Alcasar, a Spanish Jesuit, taking a hint from Victorinus, seems to have been the first (AD 1614) to have suggested that the Apocalyptic prophecies did not extend further than to the overthrow of Paganism by Constantine.

Gaius Marius Victorinus

Commentary on the Apocalypse
By Victorinus of Poetovio
0260
“The first Latin exegete of the Bible.”

Saint Victorinus was bishop of the Pannonian city of Poetovio (or Pettavium; now the modern Ptui, Slovenia) in the second half of the third century. He is described by St Jerome as the first Latin exegete of the Bible. Of the many works which Victorinus produced, however, we have mere fragments of a very few, and only his Commentary on the Apocalypse (In Apocalypsin) is complete. This commentary on the Book of Revelation is also the earliest surviving complete one, which was written by Victorinus during the reign of the Emperor Gallienus (258-260). During the Great Persecution of Diocletan in 304, the Holy Martyr Victorinus joined the chorus of Saints.

Jerome is responsible for an extensive revision of Victorinus’ commentary, dated to 398, which he particularly undertook at the request of a friend to adjust Victorinus’ commentary in those verses and passages displaying interpretations which were taken to be chiliastic/millennialistic, a theological opinion which had since been rejected by the Church at large (notice the statement in the Nicean-Constantinopolitan Creed of 381: “of Whose Kingdom there shall be no end”—a creedal rejection of chiliasm). Consequently, essentially two versions of Victorinus’ commentary have come down to us: his original and the Hieronymian edition. I have undertaken to translate Victorinus’ original and only Jerome’s letter to Anatolius (which serves as a prologue to Jerome’s version) and Jerome’s ending of the work (which replaces Victorinus’

The text I have used is that of Martine Dulaey, *Victorin de Poetovio. Sur l’Apocalypse et autres écrits* (Source Chrétiennes 423. Paris: Les Éditions du Cerf, 1997). For further information on Dulaey’s textual decisions, see there, or her larger two-volume work *Victorin de Poetovio: Premier Exégète Latin* (Collection des études augustiniennes. Série antiquité 139-140. Paris: Institut d’études augustiniennes, 1993).

A few words are necessary on the presentation here. All italicized words in the text represent citations or allusions to Biblical texts. These are often quite loose. Even when they are literal, they belong to that complex of the Old Latin versions of the Apocalypse that are not completely well-understood, particularly for any regional variants in Victorinus’ province. The chapter numbers in Victorinus correspond to the chapter numbers in the Apocalypse, thus the citations in each chapter, unless otherwise noted, belong to that chapter of the Apocalypse. I do not provide here the precise citations for these references to the Apocalypse itself, but only for those references to other books. If someone is familiar enough with the Apocalypse to track down this translation of this commentary to it, they should certainly be familiar enough with the text not to need citation notes. The citations are provided at the bottom of each chapter block.

**Victorinus Poetovionensis: Commentarius In Apocalypsin**

1 The beginning of the book promises blessing to *who reads, who hears, and who obeys* so that in studying the reading, he therefore learns works and keeps those which are commanded. *Grace to you and peace, from God Who is and Who was and Who is coming*. Is, Who endures; *was*, Who with the Father made all, and Who did not begin from the Virgin; *is coming*, indeed, to judge. *Of the sevenfold Spirit*: in Isaiah we read: *A spirit of wisdom and intellect, of counsel and strength, of knowledge and piety, the spirit of fear of the Lord.* These seven spirits are of one; namely, they are given
by the Holy Spirit. And from Jesus Christ, Who is the faithful witness, the firstborn from the dead. In becoming human, He gave witness to the world, suffering in which, He freed us from sins by His blood, and having defeated Hell, first rose up from the dead, and death no longer has dominion over Him, but by His reign, the kingdom of the world is destroyed. And made us a kingdom and priests, that is, the Church of all believers, as the Apostle Peter said: a holy people, a royal priesthood. Behold, He is coming with the clouds, and all peoples see Him. He who first, in becoming human, came in secret, will in a little while come openly, in majesty and glory, to judge.

For it says that in the midst of the golden lampstands was walking one like a son of man. Like a son of man it says. After victory over death, when He ascended into the heavens, His body having been united with the Spirit of glory which He received from the Father, He is now able to be called like a Son of God, not (only) like a son of man. Walking in the midst of the golden lampstands, that is, in the midst of the churches, as was said by Solomon: In the ways of the just ones I walk.

His antiquity and immortality, the source of majesty, are shown by with a white head. For the Head of Christ is God. And with white hair are the multitude of wearers of white (the newly baptized), like wool, because of the sheep, like snow, because of the innumerable crowd of candidates (catechumens) given by Heaven. Eyes like a flame of fire. These are the commandments of God, giving light to those who believe, (but) burning the unbelievers.

And a face with the brightness of the sun. His face is His coming in which He spoke to man face to face. For the sun is of less glory than the glory of the Lord. But because of rising, and setting, and again rising?for He was born, and suffered, and rose up?for this reason Scripture gives the comparison of His face to the glory of the sun.

In a priestly garment, which is the flesh not corrupted by death, and by suffering He has been given an eternal priesthood, most
obviously. *Breasts* are the two Testaments, and *a golden sash*, the chorus of saints, like gold tried by the fire; alternately, the gold sash *binding the chest*: the enkindled conscience and pure spiritual sense given to the churches.

By a *sharp double-edged sword coming out of His mouth*, He is shown to be Who brought knowledge to the whole world both now, of the good things of the Gospel, and, previously, of the Law of Moses. But from which same Word, Old or New Testament, is the whole race of humans indeed judged, thus it is called a sharp double-edged sword. For the sword arms the soldier; the sword slays the enemy; the sword punishes the deserter. And in order to show the Apostles He announced judgment, He said: *I did not come to bring peace, but the sword.*

And after He had finished the parables, He said to them: Have you understood everything? They said: Even so. He added: Therefore, every scribe trained in the Kingdom of Heaven is like the father of a family, bringing out from his treasury new and old; “new:” the word of the Gospel; “old:” the Law and the Prophets. These come out of His mouth, He said to Peter: *Go to the sea and cast a hook, and the first fish that comes up, opening its mouth you will find a stater (coin), which is two denarii, give for Me and for you.*

And David similarly said by the Spirit: *Once, is God speaking; twice, have we heard Him,* for God has determined “once” what will happen, from the beginning to the end. These are the “two” Testaments, which at a particular time are called either two denarii, or New and Old, or a sharp double-edged sword. Finally, with His being appointed Judge by the Father, wanting to show that men will be judged by the word of preaching, He says: Do you think that I will judge you in the last day? *The word which I speak to you, it will judge (you) in the last day.*

And Paul says to the Thessalonians against the Antichrist: *whom the Lord will slay with the breath (spiritus) of His mouth.* Therefore, this is the sharp double-edged sword coming out of His mouth.

*5 His voice was like the voice of many waters. Many waters* are to
be understood as peoples, or also the gift of baptism, which He gave as a commandment, spread out by the Apostles for the salvation of men. *His feet like gold-copper, as though burning in a furnace.* It says the Apostles, who were burned in suffering, preached His word; through them, in fact, the preaching went out (lit. ‘walked’); they were well-named “feet.” See where the prophet anticipated this, saying: '*We will worship where His feet have stood'* for where they first stood the Church was also established, that is Judea; there will all the saints be gathered and worship their God.

6 *Seven stars in his right hand.* We have said that the seven virtues of the Holy Spirit were given into His power by the Father, as Peter exclaimed to the Jews: *Therefore, exalted at the right hand of God, He has poured forth the Spirit.* He received from the Father, which you have seen and heard. But also John the Baptist anticipated it, saying to his disciples: *For He has not given the Spirit by measure. The Father loves the Son and has given all into His hands.* These are the seven stars.

7 *The seven churches*, each of which He calls by name, to whom the letters were composed, which are not the only or the principal churches. But what He says to one, He says to all. It makes no difference; whether a military troop of a small number of soldiers, or by it the whole army is indicated. Finally, as in Asia, so in the whole world: seven churches as all. Paul taught that the seven named are the one Catholic Church. Indeed, at first, so he might keep this (rule), he did not exceed the number of seven churches, but wrote to the Romans, to the Corinthians, to the Ephesians, to the Thessalonians, to the Galatians, to the Philippians, and to the Colossians. Afterwards he wrote to individual people, but did not exceed the number of seven churches, as he summarized in brief in his preaching to Timothy: *so that you will know how you must behave in the House of God, which is the Church of the Living God.*

This type (or ‘symbol’) was preached by the Holy Spirit through
Isaiah, as we read of the seven women who took hold of one man. For the one man is Christ, not born from seed. The seven women are the churches, receiving their bread, and in their tunics covered, who ask to remove their reproach, and that his name will be spoken over them. For bread is the Holy Spirit, which nourishes eternal life; theirs, promised to them by faith. And their tunics, that is, the promises to them with which they want to be covered. Finally, as Paul said, Thus must weakness put on strength, and mortality immortality. Remove their reproach: the reproach is previous sin, which is removed by baptism. And the beginning of a person being called Christian, which is your name will be spoken over us. Therefore, for these reasons, for example, seven churches are made one Church.

