

## Chapter 19

1. *The Saints glorifying God for the iudgement pronounced vpon the harlot, 7. the marriage of the Lamb is prepared. 10. The Angel refufeth to be adored of S. Iohn. 11. There apeareth one (who is the Word of God, and the King of Kings and Lord of Lords) fitting on a horfe, with a great armie, and fighting againft the beaft and the Kings of the earth and their armies: 17. the birds of the aire being in the meane time called to deuoure their flesh.*

**A**fter thefe things I heard as it were the voice of many multitudes in heauen faying, *Allelu-ia*. Praise, and glorie and power is to our God: <sup>2</sup> becaufe true & iuft are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her whoredom, and hath reuenged the bloud of his feruants, of her hands. <sup>3</sup> And <sup>a)</sup>again they faid, *Allelu-ia*. And her fmoke afcendeth for euer and euer. <sup>4</sup> And the foure and twentie Seniors fel downe, and the foure beafts, & adored God fitting vpō the throne, faying: <sup>♠</sup>*Amen, Allelu-ia*. <sup>5</sup> And a voice came out from the throne, faying: Say praife to our God al ye his feruants: and you that feare him, litle and great. <sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, faying, *Allelu-ia*: becaufe our Lord God the omnipotent hath reigned. <sup>7</sup> Let vs be glad and reioyce, and giue glorie to him: becaufe <sup>b)</sup>the marriage of the Lamb is come, & his wife hath prepared herfelf. <sup>8</sup> And it was giuen to her that ſhe clothe her ſelf with filke glittering and white. For the filke are <sup>♠</sup>the iuftifications of Saints.

ALLELVIA.

*Mt. 22. Lu. 14.*

<sup>9</sup> And he faid to me: Write, Bleffed be they that are called to the <sup>c)</sup>fupper of the marriage of the Lamb.

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

<sup>b</sup> At this day ſhal the whole Church of the elect be finally and perfectly for euer ioyned vnto Chrift in marriage inefeparable.

<sup>c</sup> That is the feaft of eternal life prepared for his ſpouſe the Church.

And he said to me: These wordes of God, be true.  
*Apoc. 22, 9.* <sup>10</sup> And I fel before his feete, to adore him. And he  
faith to me: See thou doe not; I am thy fellow-seruant,  
and of thy Brethren that haue the teftimonie of IESVS.  
Adore God. For the teftimonie of IESVS, is the ſpirit of  
prophecie.

<sup>11</sup> And I ſaw heauen opened, and behold a white  
horſe: and he that ſate vpon him, was called Faithful and  
True, and with iuſtice he iudgeth & fighteth. <sup>12</sup> And  
his eyes as a flame of fire, and on his head many di-  
adems, hauing a name written, which no man knoweth  
*Eſa. 63, 1.* but himſelf. <sup>13</sup> And he was clothed with a garment  
ſprinkled with bloud: and his name is called, <sup>a</sup>)THE  
WORD OF GOD. <sup>14</sup> And the hoſtes that are in heauen  
followed him on white horſes clothed in white and pure  
filke. <sup>15</sup> And out of his mouth proceedeth a ſharp ſword:  
*Apoc. 2, 27.* that in it he may ſtrike the Gentils. And he ſhal rule  
them in a rod of yron: and he treadeth the wine preſſe  
of the furie of the wrath of God omnipotent. <sup>16</sup> And he  
*Apoc. 17, 14.* hath in his garment and in his thigh written, <sup>b</sup>)KING  
OF KINGS AND LORD OF LORDS.

<sup>17</sup> And I ſaw one Angel ſtanding in the funne, &  
he cried with a loud voice ſaying to al the birds that  
did flie by the middes of heauen: Come and aſſemble  
together to the great ſupper of God: <sup>18</sup> that you may  
eate the fleſh of Kings, and the fleſh of Tribunes, & the  
fleſh of valiants, and the fleſh of horſes and of them that  
fit on them, and the fleſh of al free-men and bond-men,  
and of litle and great.

<sup>19</sup> And I ſaw the beaſt and the Kings of the earth, &  
their armies gathered to make warre with him that ſate  
vpon the horſe and with his armie. <sup>20</sup> And the beaſt was  
apprehended, and with him the falſe-Prophet: which  
wrought ſignes before him, wherewith he ſeduced them  
that tooke the character of the beaſt, and that adored  
his image. Theſe two were caſt aliue into the poole of

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<sup>a</sup> The ſecond Perſon in Trinitie, the Sōne or the Word of God, which  
was made fleſh. *Io. 1.*

<sup>b</sup> Euen according to his humanitie alſo.

fire burning also with brimstone. <sup>21</sup> And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

