

## Chapter 20

*An Angel casteth the dragon (or diuel) bound, into the depth for a thoufand yeares, in which the foules of Martyrs in the first refurrection shal reigne with Chrif. 7. After which yeares, Satan being let loofe, shal raife Gog & Magog, an innumerable armie, againft the beloued citie: 9. but a fire from heauen shal deftroy them. 12. Then bookes are opened, and he that fitteth vpon the throne, iudgeth al the dead according to their workes.*

**A**nd <sup>a)</sup>I faw an Angel defcending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. <sup>2</sup> And he apprehended the dragon the old ferpent, which is the Diuel and Satan, and <sup>♣</sup>bound him for a thoufand yeares. <sup>3</sup> And he threw him into the depth, and shut him vp, and fealed ouer him, that he feduce no more the Nations, til the thoufand yeares be confummate. And after thefe things he muft be loofed a litle time.

<sup>4</sup> And <sup>♣</sup>I faw feats: and they fate vpon them, and iudgement was giuen them, <sup>♣</sup>and the foules of the beheaded for the teftimonie of IESVS, and for the word of God, and that adored not the beaft nor his image, nor receiued his character in their foreheads or in their hãds, haue liued & reigned with Chrif <sup>b)</sup>a thoufãd yeares. <sup>5</sup> <sup>♣</sup>The reft of the dead liued not, til the thoufand yeares be confummate. <sup>♣</sup>This is the first refurrection. <sup>6</sup> Bleffed and holy is he that hath part in the first refurrection. In thefe the fecond death hath not power: but <sup>♣</sup>they fhall be Priests of God and of Chrif: and shal reigne with him a thoufand yeares.

<sup>a</sup> See in S. Auguftin (*li. 20. de Ciuit. c. 7. 8. & seq.*) the expofition of this chapter.

<sup>b</sup> *Quid in millenario numero nifi ad proferendam nouam fobolem perfecta vniueritas præfcitæ generationis exprimitur? hinc per Ioannem dicitur; Et regnabunt cū illo mille annis, quia regnum fanctæ Ecclefiæ, vniuerfitatis perfectione folidatur. D. Gregor. li. 9. Moral. c. 1.*

*Ezec. 38, 14.*  
*39, 1.* <sup>7</sup> And when the thousand yeares shal be confummate, <sup>a</sup>Satan shal be loofed out of his prifon, and shal goe forth, and feduce <sup>a</sup>the Nations that are vpon the foure corners of the earth, Gog and Magog, and shal gather them into battel, the number of whom is as the fand of the fea. <sup>8</sup> And they afcended vpon the bredth of the earth, and compaffed <sup>a</sup>the camp of the Saints, and the beloued citie. <sup>9</sup> And <sup>a</sup>there came downe fire from God out of heauen, and deuoured them: <sup>10</sup> and the Diuel which feduced them, was caft into the poole of fire and brimftone, where both the beaft & the Falfe-prophet shal be tormented day and night for euer and euer.

*Apoc. 3, 5.*  
*21, 27.* <sup>11</sup> And I faw a great white throne, and one fitting vpon it, from whose fight <sup>b</sup>earth and heauen fled, and there was no place found for them. <sup>12</sup> And I faw the dead, great and litle, ftanding in the fight of the throne, and <sup>c</sup>books were opened: and <sup>a</sup>another booke was opened, which is of life: and the dead were iudged of thofe things which were written in the books according to their works. <sup>13</sup> And the fea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one according to their works. <sup>14</sup> And hel and death were caft into the poole of fire. This is the fecond death. <sup>15</sup> And <sup>d</sup>he that was not found written in the booke of life, was caft into the poole of fire.

THE 6. VISION.

<sup>a</sup> S. Auguftin thinketh that thefe doe not fignifie any certaine Nations, but al that shal then be ioyned with the Diuel and Antichrift againft the Church. *li. 20. de Ciuit. c. 11.* See S. Hierom *in Ezech. li. 11.*

<sup>b</sup> They shal then be new, not the fubftāce, but the shape chāged. *2. Pet. 3.* See S. Auguftin *li. 20. de Ciuit. c. 14.*

<sup>c</sup> The bookes of mens confciences, where it shal plainly be read what euery mans life hath been.

<sup>d</sup> Such as doe no good workes, if they haue age and time to doe them, are not found in the booke of life.

## ANNOTATIONS

2 Bound him.) Chrift by his Pafsion hath abridged the power of the Diuel for a thoufand yeares, that is, the whole time of the new Teftament, vntil Antichrifts time, when he fhall be loofed againe, that is, be permitted to deceiue the world, but for a short time only, to wit, three yeares and a halfe.