8 He also wrote, for quality of faith and election either to those who are also striving in the world, and are working at their striving for simplicity, and are patient and, when seeing certain destructive and pestilential people in the church, that it (the church) might not be dispersed, suffer them. He warns all of them of love in which faith is lacking, that they might make penance. or to those who are living in cruel places among persecutors, persevering to be faithful. or to those who under the pretext of mercy introduce illicit sins into the church, teaching others to do them; or to those who are at ease in the Church; or to those who are negligent, Christians only in name; or to those who, humbly instructed, persevere strongly in faith; or he rebukes those who study the Scriptures and strive to know the hidden prophecies, and are unwilling to do the works of God, which are mercy and love. For all he pronounces penance, for all he announces judgment.
works and your patience, I know you are suffering and see your works and patience: do not think I remain far (or ‘for long’) away from you. And that you cannot bear evil people, and that those who say they are apostles, you discovered them liars, and you have patience according to My name. All these belong to praise, and not mediocre praise. But also such men and of such a kind, and the selection of such men, indicates that every one of them must be admonished so that they are not deprived of good things. He says he has a few things against them, saying: You have abandoned your earlier love: remember from where you have fallen. He who falls, falls from a height, and therefore he says from where, for at all times until the end works of love are to be practiced, with is the greatest commandment. Finally, unless this is done, was threatened to move the lampstand from its place, that is, to scatter the people. For you hate the works of the Nicolaitans which I also hate; you have this, this belongs to praise. For the works of the Nicolaitans: before this time, false and disease-bearing men, ministers in the name of Nicolaus, made for themselves a heresy, (saying) that something devoted (to an idol) may be exorcized and eaten, and that whoever had fornicated could receive the peace on the eighth day. Therefore he praises those to whom he has written, to whom, such and so great men, he has promised that tree of life which is in the garden of God.

2 The following epistle reveals the behavior and custom of the following other kind. And at the end of it he says: I know you, that you are both poor and suffering, but you are rich: for he knows that for such, riches are hidden with him; and he rejects the slander of the Jews which are not Jews, but the synagogue of Satan, who are brought together by Antichrist; to whom he says that if they persevere to the death, and he who has persevered will not be hurt by the second death, that is, he will not be thrown into Hell.

3 The third kind of saints indicates men who are strong in faith, and not fearing persecution. But there are others among them who are prone to unlawful concessions. He says: I will fight them with the sword of my mouth, that is, the commandment which I will
speak, and which I will tell you to do. For, the teaching of Balaam taught to set a stumbling-block before the eyes of the Sons of Israel, to eat what is sacrificed (to idols) and to fornicate: as noted long ago. For he gave this advice to the king of the Moabites, and thus the people stumbled. He says, Thus, you also have among you holding this kind of teaching, and under the pretext of mercy you make others suffer. He says, To him who conquers, I will give to him of the hidden manna. The hidden manna is immortality; the white gem is adoption in the Son of God; a new name is “Christian.”

4 The fourth kind indicates the nobility of the faithful, working daily, and doing great works. But even here are indicated some men to be at ease, given over to unlawful leisures, and paying attention to new prophecies, which he shows and prophesies to others, to whom this is not pleasing, who know the wickedness of the Adversary, by which evils and sorrows he seeks to bring dangers on the head of the faithful. And thus he says: I will not place upon you another weight, that is, I have not given you laws, observances and burdens, which is another weight, that what you have, you hold onto, until I come. And to him who conquers, I will give to him power over the nations, that is, I will make him a judge among the other saints. And the star of the morning will I give to him: namely, the first resurrection he promised; for the morning star chases away the night and announces light, which is the beginning of day.

3 The fifth kind, selection, or conduct of the saints, shows negligent men, doing other than they should in the world, foolish works, Christian in name only. And therefore he exhorts them, if they can turn back from dangerous negligence, to be saved. He says: Be strong for those who are dying; for I have not found your works full before my God. For it is not enough for a tree to live, and flourish, but not have fruit, as it is not enough to be called a Christian, and to confess Him, but not have Christian works.

2 The sixth kind, the best conduct of the selection, the behavior of saints is described, namely those who are humble in the world and simple in the Scriptures, and bearing an unshakable faith, not
being frightened by anything and drawing back from the Faith. Therefore he says to them: *I have placed before you an open door* and he says *for you have kept the word of my patience*, with such little strength, *and I will keep you from the hour of temptation*: so that they will know of what kind is His glory, indeed He does not allow them to be handed over to temptation. He says, *He who conquers will be made a column in the temple of God*: for a column is beautiful for a building, that is, he who perseveres will be considered more noble in the Church.

3 And this selection, the seventh kind, describes wealthy men, believers who are in dignified positions, but believers that are rich men: they indeed discuss the Scriptures at home in their rooms, but outside no one would know they are believers. Namely, they are boasters who also say that they know everything, possessed of confidence in letters, but their works are empty. And therefore he says to them *neither cold nor hot* are they, that is, neither unbelievers nor believers, for they are all things to all people. And what is neither cold nor hot must be *lukewarm*, so that it causes nausea: he says, *And I will vomit you out of my mouth*. Nausea, though it is hateful, harms no one: so with this kind of men, who will be ejected. But that this is a time of penitence, he says: *I counsel you, buy refined gold from me*, that is, if you are able, to suffer anything for the name of the Lord. He says *And anoint your eyes with salve*, that is, that what you gladly know from the Scriptures, you might also try to do the deed. And because, if this kind of men turns back from great destruction to penitence, not only will they be useful to themselves, but are able to benefit many, not a mediocre reward is promised to them, that is: *to sit upon a throne* as judges.

4 He says *an open door in heaven*: the preaching of the New Testament was seen by John, and it was said to him: *Come up here*. When it is depicted opened, it is obvious that it had previously been closed to men. But it was sufficiently and fully opened, when Christ ascended bodily to the Father. And the voice which he heard, when it said that he was talking with him: without contradiction it reproves the stubborn. He who is coming is He who spoke through the Prophets. For John was of the
circumcision, and all that People which heard the preaching of the Old Testament was edified by that Voice. He says, *For that voice which I heard, it said to me: Come up here:* that is Jesus Christ whom he shows seen as a little before as a son of man among the golden lampstands. And now henceforth he recalls those things which were predicted in similitudes through the Law, and by these scriptures he connects all the earlier Prophets, and opens up the Scriptures. And because afterward our Lord invited to heaven all believing in His name, He immediately poured out the Holy Spirit, who brings men to heaven, he says: *Immediately I was in the Spirit.* And when the mind of the faithful is opened by the Holy Spirit, he makes obvious to them what also was predicted to those before.

2 Plainly a throne placed is the seat of a judge and a king; upon which throne he says he saw *the resemblance of jasper and sardis,* which jasper is the color of water, and sardis of fire: this shows the two Testaments are placed, until the end of the world, upon the judgment-throne of God; of which two judgments one is already accomplished in the destruction by water, but the other will be accomplished by fire. And a *rainbow around the throne* has a burning color; for the rainbow is called a bow, of which indeed God spoke to Noah and his sons, no longer to fear inundation by water. He says *I will set my bow in the clouds,* may you no longer fear the water, but the fire. And *Before the throne was something like a sea of glass like crystal:* is the gift of baptism, which He pours out by His Son in a time of repentance before He brings the Judgment. Therefore, *before the throne,* that is, before the judgment. And when it says a *sea of glass like crystal,* it depicts calm water, not moved by the wind, not flowing down, but given to be as immovable as the gift of God.

3 *The four animals* are the four Gospels. He says *The first is like a lion,* the second is like a bull, the third is like a man, the fourth is like a flying eagle; having six wings around them, eyes both inside and outside, and, he says, *never ceasing to say ἁγιός, ἁγιός, ἁγιός,* Holy, holy, holy, Lord God Almighty.

*Twenty-four elders sitting, having twenty-four judgment-seats:* are
the books of the Prophets and the Law, relating the witness of the Judge. For the twenty-four fathers are the twelve Apostles and the twelve Patriarchs. Therefore, the animals which are different faces, have them for this reason.

4 The animal like a lion is the Gospel according to John, which, while all the other Evangelists announced that Christ was made man, it was for him to announce that He was God before He descended and took on flesh, The Word was God, and because he proclaims like a roaring lion, his preaching bears the face of a lion. Like a man. Matthew made an effort to announce to us the family of Mary, through which Christ received flesh. Therefore, when he recounts from Abraham up to David, and from David up to Joseph, as though spoken of a man, thus his preaching receives the image of a man. Luke also, when he recounts from the priest Zacharias offering a sacrifice for the people and the angel appears to him, because of the priesthood and the sacrifice, this writing bore the image of the bull. Mark, the interpreter of Peter, wrote a record of those things which he generally taught, but not in order, and begins with the word of prophecy announced by Isaiah.

Therefore, they begin thus, saying: John: In the beginning was the Word, and the Word was with God, and the Word was God; this is the face of a lion. And Matthew: The book of the generation of Jesus Christ, son of God, son of David, son of Abraham; this is the face of a man. And Luke thus: There was a priest of the name Zacharias, of the course of Abia, and his wife was of the daughters of Aaron; this is the image of a bull. Mark begins thus: The beginning of the Gospel of Jesus Christ, as it is written in Isaiah; it begins with the Spirit flying, therefore, it also has the image of a flying eagle.

And not only the prophetic Spirit, but also the Word of God the Father Almighty, Who is His Son, our Lord Jesus Christ, bears the same images in the time of His appearance to us. For when, it was predicted like a lion, and like the cub of a lion because for the salvation of men, He was made man, conquering death and freeing
all; because He offered Himself as a sacrifice to God the Father for us, He is called a bull; and because He conquered death, ascended to heaven, extending His wings and protecting His people, He is called a flying eagle. Therefore these announcements, which are four, are actually one announcement, which came out of one mouth, like the river in paradise, from one source dividing into four parts.

5 And these animals have eyes inside and outside, that is the preaching of the New Testament; it shows Spiritual providence, which both looks into the secrets of the heart, and also sees things yet to come, which are inside and outside. The wings are the witnesses of the books of the Old Testament, and therefore they are twenty-four, which is also the same number of elders on the judgment-seats. As an animal is not able to fly without having wings, so neither does the preaching of the New Testament have faith without having the previously announced witnesses of the Old Testament, by which it takes off from earth and flies. For always, when what was said before is found to have happened later, this makes an undoubting faith. For again, if wings are not attached to animals, they have no way to prolong (?) life. For without those things previously announced by the prophets being accomplished in Christ, their preaching will have been made worthless.\(^g\) The Catholic Church holds both the previously announced and also the later accomplished, and it truly flies and takes off from the earth, a living animal. And with the heretics who don’t use the prophetic witness, living creatures are present for them, but which are only earthly. And for the Jews, who do not accept the preaching of the New Testament, wings are present for them, but they are not living; that is, they bring a worthless prophecy to men, not hearing (obeying), not uniting what is said to what happens.