## ANNOTATIONS

אמן היללה

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

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

The truth is, by the vse of the Scriptures it hath more in it then, *Praise ye the Lord*, signifying with laud, glorifying, and Praying of God a great reioycing withal, mirth, and exultation of hart in the fingers thereof. And that is the cause why the holy Church faith, *Laus tibi Domine, Praise to thee, ô Lord*, in Lent and times of penance and mourning, but not *Alleluia*. Which (as S. Augustin also declareth) is a terme of signification and mysterie, ioyned with that time, and then vsed specially in the Church of God, when she representeth to vs in her Seruice, the ioyes and beatitude of the next life: which is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent which representeth the miserie of this life. See S. Augustin *Ser. 1. & 5. c. 9. & 6. c. 9. de Diuersis to. 10.* and his *enarration vpon the 148. Psalme*. For in the titles and ends of diuerse holy Psalms this *Alleluia* is full of mysterie and sacred signification. Where we must aske the Protestants, why they haue left it out altogether, being in the Hebrew, saying neither *Alleluia*,

*Amen, Alleluia* not translated.

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

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

Falfe translation.

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

nor *Praise ye the Lord*, in the *Bible 1577*: and that nine times in the fixe laft Pfalmes.

Moreouer the faid holy Doctour (*li. 2. de doct. Chrif. c. 11.*) affirmeth that *Amen* and *Alleluia* be not tranflated into any other language *propter fanctiorem autoritatem*, for the more facred authoritie of the words fo remaining. And *ep. 178.* he faith that it is not lawful to tranflate them. *Nam fciendum eft &c. For it is known* (faith he) *that al Nations doe fing Amen and Alleluia in the Hebrew words, which neither the Latin man nor the Barbarous may tranflate into his owne language.* See S. Hierom alfo *Epift. 1. 7.* And namely for our Nation, S. Gregorie wil beare vs witnes that our countrie receiued the word *Alleluia* with their Chriftianitie, faying thus, *li. 27. Moral. c. 6. Lingua Britaniæ quæ nihil aliud nouerat quam barbarum frendere, iandudum in Diuines laudibus Hebræum capit refonare Alleluia*, that is, *The Britan tongue, which knew nothing els but to mutter barbaroufly, hath begun of late in God's diuine lauds and praifes to found the Hebrew Alleluia.* And for Iurie S. Hierom *ep. 17. c. 7.* writeth, that the husbandmen at the plough fang *Alleluia*, which was not then their vulgar fpeech. Yea he faith that in Monafteries the finging of *Alleluia* was infteed of a bel to cal them together *ad Collectam in Epitaph. Paul c. 10.*

This word is a facred, Chriftian, myftical, and Angelical fong: and yet in the new feruice booke it is turned into, *Praise ye the Lord*, and *Alleluia* is quit gone, becaufe they lift neither to agree with the Church of God, nor with the vfe of holy Scriptures, no nor with their owne tranflations. But no maruel, that they can not fing *the fong of our Lord* and of Angels *in a ftrange countrie*, that is, out of the Catholike Church in the captiuitie of fchifme and herefie. Laftly, we might afke them whether it be al one to fay *Mat. 21. Hofanna*, and *Saue vs we befeech thee?* whereas Hofanna is withal a word of exceeding congratulation and ioy which they expreffed toward our Sauour. Euen fo *Alleluia* hath another manner of fenfe and fignification in it, then can be expreffed by, *Praise ye the Lord.*

8 Iuftifications of Saints.) Here the Heretikes in their tranflations could not alter the word *iuftifications* into *ordinances*, or *confutations*, as they did falſely in the *firft of S. Luke*, whereof fee the *Annotation there verf. 6.* but they are forced to fay in Latin, *iuftificationes*, as Beza: and in English, *righteoufnes*, (for *iuftifications* they wil not fay in any caſe for feare of inconuenience,) yea and they can not deny but theſe iuftifications be the good workes of Saints. But where they make this gloſſe, that they be fo called, becaufe they are the fruits or effect of faith and of the iuftice which we haue by only faith, it is moſt evidently falſe, and againſt the very text, and nature of the word. For there is no caufe why any thing ſhould be called a mans iuftification, but for that it maketh him iuſt. So that, *iuftifications*, be the vertues of faith, hope, charitie, and good deeds, iuftifying or making a man

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

Al Nations in the Primitiue Church fang *Amen* and *Alleluia*.

The Proteſtāts profane this word by tranſlating it, & diminish the fignification thereof.

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

Pf. 136.

Beza.

iuft, and not effects of iuftification. Neither faith only, but they altogether be the very ornaments and inward garments, beauty, and iuftice of the foule, as here it is euident.

