, and vnto Saints, at the altar.

But if we take the words generally for al deceafed in ftate of grace, as it may be alfo, then we fay that euen fuch, though they be in Purgatorie and Gods chaftifement in the next life, & need our praiers, yet (according to the forefaid wordes of S. Auguftin) *doe reft in peace*, being difcharged from the labours, afflictions, and perfecutions of this world, and (which is more) from the daily dangers of finne and damnation, and put into infallible fecuritie of eternal ioy with vnſpeakable comfort of confcience. And fuch indeed are more happie & bleffed then any liuing, who yet are vſually in the Scriptures called bleffed, euen in the middes of the tribulations of this life. Whereby we fee that theſe wordes, *from hence forth they ſhal reft from their labours*, may truly agree to them alfo that are in Purgatorie, and fo here is nothing proued againft Purgatorie. Laftly, this aduerb, *Amodo* in Latin, as in the Greek ἀπ' ἄρτι doth not properly fignifie, from this preſent time forward, as though the Apoftle had faid, that after their death and fo forward they are happie: but it noteth and ioyneth the time paſt together with the time preſent, in this ſenſe, that fuch

The place abuſed againſt Purgatorie, answered.

ἀπ' ἄρτι *Amodo*  
*Photius in Lexico.*

as haue died since Christs Ascension, when he first entering into heauen opened it for others, goe not to *Limbus Patrum*, as they were wont before Christs time, but are in case to goe straight to blisse, except the impediment be in themselues. Therefore they are here called blessed, that die now in this state of grace and of the new Testament, in comparifon of the old faithful and good persons.