For the books of the Old Testament are twenty-four, as we see in the Epitome of Theodore. But also, as we have said, the twenty-four are the Fathers and Apostles: it is necessary to judge His people. For when the Apostles asked and said: *We have left everything of ours to follow you; what will there be for us?*\(^h\) Our
Lord responded: *When the Son of Man sits upon the throne of His glory, you will also sit upon twelve judgment-seats, judging the twelve tribes of Israel.* And also of the Fathers who are to be judging, the Patriarch Jacob says: *And he himself shall judge his people among his brothers as one of the tribes of Israel.*

6 And lightning and voices and thunder came out of the throne of God, and seven torches: it signifies the announcements and promises of God, and the warnings. For lightning signifies the coming of the Lord, and voices the announcements of the New Testament; and thunder, that the words are heavenly; torches burning with fire, truly the gift of the Holy Spirit, because when by wood the first man was lost, by the wood of the Passion is he returned.

7 And while this was happening, *all the elder born fell down and worshipped the Lord, while the animals gave glory and honor*: that is, while the Gospel, namely the actions and teachings of the Lord, accomplished the word previously announced by them, they worthily and rightly exult, knowing they themselves have properly served the Word of God. Finally, because He came Who would conquer death, the only One worthy to take up the crown of immortality, all of them had, for the glory of His great accomplishment, crowns, throwing them under His feet, that is, because of the eminent victory of Christ, (throwing) all their victories under His feet. This is what the Holy Spirit fulfilled in the Gospel by showing, for when He was finally about to suffer, the Lord came to Jerusalem, and the people went out to meet Him, some covered the road with cut branches of palm trees, others threw down their tunics, namely showing two peoples, one, of the Fathers and the Prophets, of great men, who have palm branches for any of their victories against sins, casting them to Christ, under His feet. For the palm branches signify the same, which are not given to anyone but a conqueror.
5 And in the hand of the one sitting upon the judgment-seat was a book, written on the inside, sealed with seven seals: they signify the Old Testament, which is placed in the hand of our Lord, who has received judgment from the Father. He says, A herald cried out, whether anyone was worthy to open the book and remove its seals, and no one was found worthy, neither in heaven, nor in the earth, nor under the earth. For to open the Testament is to suffer, and to conquer death for men. To be worthy of this no one was found, neither among the angels in heaven, nor among men in the earth, nor among the souls of the saints in rest, none but Christ the Son of God alone, Whom he says he saw: a lamb as though slaughtered, having seven horns in number. About Him was predicted whatever the Law reflected about Him through the offerings and sacrifices, which was necessary for Him to accomplish. And because He was the testator and conquered death, it was just that He was made the heir of God, that he might also possess the substance of the one dying, that is, the members of humanity.

2 He says this, The lion of the tribe of Judah, of the root of David, has conquered. We read of the lion of the tribe of Judah in Genesis, where the Patriarch Jacob says: Judah, your brothers praise you: you have both lain down and risen up like a lion, and like the cub of a lion.\textsuperscript{a} For He is called a lion for conquering death; for suffering for men, like a lamb led to the slaughter.\textsuperscript{b} But because He conquered death and came before (?) the work of the torturer, He is called as though slain. This, therefore, He opens and unseals: that Testament which He had sealed. Moses the Lawmaker also knows this, which needed to be sealed and hidden until the coming of His Passion. He veiled his face and spoke thus to the people, showing that the words of the prediction were veiled until the coming of the time of Christ. Also, when he read the Law to all the people, he took red wool, and the blood of a bull, and sprinkled water on all the people, saying: This is the blood of the Testament, which the Lord has commanded for you.\textsuperscript{c} Therefore it
is necessary for you, the diligent man, to observe that the whole of the prediction coheres as one. For it does not suffice to call these the Law, which are also called a Testament. No law is called a testament, nor is a testament called anything else, except what is made by those who are dying; and whatever things are inside the testament are sealed until the day of death of the testator. Therefore, now it may only properly be unsealed by the slain lamb which like a lion tore apart death, and who accomplished what was foretold, and freed men, that is flesh from death, and took possession of the substance of the dying, that is, of the members of humanity. As through one body all men came under a debt of death, so through one body all believers rise up in life eternal. Therefore, now the face of Moses is open, now also revealed, and therefore the Apocalypse is called the Revelation, now His book is unsealed, now the sacrifices of offerings are understood, now the priesthood and commandments of Christ and the building of the temple and the testimonies are openly understood.

3 The twenty-four elders and the four animals, having harps and bowls, sing a new song: singing a new song shows the combination of the prediction of the Old Testament with the new Christian people, that is, those who carry out their confession publicly. It is new for the Son of God to be made man, and indeed new for Him to be handed over to death by men, new to rise up on the third day, new to ascend bodily into heaven, new to grant removal of sins to men, new for the Holy Spirit to seal men, new to take up a priesthood of prayers and to expect a Kingdom of immeasurable promise. For harps, with strings extended on wood, signifies the body of Christ, that is the flesh of Christ, connected (to the cross) in His Passion; and bowls: confession, and the propogation of a new priesthood. Many angels: on the contrary all, all of the chosen bringing thanks to our Lord for freeing man from the plague of death.

a Gen 48.8-9    b Isa 53.7    c Heb 9.19-20; Ex 24.8

6 The unsealing of the seals is, as we have said, the opening of the Old Testament predictions and the announcement of what will happen in the end times; of which, although prophetic Scripture
speaks by a single seal, yet, as all the seals are opened, the prediction has its order. Now, as he says, is opened the first seal; he saw a white horse, and the crowned rider has a bow: for this happened at first; for after our Lord ascended to heaven and opened everything, he sent the Holy Spirit, whose words, through preachers, are like arrows piercing the hearts of men, and conquering disbelief. The crown on the head of the preachers is promised by the Holy Spirit. Of the other three horses, the Lord, showing in the Gospel war, famine, and disease, plainly indicated the prediction. And therefore he says one of the animals, because all four are one. And come and see: come is said to one invited to the faith, and see is said to him who did not see. Therefore the white horse is the word of preaching sent into the world with the Holy Spirit; for the Lord says: This Gospel will be preached in all the world of the earth as a witness to all nations, and then will the end come.

2 And the black horse signifies famine; for the Lord says: and there will be famine in various places. And His word is properly extended to Antichrist, which is a time when a great famine will occur, and when men will also be harmed. Scales in his hand: the books of examination, in which the merits of individuals are displayed. And he says a voice: Do not harm the wine and oil, that is, do not strike the spiritual man with plagues. This is the black horse.

A red horse, and he who sits upon it has a sword: these are wars, which are indicated will happen, as we read in the Gospel: And people will rise up against people, and kingdom against kingdom, and there will be a great earthquake. This is the red horse.

3 And a pale horse and he who sits upon it has the name Death. These are the same which, among other plagues, the Lord predicted: illnesses and deadly things to come. For when he says: And Hades followed him, that is, it awaits the devouring of the many souls of the impious. This is the pale horse.

4 And the souls of the slaughtered were seen under the altar, that is, under the earth. And both heaven and earth are called an altar;
so the Law made two altars, seeming images of the truth, one golden inside and one bronze outside. For we understand the altar is called heaven, by our Lord bringing witness to us, for He says: *When you offer your gift at the altar,* certainly our gifts are the prayers which we should make, *and you remember there that you have something against your brother; leave your gift there.*

Certainly, prayers ascend to heaven. So, therefore, heaven is understood as the golden altar which was inside, for the priest who had the mandate of Christ also entered into the temple once a year, to the golden altar. The Holy Spirit signified this is to be done, that is, what is suffered (by Christ) was done once. So also by the bronze is understood the earth, under which is Hades, a region far from punishments and fires, the resting place of the saints, in which indeed the righteous are seen and heard by the impious, but they are not able to pass over to them. Therefore, these are such, that is, *the souls of the slaughtered, who wait for the vindication of their blood,* that is, their bodies, *from those dwelling upon the earth,* as He who sees all would have us know. But because in the last times, both the perpetual repayment of the saints and the damnation of the impious are coming, it is said to them to wait.

And as a consolation for their bodies, *they receive,* he says, *white robes,* that is, the gift of the Holy Spirit.

The sixth seal: *There was a great earthquake:* that is, the final persecution. *The sun became like sackcloth:* the splendor of doctrine will be darkened by unbelievers. *The moon bloody:* the Church of the saints is shown to shed its blood for Christ. *The stars to fall:* the faithful to be troubled. *A shaken fig tree drops its figs:* people being separated from the Church by persecution. *Both mountain and islands shaken from their places:* in the final persecution all were to withdraw from their places; that is, the good will be moved, escaping the persecution.

The four angels at the four corners of the earth, or the four winds across the Euphrates River are four nations, because to every nation an angel is assigned by God, as the Law said: *He established them according to the number of the angels of God.*
While the number of saints is being completed, the ends (of the earth) are not left by them, because in the last (times) they will come with Antichrist.