4 I faw feats.) S. Auguftin (*lib. 20. de Ciuit. Dei. c. 9.*) taketh this to be fpoken, *not of the laft iudgement, but of the Sees or Confiftories of Bishops and Prelates, and of the Prelates themfelues, by whom the Church is now gouerned. As the iudgement here giuen, can be taken no otherwife better, then of that which was laid by our Sauour Mat. 18. whatfoeuer you bind in earth, fhall be bound in heauen: and therefore the Apoftle faith, what haue I to doe, to iudge of them that are without?*

1. Cor. 5.

4 And the foules.) He meaneth (faith S. Auguftin in the *place alleaged*) the foules of Martyrs, that they fhall in the meane time, during thefe thoufand yeares, which is the time of the Church militant, be in heauen without their bodies, and reigne with Chrift: for, the foules (faith he) of the godly departed, are not feperated from the Church which is euen now the Kingdom of Chrift, for els there fhould be kept no memorie of them at the altar of God in the communicating of the body of Chrift: neither fhould it auaile to haften to Baptifme in the perils of death, for feare of ending our life without it: nor to haften to be reconciled, if we fortune for penance or of il confcience to be feperated from the fame body. And why are al thefe things done, but for that the faithful departed alfo be members of the Church? And though for an example the Martyrs be only named here, yet it is meant of others alfo that die in the ftate of grace.

5 The reft liued not.) The reft which are not of the happie number aforefaid, but liued and died in finne, reigne not with Chrift in their foules during this time of the new Teftament, but are dead in foule fpiritually and in body naturally, til the day of iudgement. S. Auguft. *ibidem*.

5 This is the firft refurrection.) As there be two regenerations, one by faith, which is now in Baptifme; and another according to the flesh, when at the later day the body fhall be made immortal and incorruptible: fo there are two refurrections, the one now of the foules to faluation when they die in grace, which is called, the firft, the other of the bodies at the later day. S. Auguftin *li. 20. de Ciuit. c. 6.*

6 They fhall be Priests.) It is not fpoken (faith S. Auguftin *li. 20. de Ciuit. c. 10.*) of Bishops and Priests only, which are properly now in the Church called Priests: but as we cal al Chriftians, for the myftical Chryfine or ointment, fo al Priests, becaufe they are the members of one Prieft, of whom the Apoftle Peter faith, A holy people, a Kingly Priefthood. Which words

Bishops Cõfiftories  
& iudicial power.

During a thoufand  
yeares (that is  
the time of this  
militant Church)  
Saints reigne with  
Chrift in foule  
only.

The reft are dead  
and damned in  
foule, during the  
fame time.

The firft refurrec-  
tion, of the foule  
only.

Priests, fome prop-  
erly fo called, fome  
improperly.

1. Pet. 2.

be notable for their learning that thinke there be none properly called Priests now in the new Testament, no otherwise then al Chriftian men and women, and a confusion to them that therfore haue turned the name *Priests* into *Minifters*.

7 Satan shal be loofed.) In the whole 8. *chapter of the faid 20. booke de Ciuitate Dei* in S. Auguftin, is a notable commentarie of thefe words. Where firft he declareth, that neither this binding nor loofing of Satan is in refpect of feducing or not feducing the Church of God: prouing that whether he be bound or loofe, he can neuer feduce the fame. *The fame*, faith he, *shal be the ftate of the Church at that time when the Diuel is to be loofed, euen as fince it was intituted, the fame hath it been & shal be at al time in her children that fucceed each other by birth & death.* And a litle after: *This I thought was therfore to be mentioned, left any man should thinke, that during the litle time wherein the Diuel shal be loofed, the Church shal not be vpon the earth, he either not finding it here when he shal be let loofe, or confuming it when he shal by al meanes perfecute the fame.* Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercife al his force or fraud in tentations: as to be loofed, is to be fuffered by God for a fmal time, that is, for three yeares and a halfe, to practife and proue al his power and arts of tentations againft the Church and her children, and yet not to preuaile againft them. Thirdly this Doctour sheweth by what great mercie our Lord hath tied Satan and abridged his power during the whole millenarie or thoufand yeares, which is al the time of the new Testament vntil then: and with what wifedom he permitteth him to breake loofe that litle time of three yeares & fixe moneths, toward the later day, which shal be the reigne of Antichrift. Laftly he sheweth what kind of men shal be moft fubiect to the Diuels feduction, (euen fuch as now by tentation of Heretikes goe out of the Church) and who shal auoid it. By al which we may confute diuers falfe expofitions of old & late Heretikes. Firft, the ancient Sect of the Millenaries, that grounded vpon thefe thoufand yeares named by the Prophet, this herefie, that there should be fo many yeares after the refurrection of our bodies, in which we should reigne with Chrift in this world, in our bodies, in al delights and pleafures corporal of meats, drinkes, and fuch like, which they called the firft refurrection. Of which herefie Cerinthus was the Authour. *Epiph. hær. 77. in fine. Hiero. Comment. in c. 19. Mat. Auguft. hær. 8. ad Quod vult. Deum.* Eufebius alfo (*li. 3. hiftorie c. 33.*) sheweth that fome principal men were in part (though after a more honeft manner concerning thofe corporal delicacies) of the fame opinion by mifconftruction of thefe words of S. Iohn. Whereby we learne and al the world may perceiue, the holy Scriptures to be hard, when fo great Clerkes did erre, and that there is no fecuritie but in that fenfe which the Church alloweth of.

