

Chapter 20

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

And ^{a)}I saw an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. ² And he apprehended the dragon the old ferpent, which is the Diuel and Satan, and ¹bound him for a thousand yeares. ³ And he threw him into the depth, and shut him vp, and fealed ouer him, that he feduce no more the Nations, til the thousand yeares be confummate. And after these things he muft be loofed a litle time.

⁴ And ¹I saw feats: and they fate vpon them, and iudgement was giuen them, ¹and the foules of the beheaded for the testimonie 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 ^{b)}a thousand yeares. ⁵ ¹The rest of the dead liued not, til the thousand yeares be confummate. ¹This is the first resurrection. ⁶ Bleffed and holy is he that hath part in the first resurrection. In these the fecond death hath not power: but ¹they shal be Priests of God and of Chrif: and shal reigne with him a thousand yeares.

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

^b *Quid in millenario numero nisi ad proferendam nouam sobolem perfecta vniueritas præfcitæ generationis exprimitur? hinc per Ioannem dicitur; Et regnabunt cū illo mille annis, quia regnum sanctæ Ecclesiæ, vniuerfitatis perfectione solidatur. D. Gregor. li. 9. Moral. c. 1.*

7 And when the thousand yeares shall be consummate, Satan shall be loosed out of his prison, and shall goe forth, and seduce ^athe Nations that are upon the foure corners of the earth, Gog and Magog, and shall gather them into battell, the number of whom is as the sand of the sea. 8 And they ascended upon the breadth of the earth, and compassed ^dthe camp of the Saints, and the beloved citie. 9 And ^dthere came downe fire from God out of heauen, and deuoured them: 10 and the Diuel which seduced them, was cast into the pool of fire and brimstone, where both the beast & the False prophet shall be tormented day and night for euer and euer.

*Ezec. 38, 14.
39, 1.*

11 And I saw a great white throne, and one sitting upon it, from whose sight ^bearth and heauen fled, and there was no place found for them. 12 And I saw the dead, great and little, standing in the sight of the throne, and ^cbooks were opened: and ^danother booke was opened, which is of life: and the dead were iudged of those things which were written in the books according to their works. 13 And the sea gaue the dead that were in it, and death and hell gaue their dead that were in them, and it was iudged of euery one according to their works. 14 And hell and death were cast into the pool of fire. This is the second death. 15 And ^dhe that was not found written in the booke of life, was cast into the pool of fire.

*Apoc. 3, 5.
21, 27.*

THE 6. VISION.

^a S. Augustin thinketh that these doe not signifie any certaine Nations, but all that shall then be ioyned with the Diuel and Antichrist against the Church. *li. 20. de Ciuit. c. 11.* See S. Hierom in *Ezech. li. 11.*

^b They shall then be new, not the substance, but the shape changed. *2. Pet. 3.* See S. Augustin *li. 20. de Ciuit. c. 14.*

^c The bookes of mens consciences, where it shall plainly be read what euery mans life hath been.

^d 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 fhort 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 Conffitories of Bifhops 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 auaille 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 Priefts.) *It is not fpoken* (faith S. Auguftin *li. 20. de Ciuit. c. 10.*) *of Bifhops and Priefts only, which are properly now in the Church called Priefts: but as we cal al Chriftians, for the myftical Chryfme or ointment, fo al Priefts, becaufe they are the members of one Priefte, of whom the Apoftle Peter faith, A holy people, a Kingly Priefthood. Which words*

1. Pet. 2.

Bifhops Cõffitories & 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 refurrection, of the foule only.

Priefts, fome properly fo called, fome improperly.

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

7 Satan shal be loofed.) In the whole 8. *chapter of the said 20. booke de Ciuitate Dei* in S. Auguftin, is a notable commentarie of these words. Where first he declareth, that neither this binding nor loofing of Satan is in respect of feducing or not feducing the Church of God: prouing that whether he be bound or loofe, he can neuer feduce the same. *The same, faith he, shal be the state of the Church at that time when the Diuel is to be loofed, euen as since it was instituted, the same hath it been & shal be at al time in her children that succed each other by birth & death.* And a litle after: *This I thought was therefore 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 same.* 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 suffered by God for a final 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 thousand 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. Lastly he sheweth what kind of men shal be moft subiect to the Diuels feduction, (euen such as now by tentation of Heretikes goe out of the Church) and who shal auoid it.

By al which we may confute diuers false expofitions of old & late Heretikes. Firft, the ancient Sect of the Millenaries, that grounded vpon these thousand yeares named by the Prophet, this heresie, that there should be so many yeares after the resurrection of our bodies, in which we should reigne with Christ in this world, in our bodies, in al delights and pleasures corporal of meats, drinks, and such like, which they called the first resurrection. Of which heresie Cerinthus was the Authour. *Epiph. hær. 77. in fine. Hiero. Comment. in c. 19. Mat. Auguft. hær. 8. ad Quod vult. Deum.* Eusebius also (*li. 3. historie c. 33.*) sheweth that some principal men were in part (though after a more honest manner concerning those corporal delicacies) of the same opinion by misconstruction of these words of S. Iohn. Whereby we learne and al the world may perceiue, the holy Scriptures to be hard, when so great Clerkes did erre, and that there is no securitie but in that sense 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 errour and idolatrie, yea (which is more blafphemie) that the cheefe Governour of the Church is Antichrift himself, and the very Church vnder him, the whore of Babylon: and that this Antichrift, (which the Scriptures in fo many places, and here plainly by S. Auguftines expofition, teftifie, shal reigne but a fmal time, and that toward the laft iudgement,) hath been reuealed long fithence, to be the Pope himself, Chrifts 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 ftate in the new Teftament: (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 knowen, and the faith more common, the neerer we come to the same iudgement: which is exprefly againft the Ghospel 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 aduerfaries 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 precurfours, that make Chrifts cheefe Minifters & the Churches cheefe Governours that haue been these thousand yeares and more, to be Antichrifts; & themfelues and their Sects to be true, that come fo 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 perfecutours 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 Chrif spread through the whole world. And therefore wherefoeuer the Church shal then be (which shal be in al Nations euen then, for fo much is infinuated 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 al her enemies, which shal be in euery countrie 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, be

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

An inuincible demonftratiō.

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

As now Heretikes in particular countries, fo Antichrift shal perfecute the Churches of al Nations.

persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of all Nations, as of Italie, Spaine, France, and all other which now be quiet, shall be assaulted as now the forefaid are, and much more, for that the general persecution of the whole, shall be greater then the particular persecution of any Churches in the world.

9 There came downe a fire.) It is not meant of the fire of Hel (faith S. Augustin *ib. c. 12.*) into which the wicked shall be cast after the resurrection of their bodies, but of an extraordinarie help that God will send from heauen, to giue succour to the Saints of the Church that then shall fight against the wicked: or, the very feruent & burning zeale of religion & Gods honour, which God will kindle in the hearts of the faithful, to be constant against all the forces of that great persecution.

12 Another booke.) This is the booke of Gods knowledge or predestinatiō, wherein that which before was hid to the world, shall be opened, & wherein the true record of euery mans workes shall be contained, and they haue their iudgement diuerfly according to their workes, and not according to faith only, or lacke of faith only. For, all infidels (as Turkes, obstinate Iewes, and Heretikes) shall neuer come to that examination, being otherwise condemned.

What is meant by fire from heauen.

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