7 And what he said: a great crowd from every tribe, shows the number of the chosen of all the believers, who through the blood of the lamb, those cleansed by baptism, their robes were made white, keeping the grace which they received.

a Mt 24.7  b Lk 21.10-11  c Mt 5.23-24  d Deut 32.8

7 And an angel descending from the rising of the sun: he speaks of the Prophet Elijah who is coming before the time of Antichrist, for the restoring and strengthening of the churches against the overwhelming persecution. We read of this in the opening of the books of the Old Testament and the new prophecy, for the Lord says through Malachi: Behold, I am sending to you Elijah the Tishbite, to turn back the heart of the father to the son, and the heart of a man to his neighbor, that is, to Christ through repentance; to turn back the heart of the father to the son: the time of a second calling, to recall the Jews to the faith of the following People. And therefore he also shows the number of the Jews, and the great multitude of the gentiles, who will believe.

a Mal 4.5-6

8 For we also read in the Gospel that the prayers of the Church are sent from heaven by an angel, and they are taken up by a holy angel against the outpouring of wrath and the darkness of the kingdom of Antichrist. For he says: Pray that you might not fall into temptation. For there will be great suffering, such as has not been from the beginning of the world; and except the Lord shortens those days, there would not be any flesh saved upon the earth. Therefore, He will send these seven great Archangels for the piercing of the kingdom of Antichrist. For as He also says in the Gospel: Then the Son of Man will send His messengers, and they will gather His chosen ones from the four winds, from the end of heaven to its (other) end. And he says before: then there will
be peace in the earth, when seven shepherds will arise in it, and eight attacks (lit. ‘bites’) of men, and they will encircle Assur, that is, Antichrist, in the ditch of Nebroth\textsuperscript{d}: in the damnation of the devil. And Ecclesiastes similarly says: When the guardians of the house will be moved.\textsuperscript{e} For the Lord Himself says thus: When the workers come to him and say to him: ‘Lord, have we not sowed good seed in your field? So, from where are the weeds there?’ He answered them: ‘An enemy has done this.’ To whom they say: ‘Do you want us to go and remove that?’ He says to them: ‘No, leave them together so they are growing until the harvest. And at that time,’ He says, I will say to the harvesters to collect the weeds and throw them in the fire, and to lay up the wheat in the granaries.\textsuperscript{f} This Apocalypse shows these harvesters and shepherds and workers to be the Archangels.

\textsuperscript{2} And the trumpet is the word of power. And it may be repeating by the bowls, not as though it was said twice, but because what will happen only once, it is decreed by God that it will be, therefore it is said twice. Accordingly, whatever was said in the trumpets less, it was said in the bowls more. Neither (should you be) regarding the order of sayings, because the sevenfold Holy Spirit, where He hurries through to the final times and the end, returns back to the same time and adds to what little He said. Nor (should you be) seeking order in the Apocalypse, for that is also false prophecy; rather be seeking the meaning. They are, therefore, those things which are written in the trumpets and the bowls, either destructions by plagues sent out into the world, or the insanity of Antichrist himself, or the decline of peoples, or different kinds of plagues, or the hope in the Kingdom of the saints, or the ruin of cities, or the ruin of Babylon, that is, the city of the Romans.

\textsuperscript{3} An eagle flying in the midst of heaven: the Holy Spirit is indicated, testifying by the two prophets to threaten plagues of great wrath, if in any way, even in the final time, anyone may still be saved.

\textsuperscript{a} Mt 26.41 \hspace{1em} \textsuperscript{b} Mt 24.21-22 \hspace{1em} \textsuperscript{c} Mt 24.31; cf Mk 13.27 \hspace{1em} \textsuperscript{d} Mic
[Chapter 9 is not covered by Victorinus.]

10 Then what he says, *a mighty angel descended from heaven, clothed with a cloud, and a rainbow upon his head, and his face like the sun, and his feet like columns of fire, and having in his hand an open book, and he placed his feet upon the sea and the earth,* signifies our Lord, as we have told above of *His face like the sun,* that is, of the resurrection; *a rainbow upon his head* is judgment, which was and will be. And the *open book* is the Apocalypse which John received. His *feet,* we also spoke of above, are to be equated with the apostles. For, both *the sea and the earth* to be trampled by Him signifies everything is put under His feet. He says he is an *angel,* that is, a messenger of the Father Almighty; *for He is called a messenger of great counsel.*

2 *Seven thunders spokes in their voices:* the Spirit of sevenfold power (Who) has testified through the prophets all that will be, has by His voice given witness in the world. But because it says he *was to be writing* what was said by the *thunders,* that is, whatever was obscurely predicted in the Old Testament, he is prohibited to write, but (is told) to leave and *to seal* (them). Because he was an apostle, it was not proper to confer the grace of the following degree on a man of the first, because *now is the proper time.* For the apostles, by powers, by signs, by warnings, by great works, have conquered unbelief. After them, now the churches are strengthened by faith, having been given the comfort of interpreting the writings of the prophets; which interpreters he called prophets. For the Apostle says: *And He also placed in the Church first apostles, second prophets, third teachers* and the rest. And in another place he says: *Two or three prophets speak, and let others evaluate,* and he says: *Every woman praying or prophesying without a veiled head defiles her head.* For when he
Two or three prophets speak, and let others evaluate, he does not speak of general prophecy, unheard and unknown but now predicted; but let them evaluate whether the interpretation agrees with the witness of the prophetic saying. Therefore, this was certain not to have been necessary for John, armed with superior strength; with the Church being the Body of Christ, adorned with His members, it must answer in His place.

3 For to take the little scroll and to eat it: having been shown to him, it is committed to memory. To be sweet in the mouth is the fruit of the preaching of the speaker, and to the hearers is very sweet, but (also) very bitter to the preacher and to those persevering in the commandments through sufferings. He says, It is necessary to preach again, that is, to prophesy, among peoples, tongues, and nations: this is because, when John saw this, he was in the island of Pathmos, condemned to a mine by Caesar Domitian. Therefore, John is seen to have written the Apocalypse there. And when now old, he thought it possible to return after the suffering. Domitian having been killed, all his judgments were undone and John was released from the mine, and thus afterward he handed over this same Apocalypse which he received from the Lord. This is: It is necessary to preach again.

a Isa 9.5 (LXX)  b 1Cor 12.28  c 1Cor 14.29  d 1Cor 11.5

11 And to show him a reed like a rod, so that he might measure the temple of God and the altar and those worshipping in it: he speaks of authority, which, having been released, he afterward displayed to the churches. For he also afterward wrote the Gospel. For when Valentinus and Cerinthus and Ebion and others of the school of Satan were spread throughout the world, the bishops of the nearby cities came together and compelled him, so that he might write his own testimony about the Lord. For the measure of faith is commanded by our Lord, to confess the Father Almighty, as we have learned, and His Son, our Lord Jesus Christ: before the origin of the world spiritually born of the Father; made man and conquered death; received bodily into heaven by the Father; poured forth the Holy Spirit, gift and pledge of immortality. This One was predicted by the Prophets, this One was written of in the
Law, this One is the Hand of God, and the Word of the Father Almighty, and Creator of the circle of the whole world. This is thereed and measure of faith, that no one may worship at the holy altar, except who has confessed this: He is Lord and Christ.\(^a\)

2 And leave out the inner court. A court is called an atrium, an empty place between walls. Those such who are not necessary, he ordered to be thrown out. Which is given to be trampled by the gentiles, that is, for this kind of men to be trampled either by the gentiles or with the gentiles. Then he repeats about the ruin and slaughter of the end time, and says: And they will trample the holy city forty-two months. And I will give to my two witnesses, and they will preach, clothed in sackcloth, for one thousand, 260 days, that is, three years and six months; one thousand, 260 days make 42 months. Therefore, their preaching is for three years and six months, and the reign of Antichrist, is another of such (length). And from the mouths of these prophets goes out fire against their adversaries: he speaks of the power of the Word. All the plagues which are to happen will be sent by the voice of their angels.

3 Many think Elijah to be with Elishah or Moses, but they are both dead. But Jeremiah has not found death. By all our ancients they passed down that it was to be Jeremiah; for even the very word which was made to him testifies, saying: Before I formed you in your mother’s belly, I knew you, and before you left the womb I sanctified you, and I made you a prophet to the gentiles.\(^b\) But he was not a prophet to the gentiles, and thus both (sayings being) by the Divine, that which He promised has also inevitably to show: that he will be a prophet to the gentiles. He spoke of these two lampstands and two olive trees: thus He has reminded that, if reading in another place you have not understood, here you will understand. For it is written in Zechariah, one of the Twelve Prophets.

4 These are the two olive trees and the two lampstands which stand in the sight of the Lord of the earth, that is, in Paradise. These, therefore, must be slain by Antichrist, after many plagues have been thrust into the world, of whom he says the beast came
up from the abyss. And that he will ascend from the abyss, many witnesses for us are collected in this chapter. For Isaiah says: *Behold Asshur, a cypress in Mount Lebanon. Asshur, oppressing, an exceedingly well-branched cyrus*, that is, a numerous people; *in Mount Lebanon*: in the kingdom of kingdoms; *beautiful in seeds*, that is, mighty in armies. *Water*, he says, *nourished him*, that is, many thousands of men, which will be subject to him. *The abyss enlarged him*, that is, it vomited him. For it was said by Ezekiel in nearly the same words. For he was to be in a kingdom of kingdoms, and was to be among the Caesars, Paul also proved by witness. For he says to the Thessalonians: *Thus now he holds back who is seen (to do so), until he is removed from the middle; and then he will appear, whose coming is according to the ability (or ‘power’) of Satan, with signs and lies*. And so that they knew him to be coming, who was then the Princeps, he adds: *The secret of malice now works*, that is, the malice which he will be doing is done secretly, but he is not elevated by his own power or his father’s, but by the command of God. For which reason, therefore, Paul said: *Therefore, because they do not take hold of the love of God, He sends to them a spirit of error, so that all might be persuaded by a lie who are not persuaded by the truth*. Isaiah says: *In waiting for the light, darkness rose for them*.  

Therefore, the Apocalypse shows these prophets to be slain by the same, and to rise up the fourth day, so that they are not found equal to God. And Jerusalem is to be called *Sodom and Egypt*, (because of) the deed accomplished by the people of the persecutor. Therefore, diligently and with all care, it is necessary to follow the prophetic prediction and to understand, because the Holy Spirit predicts scatteredly, and returns and runs through to the end time, repeats back previous times, and because what will happen once is shown as done several times?which unless you understand several sayings, not several happenings, you fall into a great fog?therefore, the interpretation of the sequence of sayings in it will agree, that it might be understood not in order of reading, but of reason.
Opened was the temple of God which is in heaven: is the appearance of our Lord. The Temple of God is His Son, as He says: Destroy this temple and in three days I will raise it; and the sayings of the Jews: Forty-six years has it been built. The Evangelist says: He said this of the temple of His body. The ark of the testament: he says the preaching of the Gospel, and the forgiveness of transgressions, and all those things which came with Him, appeared.