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

Therefore they might much better haue learned of S. Auguftin (*q. 61. in Genef.*) how this fact of S. Iohn was corrected by the Angel, and wherein the error was. In effect it is thus, That the Angel being fo glorious and ful of maieftie, prefenting Chrifts Perfon, and in his name vſing diuers wordes proper to God, as, *Apoc. c. 1. I am the firft and the laft, and aliue and was dead,* and fuch like, might wel be taken of S. Iohn, by error of his Perfon, to be Chrift himſelf, and that the Apoftle prefuming him to be fo indeed, adored him with Diuine honour: which the Angel correcting, told him he was not God, but one of his fellowes, and therefore that he ſhould not fo adore him, but God. Thus then we fee, Iohn was neither fo ignorant, to thinke that any vndue honour might be giuen to any creature: nor fo il, to commit idolatrie by doing vndue worship to any Angel in heauen: and therefore was not culpable at al in this fact, but only erred materially (as the Schole-men cal it) that is, by miſtaking one for another, thinking that which was an Angel, to haue been our Lord: becauſe he knew that our Lord himſelf is alſo called an Angel, and hath often appeared in the viſions of the faithful.

And the like is to be thought of the Angel appearing in the *22. of the Apocalypſe*, whether it were the ſame or another, for that alſo did fo appeare, that Iohn could not tel whether it were Chrift himſelf or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they fay) commit idolatrie, nor finne at al herein, knowing al dueties of a Chriftian man, no leffe then an Angel of heauen, being alſo in as great honour with God, yea and in more then many Angels. Which perhaps may be the cauſe

S. Iohns adoring of the Angel explicated againſt the Proteftants abufing the ſame.

The Proteſtants are reſelled by their owne reaſon.

S. Iohn erred only in the perſon, myſtaking the Angel to be Chriſt himſelf, & fo adoring him as God.

S. Iohn finned not in this adoration.

Another explication of this place.

*Apoc. c. 1.*

*Eſa. 3. in Graco. Malac. 3.*

(and confequently another explication of this place) that the Angel knowing his great graces and merits before God, would not accept any worship or fubmiffion at his hands, though Iohn againe of like humilitie did it, as alfo immediately afterward *chap. 22.* which belike he would not haue done, if he had been precifely aduifed by the Angel but a moment before, of error and vnduetifulnes in the fact. Howfoeuer that be, this is euident, that this the Angels refufing of adoration, taketh not away the due reuerence and refpect we ought to haue to Angels or other fanctified perfons and creatures; and fo thefe wordes, *See thou doe it not,* fignifie rather an earneft refufal then any fignification, of crime to be committed thereby.

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

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

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

Three points herein examined & proued by Scriptures.

*Aug. de vera relig. c. 55.*

הוהתשה  
προσκυνέω

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

1. Religious worship of creatures.

2. The fame is called adoration.

3. Falling prostrate before the perfons or things adored.

on the ground at the prence of fuch things, and at the feete of holy perfons, fpecially Angels, as Iohn doth here, thefe examples proue. Abraham adored the Angels that appeared to him.

*Gen. 18.* Moyfes alfo the Angel that shewed himfelf out of the bush, who were creatures, though they reprefented Gods Perfon, as this Angel here did, that fpake to S. Iohn. Balaam adored the Angel that ftood before him with a fword drawen *Num. 22.* Iofue adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne teftimonie, that it was but an Angel. Who refused it not, but required yet more reuerence, cōmanding him to plucke of his shoes, becaufe the ground was holy, no doubt fo made by the prence only of the Angel.

Yea not only to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonofor, who fel flat vpon his face before him, and did other greate offices of religion, which the Prophet refused not, becaufe they were done to God rather then to him, as S. Hierom defendeth the fame againft Porphyrie; who charged Daniel with intolerable pride therein: and the faid holy Doctour alleageth the fact of Alexander the great, that did the like to Ioiadas the high Prieft of the Iewes. Howfoeuer that be (for of the Sacrifice there mentioned there may be fome doubt, which the Church doth alwaies immediatly to God, and to no creature) the fact of the Prophets (*4. Reg. 2.*) to Elifæus is plaine: where they perceiuing that the double grace and fpirit of Elias was giuen to him, fel flat downe at his feet and adored. So did the Sunamite: to omit that Achior adored Iudith, falling at her feet, as a woman bleffed of God, and infinit other places.

Al which things, by cōparing the Scriptures, our Aduerfaries should haue found to be lawfully done to men, & Angels, & foueraigne holy creatures. Whereby they might conuince themfelues, and perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for caufes might refufe euen that which S. Iohn did lawfully vnto him, as S. Peter did refufe the honour giuen him by Cornelius, according to S. Chryfoftom's opinion *ho. 33. in c. 10. Act.* Yea euen in the *third chapter of this booke* (if our Aduerfaries would looke no further) they might fee where this Angel prophecieth and promifeth that the Iewes should fal downe before the feet of the Angel of Philadelphia and adore. See the *Annot. there.*

Adoring of  
Prophets and holy  
perfons.