The binding and loofing of Satan, explicated by S. Auguftin.

The short reigne of Antichrift.

Millenarii or Chiliaftæ.

The Scriptures hard.

The late Heretikes also by the said S. Auguftines words are fully refuted, affirming not only that the Church may be seduced in that great perfecution of the Diuels loofing; but that it hath been seduced euen a great peece of this time when the Diuel is bound: holding that the very true Church may erre or fal from truth to error and idolatrie, yea (which is more blaspheemie) that the cheefe Gouvernour of the Church is Antichrift himself, and the very Church vnder him, the whore of Babylon: and that this Antichrift, (which the Scriptures in so many places, and here plainly by S. Auguftines expofition, testifie, shal reigne but a fmal time, and that toward the laft iudgement,) hath been reuealed long fithence, to be the Pope himself, Christs owne Vicar, & that he hath perfecuted the Saints of their sect for these thousand yeares at the least. Which is no more but to make the Diuel to be loofe, & Antichrift to reigne the whole thousand yeares, or the most part thereof, that is, almost the whole time of the Churches state in the new Testament: (which is againft this & other Scriptures euidently, appointing that to be the time of the Diuels binding:) Yea it is to make Antichrift & the Diuel weaker toward the day of iudgemēt then before, and the truth better to be known, and the faith more common, the neerer we come to the same iudgement: which is exprefly againft the Gospell and this prophecie of S. Iohn.

*Mt. 24. Lu. 18, 8.*

We see that the Sects of Luther, Caluin, and other, be more spread through the world then they were euer before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it) perfecuting the said Sectaries, through the multitude of his aduersaries diminished. How then is the Pope Antichrift, whose force shal be greater at the later end of the world, then before? Or how can it be otherwise, but these Sect Maifters should be Antichrists neere precursors, that make Christs cheefe Minifters & the Churches cheefe Gouvernours that haue been these thousand yeares and more, to be Antichrists; & themselves and their Sects to be true, that come so neere the time of the Diuels loofing and seduction, and of the personal reigne of Antichrift.

8 The camp of the Saints.) S. Auguftin in the said 20. booke *de Ciuit. Dei cap. 11.* It is not faith he, to be taken that the perfecutors shal gather to any place, as though the camp of the Saints or the beloued citie should be but in one place, which indeed are no other thing but the Church of Christ spread through the whole world. And therefore wherefoeuer the Church shal then be (which shal be in all Nations euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tents of Saints be, and the beloued citie of God, and there shal she be besieged by all her enemies, which shal be in euery countrey where she is, in most cruel and forcible fort. So writeth this profound holy Doctour. Whereby we see, that, as now the particular Churches of Englād, Scotland, Flanders, & such like,

By S. Auguftins foresaid explication, is euidently deduced againft the Protestāts, that the Church can not erre, and that the Pope can not possibly be Antichrift.

An inuincible demonstration.

The camp of Saints is the Catho. Church through the world.

As now Heretikes in particular countries, so Antichrift shal perfecute the Churches of all Nations.

be perfecuted by their enemies in thofe countries, fo in the time of Antichrift, the Churches of al Nations, as of Italie, Spaine, France, and al other which now be quiet, shal be affaulted as now the forefaid are, and much more, for that the general perfecution of the whole, shal be greater then the particular perfecution of any Churches in the world.

9 There came downe a fire.) It is not meant of the fire of Hel (faith S. Auguftin *ib. c. 12.*) into which the wicked shal be caft after the refurrection of their bodies, but of an extraordinarie help that God wil fend from heauen, to giue fuccourfe to the Saints of the Church that then shal fight againft the wicked: or, the very feruent & burning zeale of religion & Gods honour, which God wil kindle in the harts of the faithful, to be conftant againft al the forces of that great perfecution.

What is meant by fire from heauen.

12 Another booke.) This is the booke of God's knowledge or predefinatiō, wherein that which before was hid to the world, shal be opened, & wherein the true record of euery mans workes shal be contained, and they haue their iudgement diuerfly according to their workes, and not according to faith only, or lacke of faith only. For, al infidels (as Turkes, obftinate Iewes, and Heretikes) shal neuer come to that examination, being otherwife condemned.

The booke of euery mans workes, opened in the day of iudgement.