And a woman clothed with the sun and the moon under her feet, having a crown of twelve stars, giving birth in her pains is the ancient Church of the fathers and prophets and holy apostles, because she bore the sorrow and torment of her desires, until which He was made from her people according to her flesh, as long promised to her: to see Christ take up from the same nation a body. And clothed with the sun signifies the hope of resurrection and the promise of glory. The moon, indeed, is the falling of the bodies of the saints from the debt to death, which never lacks strength. For whenever the life of men is lessened, it will also be increased. Nor is the hope of the sleeping totally extinguished, as some think, but they have a light in the darkness, like the moon. A twelve-starred crown signifies the chorus of fathers according to the birth of the flesh, from whom Christ was to take up flesh.

And a red dragon standing waiting, so that when the woman will have borne her son, he might devour him is the devil, namely the fugitive angel, who supposed that the annihilation of all men equally through death was possible. But He who was not born of seed owed nothing to death; because of which nor was he able to devour him, that is, to hold onto Him in death. For indeed He rose up on the third day. Finally also, before He had suffered, he came to tempt Him like a man, but when he found Him not to be who he thought, he went away from Him, it says, until the time.

It says this one was taken up to the throne of God. We read of it
in the Acts of the Apostles, how speaking with the disciples He was taken up into heaven. For it is he who will be leading all nations with a rod of iron: the rod of iron is a sword; and all nations are those which battle under the stratagems (?) of Antichrist against the saints still remaining: which also, he says, will fall by the sword.

And the color of which he says to be red, that is, scarlet: the fruit of his works gave to him such a color. For from the beginning he has been a murderer\(^b\) and has oppressed all the human race not only by the debt of death, but moreso through various plagues everywhere.

Seven heads, seven kings of Rome from whom also is Antichrist, as we will speak of soon. Ten horns, ten kings in the end time; these are the same we will treat fully there.

\(^4\) And the woman flew into the desert with the help of the wings of a great eagle?namely the two prophets?all the Catholic Church, in which will be one hundred forty four thousand believers in the end time, under the Prophet Elijah. Another second people will be found at the coming of our Lord Jesus Christ, of which the Lord Christ Himself speaks in the Gospel: Then those who are in Judea will be fleeing into the mountains,\(^c\) that is, however many will have been gathered in Judea, let them go to that place which they have prepared so that they will be nourished there for three years and six months, away from the face of the devil. The wings of a great eagle are the two prophets, Elijah and he who will be the prophet with him.

\(^5\) And the water which the serpent sent out of his mouth signifies his command of the army following him. And the earth opened its mouth and devoured the water shows the conquering of the persecutors. Therefore, this might signify the one giving birth, and shows after the birth the fleeing to the heights: these things did not belong to one time. For we know the time to have occurred that Christ was born; however, that she will flee from the face of the serpent, this has not yet happened.
Then he says: *There was war in heaven: Michael and his messengers fought with the dragon; and the dragon fought, and his messengers; and there was not found for him a place in heaven. And the great dragon was thrown out, the ancient serpent fell to earth.* This is the beginning of the coming of Antichrist. Yet before, Elijah must preach and there must be a time of peace, and thus after the end of *three years and six months* of the preaching of Elijah, he is to be *thrown out* of heaven, where he had the power of ascending to until this time, and all the fugitive angels. Thus Antichrist is to be raised up from hell; the Apostle Paul also says this: *Except first will come the man of sin, the son of perdition, the adversary, who will raise himself above all that is called God or is worshipped.*

And it says that *The tail of the dragon drew a third part of the stars.* This may be taken in two ways. For many think this: he is able to seduce a third part of men to believe him; but, it ought to be better understood that (they are) the angels subject to him when he was still a prince, when he descended from his nature (?). Thus, what we have said above, the Apocalypse says: *He stood upon the sand of the sea.*

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13 *And I saw rising from the sea a beast like a leopard* signifies the kingdom of that time, the kingdom of Antichrist, and the variety of nations and peoples mixed together. *His feet like the feet of a bear,* of a strong and very impure beast; and *his feet* speaks of his leaders. *and his mouth like the mouth of a lion,* that is, armed with teeth for blood. For, the *mouth* is his command, and his tongue, that which will come out for nothing else except for the shedding of blood.

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2 *The seven heads are seven mountains, upon which the woman sits,* that is, the city of Rome. *And there were seven kings: five have fallen, one is, and another has not yet come; and when he comes, his time will be short. And the beast which you saw is of the seven, and is the eighth.* Accordingly, it is useful to understand the time in which the Apocalypse was written, because Domitian
was Caesar then. And before him was Titus his brother and Vespasian their father, Otho, Vitellius, and Galba. These were five who have fallen; one is, he says, under whom he says the Apocalypse was written, namely Domitian. Another has not yet come: speaks of Nerva, who when he comes, his time will be short: for he did not complete two years. And the beast which you saw, he says, is of the seven: because before these kings Nero reigned. And is the eighth, he says only that when this one comes, count the eighth place. And because in his (reign) will be the end, he adds: He goes to destruction. For ten kings received royal power: when he moves from the East, they will be sent from the city of Rome with their armies. He speaks of these ten horns and ten diadems.

And Daniel shows: Three of the former were uprooted, that is, three of the former leaders of Antichrist are destroyed. The other seven give him glory and honor and a throne and power, of whom he says, they will hate the whore, namely, it speaks of the city, and they will burn her flesh with fire.

3 And one of the heads was slain to death, and his death-stroke was healed: speaks of Nero. For it is certain that when he was followed by the cavalry sent by the Senate, he cut through his own throat. This one raised, therefore, God is to send as a worthy king to those worthy, to the Jews and to the persecutors of Christ, a Christ of such a kind the persecutors and Jews have deserved. And because he will be bearing another name, and also beginning another life, so thus the same will be taken for Christ. For Daniel says: He will not be acquainted with the desire of women, in this he will be very impure, and with no god of their fathers will he be familiar. For he will not be able to seduce the people of the circumcision unless he becomes a defender of the Law. Finally he will compel the saints to no other thing except to receiving circumcision, if he will be able to seduce them. Thus, he will make the faith of the people to him, so that by them he will be called Christ. For he has risen up from hell, as we also spoke of above in the words of Isaiah: Water, he says, nourishes him, and the abyss enlarges him. He who must change his name and not change his name when he comes, the Holy Spirit says: His number is 666
4 Another great beast from the earth: the false prophet, who made signs and portents and lies before him in the sight of men; of whom he says having horns like a lamb, that is, a kind like that of the Just Man (?), speaking like a dragon: the devil full of malice. For this will happen in the sight of men, so that the dead will be seen to rise, but in the sight of men. And fire will descend from heaven, but in the sight of men, for in the sight of men, the magicians also do this through the fugitive angels, and this one will also make it so that a golden image of Antichrist might be placed in the temple of Jerusalem, and a fugitive angel might enter there; and then he will give forth voices and oracles. And he will make it that slave and free receive a mark on their foreheads or on the right hand, the number of his name, who may not buy or sell, except he who will have the mark. And of this overturning of men, the contemptible thing to God, and desecration, Daniel has spoken: And he will erect, he says, his temple among the mountains of the sea, and the two seas, that is, Jerusalem; and then he will erect the golden image like king Nebuchadnezzar made. The Lord recalls this for all the churches of the end times; he says: When you see the contemptible thing of overturning, which was spoken of by the Prophet Daniel, standing in the holy place where it is not allowed, let him who reads understand. Contemptible thing is said, when God is provoked that idols are worshipped; for overturning, that unsteady men have been overturned by false signs and portents, and seduced away from salvation.

14 And an angel flying in the midst of heaven which he says he saw, we have also treated above: the same is to be Elijah, who acts before the reign of Antichrist. And another angel following signifies the same prophet, the associate of his preaching. But because, as we have said, his leaders, by making a treaty, will attack this city, great Babylon, its ruin is borne witness to.

2 And he says: Come. I will show you the damnation of the whore who sits upon many waters. And I saw, he says, a woman drunk on
the blood of the saints, and on the blood of the witnesses of Jesus Christ. For all the sufferings of the saints are accomplished by decree of its Senate, and she herself, recently having granted (?) a remission, gives decree among all nations against all preaching of the faith.

And the woman to sit upon the red beast, the doer of murders, has the image of the devil. Also these heads are there, of which we have reminded and treated. This is also Babylon, it says in the Apocalypse and Isaiah, because of the scattering of the peoples; it was also named Tyre by Ezekiel. Finally also, if you compare what is said of Tyre, and what Isaiah and the Apocalypse said of Babylon, you will find them all to be one.

3 What he also says: Put out your sharpened pruning-hook, for the harvest of the grapes of the vine, speaks of the nations to perish at the coming of the Lord; and he also shows this in many ways, as in the dry harvest; but it will happen once at the coming of the Lord, the end of the kingdom of Antichrist, and the appearance of the kingdom of the saints.

4 What he also says: thrown into the winepress of the wrath of God and trampled outside the city, the trampling of the winepress is the reward of the sinner. And the blood went out up to the bridles of the horses: vengance will go out to the chiefs of the peoples, that is the leaders, either the devil or his angels. In the final battle, the vengance of the shedding of blood will go out, as it was predicted before: In blood have you sinned, and blood will follow you. For one thousand six hundred stadia, that is, through all four parts of the world. For a foursome is quadrupled, as in the four faces of the fourformed (animals) and the wheels. For four four-hundreds are one thousand six hundred.

Ezk 35.6

15 The same Apocalypse repeats the persecution; it says: Seven angels having plagues, because with these the wrath of God is finished. For the wrath of God always struck a stubborn people with seven plagues, that is perfectly, as it says in Leviticus; (plagues) which will happen in the future, when the Church will
have gone out from their midst.

[Chapters 16 through 18 are not covered by Victorinus.]

19 And a white horse, and one sitting upon him shows our Lord coming with the heavenly army to reign, at Whose coming all the nations will be gathered, and will fall by the sword. And others who were nobles will serve in the service of the saints; and of these (nobles) also he shows they will be killed in the end time, at the finish of the reign of the saints, before the judgment, after the release of the devil. On these all the prophets likewise agree.

20 And the scarlet devil is imprisoned and all his fugitive angels in the Tartarus of Gehenna at the coming of the Lord; no one is ignorant of this. And after the thousand years he is released, because of the nations which will have served Antichrist: so that they alone might perish, as they deserved. Then is the general judgment. Therefore he says: And they lived, he says, the dead who were written in the book of life, and they reigned with Christ a thousand years. This is the first resurrection. Blessed and holy is he who has a part in the first resurrection: toward this one the second death has no power. Of this resurrection, he says: And I saw the Lamb standing, and with him 144 thousands, that is, standing with Christ, namely those of the Jews in the last time who become believers through the preaching of Elijah, those who, the Spirit bears witness, are virgins not only in body, but also in language. Therefore, as he reminds above, the 24 elder-aged said: Grace we bring to You, O Lord God who has reigned; and the nations are angry.

2 At this same first resurrection will also appear the City and the splendid things expressed through this Scripture. Of this first resurrection Paul also spoke to the Macedonian church, thus: For as we have thus said to you, he says, by the Word of God, that at the trumpet of God, the Lord Himself will descend from heaven for raising up; and the dead in Christ will stand first, then we who are living, as we will be taken up with Him in the clouds to meet the Lord in the air; and thus we will always be with the Lord.\(^a\) We have heard the trumpet spoken of; it is observed that in another place the Apostle names another trumpet. Therefore he says to the
Corinthians: *At the last trumpet, the dead will rise, will become immortal, and we will be changed.*\(^b\) He says the dead will be raised immortal for bearing punishments, but it is shown that we are to be changed and to be covered in glory. Therefore where we hear “the last trumpet,” we must understand also a first, for these are two *resurrections*. Therefore, however many were not previously to rise in the *first resurrection* and *to reign with Christ* over the world, over all nations, will rise at the last trumpet, after the thousand years, that is, in the last *resurrection*, among the impious and sinners and perpetrators of various kinds. He rightly adds, saying: *Blessed and holy is he who has a part in the first anastasis: toward this one the second death has no power.* For the second death is being thrown into hell.

\(^a\) 1Th 4.15-17 \(^b\) 1Cor 15.52

21 Therefore in the kingdom and in the first resurrection appears the *holy city*, of which he speaks, *descending from heaven, foursquare*, walled around with *stones* of different and precious and coloured and various kinds, *like fine gold*, that is, bright. *In crystal*, he says, *is its street paved; the river of life flowing through the middle, and springs of waters of life; the tree of life around it, making different fruits for every month; no light of the sun is there, because of a greater glory. The Lamb*, he says, *is its light.*

2 *Its gates*, truly, *are each a single pearl, three from each part, not closed*, but to be *open*. Scripture shows many reasons for the gifts of the kings of regions and nations, (kings) who will be servants, being brought there: he speaks of the subjection of the last ones, which we have treated. But the city is not thus understood, as one (?) we have known; for we are not able to testify any further, without a guide, to that which we have heard and seen. Otherwise, the city is spoken of as all those provinces of the Eastern region promised to the Patriarch Abraham. *Look*, he says, *to the heavens, from the place in which you are now standing*,\(^a\) that is, *from the great river Euphrates to the river of Egypt;*\(^b\) *all the land which you see, I will give it to you and to your seed.*\(^c\) Finally, the Holy
Spirit says: *It will be ruled from sea to sea*, that is, from the Red Sea, which is in Arabia, to the North Sea, which is the Sea of Phoenicia, *and to the ends of the earth*\(^d\): which are the major parts of Syria. Therefore, all these provinces are to be levelled and cleansed at the coming of the Lord and (His) brightness descending from heaven like a cloud, outshining the brightness of the sun, and are shown contained in the circuit (of its walls).

\(^3\) For as the Holy Spirit has also testified through Isaiah: *Like a smoke of light burning with fire; with all the glory it will be covered*;\(^e\) and in another place he says, *Shine, Jerusalem! For your light has come, and the glory of the Lord is risen for you. For the sun will not illuminate for you by day, nor the moon for you by night; the Lord your God will be for you an eternal light*.\(^f\) And David says: *And there will be on the earth a firmament above the peaks of the mountains, and his fruit will be exalted over that of Lebanon, and they of the city will flourish like the grass of the earth*.\(^g\) And Daniel spoke of the stone cut out without hands to strike the statue having four in it, that is, gold and silver, bronze and iron, and clay in the last; and this stone, after it will have reduced the statue to dust, will become a great mountain, filling the whole earth. And he interpreted the dream for the king, and says: *You are*, he says, *the gold head, and your nation. Another kingdom*, he says, *will rise, lesser than you, and there will be a third kingdom which will rule the whole earth. And the fourth kingdom: very hard and very strong, like iron which subdues everything and cuts down every tree*.\(^h\) And in the end time, he says, *like clay mixed with iron will men be mixed, and there will not be treaties nor agreement*.\(^i\) And in those times the Lord God will raise up another kingdom, which kingdom, he says, *the saints of the Most High God will take up*.\(^j\) And this kingdom will not be captured by another nation; for God will strike and capture all the kingdoms of the earth, and His will remain forever.\(^k\)

\(^4\) Paul also, speaking to the Corinthians, recalled mention of His
kingdom: He must reign until He puts His enemies under His feet.\textsuperscript{1}

The saints are spoken of in this kingdom: I have rejoiced\textsuperscript{m} just as we have have heard.\textsuperscript{n} In the same kingdom he will find those serving a perfect faith, of whom he says: they stood upon the sea of glass, having kitharas and bowls, that is, firmly established upon their baptism, and having their confession in their mouth, they are rejoicing there.

5 In this kingdom, He has promised to His servants, saying: Whoever will leave father or mother or brother or sister for the sake of My name will receive the reward of one hundred parts multiplied, both now, and also will in the future possess eternal life.\textsuperscript{0} In this kingdom, those who have been defrauded of their goods because of the name of the Lord, and those many killed for all crimes and in prisons?and indeed before the coming of the Lord the Holy Prophets were stoned, killed, sawn?they will receive their consolation,\textsuperscript{p} that is, heavenly crowns and riches. In this kingdom the Lord Himself has promised He will restore for the years in which the locust and the wingless locust and the corruption ate.\textsuperscript{q} In this, all of creation will be saved and, by the command of God, will give forth the good things hidden in it. Then the saints will receive for bronze, gold, and for iron, silver\textsuperscript{r} and precious stones. In this place, He will send to them the riches of the sea and the excellent things of the nations.\textsuperscript{s} In this kingdom, the priests of the Lord will be called the servants of God,\textsuperscript{t} just as they have been called sacrilegious. In this kingdom, they will drink wine and be anointed with ointments\textsuperscript{u} and they will be given to rejoicing.

6 Of this kingdom, the Lord reminded the Apostles before He suffered, saying: I will not drink of this fruit of the vine any more, until when I will drink with you again in the coming kingdom,\textsuperscript{v} which is the hundred parts multiplied, ten times, a thousand times, to greater things and better things.

And what he says of the different stones, that they will be shown
by kind and by color, this speaks of men; as also it signifies the most precious variety of the faith of each man. For the gates of pearls he shows to be the Apostles. They will not be closed, he says: grace is given through them, and the same is never closed. In this place they will see face to face,\textsuperscript{w} and one will not request of another:\textsuperscript{x} And the names of the Fathers and the Apostles are to be both on the foundations and over the gates: we have already treated of the 24 elders, and of those who are to rule in this kingdom, they will judge the world.\textsuperscript{y}

\begin{verbatim}
a Gen 13.14 b Gen 15.18 c Gen 13.15 d Ps 71.8 e Isa 4.5 f Isa 60.1, 19, 20 g Ps 71.16 h Dan 2.37-40 i Dan 2.43 j Dan 7.18 k Dan 2.44 l 1Cor 15.25 m Ps 59.8 n Ps 47.9 o Mt 19.29; Mk 10.30 p Mt 5.7 q Joel 2.25 r Isa 60.17 s Isa 60.5 t Isa 61.6 u Isa 25.6, 7 v Mt 26.29 w 1Cor 13.12 x Isa 34.15b-16 (LXX) y 1Cor 6.2
\end{verbatim}

[Victorinus does not cover chapter 22. This is the end of the original work.]

Jerome’s letter to Anatolius, which is the prologue to his edition of Victorinus’ commentary:

Those crossing over the perilous seas find different dangers. If a storm of winds has become violent, it is a terror; if the moderate air has calmed the back of the elements, lying calm, they fear traps. Thus is seen in this book which you have sent to me, which is seen to contain the explanation of the Apocalypse by Victorinus. Also, it is dangerous, and opens to the barkings of detractors, to judge the short works of eminent men. For even earlier Papias, the bishop of Hierapolis, and Nepos, the bishop of parts of Egypt, perceived of the kingdom of the thousand years just as Victorinus. And because you are in your letters entreaturing me, I do not want to delay, but nor do I want to scorn praying. I immediately unwound the books of the greats, and what I found in their commentaries about the kingdom of the thousand years, I added to the little work
of Victorinus, erasing from there those things which he perceived according to the letter.

From the beginning of the book to the sign of the cross, we have corrected things which are the corruptions of inexperience of scribes. Know that from there to the end of the book is added. Now it is yours to judge, and to confirm what pleases. If our life will be made longer and the Lord will give health, for you, our most capable genius will sweat over this book, dearest Anatolius.

**Jerome’s ending to his version of Victorinus’ commentary, which replaces Victorinus’ material on chapters 20 and 21 of the Apocalypse:**

1 For I have not considered the kingdom of the thousand years to be earthly: for, if it is being perceived thus, at the completion of the thousand years they cease to reign. But I will offer as my capacity for understanding has perceived. The number ten signifies the Decalogue, and one hundred shows the crown of virginity. For he who has preserved entire his resolution for virginity, and faithfully fulfilled the precepts of the Decalogue, and has overcome impure actions and impure thoughts among the chambers of the heart so that they do not rule him, this is truly a priest of Christ and entirely completes the millenary number, believed to rule with Christ, and rightly with Him the devil is bound. He who has been ensnared in the errors and dogmas of the heretics, in him the devil is released. But because he says he will be released at the completion of the thousand years, at the completion of the number of the perfect saints, in the bodies and hearts of whom virginity reigns, with the arrival of the coming of the hating one, many will be overthrown by him, seduced by earthly loves, and will likewise enter the lake with him. And after a little while, the ground returns the bodies of the saints which shortly before were resting: he shows that those receiving, with the eternal King, the immortal kingdom, which is not by virginity of the body alone, but also of language and thought, will rejoice with the Lamb.

2 Truly, the square city of which he speaks, of gold, and precious, shining stones, and a paved road and a river through the middle
and the tree of life of either side, bearing twelve fruits throughout the twelve months and the light of the sun will not be there, because the Lamb is its light; and gates each of a single pearl, with three gates from the four sides, and they may not be closed: the square city shows the gathering of the multitude of the saints, among whom now nothing can make faith waver, as was commanded to Noah, that he would make the ark out of squared wood, so that it would be able to bear the force of the flood. Precious stones shows men strong during persecution, who are neither moved by the storm of the persecutors, nor are the forces of their floods able to loosen from the true faith. For this reason they are associated with pure gold, with whom the Great King decorates the city. Indeed, by the road are shown their hearts, cleansed of all stains, where the Lord walks. Truly, the river of life shows grace to flow in spiritual birth. The tree of life of either bank shows the coming of Christ according to the flesh, Who the Law predicted was to come and to suffer, and was shown clearly by the Gospel. Truly, by twelve fruits through each of the months are shown the diverse graces of the Twelve Apostles, which they receive from the single tree of the cross, satiating peoples consumed by hunger with the preaching of the Word of God.

And because he says in the city the sun will not be necessary, it plainly shows the immaculate Creator of lights to shine in its midst, Whose splendour no mind is able to contemplate, nor language to describe. He says from the four sides will be three gates, each formed of a single pearl: I think these are the four virtues: wisdom, strength, justice, temperance, which relate each one to another, and when mixed together they complete the number twelve.

Indeed, the twelve gates we believe to be the number of the Apostles, which by the four virtues as precious shining pearls are showing the way to the saints, by the light of their doctrines, for making entrance to the city of the saints, so that the chorus of angels might praise their way of life. By the gates may not be closed is plainly shown the doctrine of the Apostles will not be overcome by any storms of criticism, and even if the waves of the nations and the insane superstition of the heretics rage against the
true faith; their overcome foam will be dissolved, because Christ is a rock, by Whom and through Whom the Church was founded, Who will not be overcome by any waves of insane men. Therefore, they are not to be listened to who affirm the kingdom of the thousand years is to be earthly, which they believe with the heretic Cerinthus.


Victorinus of Poetovio: Commentary on the Apocalypse of the Blessed John

**Commentary on the Apocalypse of the Blessed John**

From the First Chapter.

1. "The Revelation of Jesus Christ, which God gave to Him, and showed unto His servants things which must shortly come to pass, and signified it. Blessed are they who read and hear the words of this prophecy, and keep the things which are written."] The beginning of the book promises blessing to him that reads and hears and keeps, that he who takes pains about the reading may thence learn to do works, and may keep the precepts.

4. "Grace unto you, and peace, from Him which is, and which was, and which is to come."] *He is*, because He endures continually; *He was*, because with the Father He made all things, and has at this time taken a beginning from the Virgin; *He is to come*, because assuredly He will come to judgment. "And from the seven spirits which are before His throne."] We read of a sevenfold spirit in Isaiah, 1-namely, the spirit of wisdom and of understanding, the spirit of counsel and might, of knowledge and of piety, and the spirit of the fear of the Lord.

5. "And from Jesus Christ, who is the faithful witness, the first-begotten of the dead."] In taking upon Him manhood, He gave a testimony in the world, wherein also having suffered, He freed us by His blood from sin; and having vanquished hell, He was the first who rose from the dead and "death shall have no more
6. "And He made us a kingdom and priests unto God and His Father." That is to say, a Church of all believers; as also the Apostle Peter says: "A holy nation, a royal priesthood." 

7. "Behold, He shall come with clouds, and every eye shall see Him." For He who at first came hidden in the manhood that He had undertaken, shall after a little while come to judgment manifest in majesty and glory. And what saith He?

12. "And I turned, and saw seven golden candlesticks; and in the midst of the seven golden candlesticks one like unto the Son of man." He says that He was like Him after His victory over death, when He had ascended into the heavens, after the union in His body of the power which He received from the Father with the spirit of His glory.

13. "As it were the Son of man walking in the midst of the golden candlesticks." He says, in the midst of the churches, as it is said in Solomon, "I will walk in the midst of the paths of the just," whose antiquity is immortality, and the fountain of majesty.

"Clothed with a garment down to the ankles." In the long, that is, the priestly garment, these words very plainly deliver the flesh which was not corrupted in death, and has the priesthood through suffering.

"And He was girt about the paps with a golden girdle." His paps are the two testaments, and the golden girdle is the choir of saints, as gold tried in the fire. Otherwise the golden girdle bound around His breast indicates the enlightened conscience, and the pure and spiritual apprehension that is given to the churches.

14. "And His head and His hairs were white as it were white wool, and as it were snow." On the head the whiteness is shown; "but the head of Christ is God." in the white hairs is the multitude of abbots like to wool, in respect of simple sheep; to snow, in respect of the innumerable crowd of candidates taught from heaven.
"His eyes were as a flame of fire."] God's precepts are those which minister light to believers, but to unbelievers burning.

16. "And in His face was brightness as the sun."] That which He called brightness was the appearance of that in which He spoke to men face to face. But the glory of the sun is less than the glory of the Lord. Doubtless on account of its rising and setting, and rising again, that He was born and suffered and rose again, therefore the Scripture gave this similitude, likening His face to the glory of the sun.

15. "His feet were like unto yellow brass, as if burned in a furnace."] He calls the apostles His feet, who, being wrought by suffering, preached His word in the whole world; for He rightly named those by whose means the preaching went forth, feet. Whence also the prophet anticipated this, and said: "We will worship in the place where His feet have stood." Because where they first of all stood and confirmed the Church, that is, in Judea, all the saints shall assemble together, and will worship their Lord.

16. "And out of His mouth was issuing a sharp two-edged sword."] By the twice-sharpened sword going forth out of His mouth is shown, that it is He Himself who has both now declared the word of the Gospel, and previously by Moses declared the knowledge of the law to the whole world. But because from the same word, as well of the New as of the Old Testament, He will assert Himself upon the whole human race, therefore He is spoken of as two-edged. For the sword arms the soldier, the sword slays the enemy, the sword punishes the deserter. And that He might show to the apostles that He was announcing judgment, He says: "I came not to send peace, but a sword." And after He had completed His parables, He says to them: "Have ye understood all these things? And they said, We have. And He added, Therefore is every scribe instructed in the kingdom of God like unto a man that is a father of a family, bringing forth from his treasure things new and old," -the new, the evangelical words of the apostles; the old, the precepts of the law and the prophets: and He testified that these proceeded out of His mouth. Moreover, He also says to Peter: "Go thou to the sea, and cast a hook, and take up the fish that shall first
come up; and having opened its mouth, thou shalt find a stater (that is, two denarii), and thou shalt give it for me and for thee."\textsuperscript{10} And similarly David says by the Spirit: "God spake once, twice I have heard the same."\textsuperscript{11} Because God once decreed from the beginning what shall be even to the end. Finally, as He Himself is the Judge appointed by the Father. on account of His assumption of humanity, wishing to show that men shall be judged by the word that He had declared, He says: "Think ye that I will judge you at the last day? Nay, but the word," says He, "which I have spoken unto you, that shall judge you in the last day."\textsuperscript{12} And Paul, speaking of Antichrist to the Thessalonians, says: "Whom the Lord Jesus will slay by the breath of His mouth."\textsuperscript{13} And Isaiah says: "By the breath of His lips He shall slay the wicked."\textsuperscript{14} This, therefore, is the two-edged sword issuing out of His mouth.

15. "And His voice as it were the voice of many waters."[\textsuperscript{15}] The many waters are understood to be many peoples, or the gift of baptism that He sent forth by the apostles, saying: "Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."\textsuperscript{15}

16. "And He had in His right hand seven stars."[\textsuperscript{16}] He said that in His right hand He had seven stars, because the Holy Spirit of sevenfold agency was given into His power by the Father. As Peter exclaimed to the Jews: "Being at the right hand of God exalted, He hath shed forth this Spirit received from the Father, which ye both see and hear."\textsuperscript{16} Moreover, John the Baptist had also anticipated this, by saying to his disciples: "For God giveth not the Spirit by measure unto Him. The Father," says he, "loveth the Son, and hath given all things into His hands."\textsuperscript{17} Those seven stars are the seven churches, which he names in his addresses by name, old calls them to whom he wrote epistles. Not that they are themselves the only, or even the principal churches; but what he says to one, he says to all. For they are in no respect different, that on that ground any one should prefer them to the larger number of similar small ones. In the whole world Paul taught that all the churches are arranged by
sevens, that they are called seven, and that the Catholic Church is
one. And first of all, indeed, that he himself also might maintain
the type of seven churches, he did not exceed that number. But he
wrote to the Romans, to the Corinthians, to the Galatians, to the
Ephesians, to the Thessalonians, to the Philippians, to the
Colossians; afterwards he wrote to individual persons, so as not to
exceed the number of seven churches. And abridging in a short
space his announcement, he thus says to Timothy: "That thou
mayest know how thou oughtest to behave thyself in the Church of
the living God."\(^{18}\) We read also that this typical number is
announced by the Holy Spirit by the month of Isaiah: "Of seven
women which took hold of one man."\(^{19}\) The one man is Christ,
not born of seed; but the seven women are seven churches,
receiving His bread, and clothed with his apparel, who ask that
their reproach should be taken away, only that His name should be
called upon them. The bread is the Holy Spirit, which nourishes to
eternal life, promised to them, that is, by faith. And His garments
wherewith they desire to be clothed are the glory of immortality, of
which Paul the apostle says: "For this corruptible must put on
incorruption, and this mortal must put on mortality."\(^{20}\) Moreover,
they ask that their reproach may be taken away—that is, that they
may be cleansed from their sins: for the reproach is the original sin
which is taken away in baptism, and they begin to be called
Christian men, which is, "Let thy name be called upon us."
Therefore in these seven churches, of one Catholic Church are
believers, because it is one in seven by the quality of faith and
election. Whether writing to them who labour in the world, and
live\(^{21}\) of the frugality of their labours, and are patient, and when
they see certain men in the Church wasters, and pernicious, they
hear them, lest there should become dissension, he yet admonishes
them by love, that in what respects their faith is deficient they
should repent; or to those who dwell in cruel places among
persecutors, that they should continue faithful; or to those who,
under the pretext of mercy, do unlawful sins in the Church, and
make them manifest to be done by others; or to those that are at
ease in the Church; or to those who are negligent, and Christians
only in name; or to those who are meekly instructed, that they may
bravely persevere in faith; or to those who study the Scriptures,
and labour to know the mysteries of their announcement, and are
unwilling to do God's work that is mercy and love: to all he urges
penitence, to all he declares judgment.

From the Second Chapter.

2. "I know thy works, and thy labour, and thy patience."] In the
first epistle He speaks thus: I know that thou sufferest and workest,
I see that thou art patient; think not that I am staying long from
thee.

"And that thou canst not bear them that are evil, and who say that
they are Jews and are not, and thou has found them liars, and thou
hast patience for My name's sake."] All these things tend to praise,
and that no small praise; and it behoves such men, and such a
class, and such elected persons, by all means to be admonished,
that they may not be defrauded of such privileges granted to them
of God. These few things He said that He had against them.

4, 5. "And thou hast left thy first love: remember whence thou hast
fallen."] He who falls, falls from a height: therefore He said
_whence_: because, even to the very last, works of love must be
practised; and this is the principal commandment. Finally, unless
this is done, He threatened to remove their candlestick out of its
place, that is, to disperse the congregation.

6. "This thou hast also, that thou hatest the deeds of the
Nicolaitanes."] But because thou thyself hatest those who hold the
doctrines of the Nicolaitanes, thou expectest praise. Moreover, to
hate the works of the Nicolaitanes, which He Himself also hated,
this tends to praise. But the works of the Nicolaitanes were in that
time false and troublesome men, who, as ministers under the name
of Nicolaus, had made for themselves a heresy, to the effect that
what had been offered to idols might be exorcised and eaten, and
that whoever should have committed fornication might receive
peace on the eighth day. Therefore He extols those to whom He is
writing; and to these men, being such and so great, He promised
the tree of _life_, which is in the paradise of His God.
The following epistle unfolds the mode of life and habit of another order which follows. He proceeds to say:-

9. "I know thy tribulation and thy poverty, but thou art rich." [For He knows that with such men there are riches hidden with Him, and that they deny the blasphemy of the Jews, who say that they are Jews and are not; but they are the synagogue of Satan, since they are gathered together by Antichrist; and to them He says:-

10. "Be thou faithful unto death." [That they should continue to be faithful even unto death.

11. "He that shall overcome, shall not be hurt by the second death." [That is, he shall not be chastised in hell.

The third order of the saints shows that they are men who are strong in faith, and who are not afraid of persecution; but because even among them there are some who are inclined to unlawful associations, He says:-

14-16. "Thou hast there some who hold the doctrine of Balaam, who taught in the case of Balak that he should put a stumbling-block before the children of Israel, to eat and to commit fornication. So also hast thou them who hold the doctrine of the Nicolaitanes; but I will fight with them with the sword of my mouth." [That is, I will say what I shall command, and I will tell you what you shall do. For Balaam, with his doctrine, taught Balak to cast a stumbling-block before the eyes of the children of Israel, to eat what was sacrificed to idols, and to commit fornication,—a thing which is known to have happened of old. For he gave this advice to the king of the Moabites, and they caused stumbling to the people. Thus, says He, ye have among you those who hold such doctrine; and under the pretext of mercy, you would corrupt others.

17. "To him that overcometh I will give the hidden manna, and I will give him a white stone." [The hidden manna is immortality; the white gem is adoption to be the son of God; the new name written on the stone is "Christian."

The fourth class intimates the nobility of the faithful, who labour daily, and do greater works. But even among them also He shows
that there are men of an easy disposition to grant unlawful peace, and to listen to new forms of prophesying; and He reproves and warns the others to whom this is not pleasing, who know the wickedness opposed to them: for which evils He purposes to bring upon the head of the faithful both sorrows and dangers; and therefore He says:-

24. "I will not put upon you any other burden." That is, I have not given you laws, observances, and duties, which is another burden.

25, 26. "But that which ye have, hold fast until I come; and he that overcometh, to him will I give power over all peoples." That is, him I will appoint as judge among the rest of the saints.

28. "And I will give him the morning star." To wit, the first resurrection. He promised the morning star, which drives away the night, and announces the light, that is, the beginning of day.

From the Third Chapter.

The fifth class, company, or association of saints, sets forth men who are careless, and who are carrying on in the world other transactions than those which they ought—Christians only in name. And therefore He exhorts them that by any means they should be turned away from negligence, and be saved; and to this effect He says:-

2. "Be watchful, and strengthen the other things which were ready to die; for I have not found thy works perfect before God." For it is not enough for a tree to live and to have no fruit, even as it is not enough to be called a Christian and to confess Christ, but not to have Himself in our work, that is, not to do His precepts.

The sixth class is the mode of life of the best election. The habit of saints is set forth; of those, to wit, who are lowly in the world, and unskilled in the Scriptures, and who hold the faith immoveably, and are not at all broken down by any chance, or withdrawn from the faith by any fear. Therefore He says to them:-

8. "I have set before thee an open door, because thou hast kept the word of my patience." In such little strength.
10. "And I will keep thee from the hour of temptation." That they may know His glory to be of this kind, that they are not indeed permitted to be given over to temptation.

12. "He that overcometh shall be made a pillar in the temple of God." For even as a pillar is an ornament of the building, so he who perseveres shall obtain a nobility in the Church.

Moreover, the seventh association of the Church declares that they are rich men placed in positions of dignity, but believing that they are rich, among whom indeed the Scriptures are discussed in their bedchamber, while the faithful are outside; and they are understood by none, although they boast themselves, and say that they know all things,-endowed with the confidence of learning, but ceasing from its labour. And thus He says:-

15. "That they are neither cold nor hot." That is, neither unbelieving nor believing, for they are all things to all men. And because he who is neither cold nor hot, but lukewarm, gives nausea, He says:-

16. "I will vomit thee out of My mouth." Although nausea is hateful, still it hurts no one; so also is it with men of this kind when they have been cast forth. But because there is time of repentance, He says:-

18. "I persuade thee to buy of Me gold tried in the fire." That is, that in whatever manner you can, you should suffer for the Lord's name tribulations and passions.

"And anoint thine eyes with eye-salve." That what you gladly know by the Scripture, you should strive also to do the work of the same. And because, if in these ways men return out of great destruction to great repentance, they are not only useful to themselves, but they are able also to be of advantage to many, He promised them no small reward,-to sit, namely, on the throne of judgment.

From the Fourth Chapter.

"After this, I beheld, and, lo, a door was opened in heaven." The new testament is announced as an open door in heaven.
"And the first voice which I heard was, as it were, of a trumpet talking with me, saying, Come up hither."] Since the door is shown to be opened, it is manifest that previously it had been closed to men. And it was sufficiently and fully laid open when Christ ascended with His body to the Father into heaven. Moreover, the first voice which he had heard when he says that it spoke with him, without contradiction condemns those who say that one spoke in the prophets, another in the Gospel; since it is rather He Himself who comes, that is the same who spoke in the prophets. For John was of the circumcision, and all that people which had heard the announcement of the Old Testament was edified with his word.

"That very same voice," said he, "that I had heard, that said unto me, Come up hither."] That is the Spirit, whom a little before he confesses that he had seen walking as the Son of man in the midst of the golden candlesticks. And he now gathers from Him what had been foretold in similitudes by the law, and associates with this scripture all the former prophets, and opens up the Scriptures. And because our Lord invited in His own name all believers into heaven, He forthwith poured out the Holy Spirit, who should bring them to heaven. He says:-

2. "Immediately I was in the Spirit."] And since the mind of the faithful is opened by the Holy Spirit, and that is manifested to them which was also foretold to the fathers, he distinctly says:-

"And, behold, a throne was set in heaven."] The throne set: what is it but the throne of judgment and of the King?

3. "And He that sate upon the throne was, to look upon, like a jasper and a sardine stone."] Upon the throne he says that he saw the likeness of a jasper and a sardine stone. The jasper is of the colour of water, the sardine of fire. These two are thence manifested to be placed as judgments upon God's tribunal until the consummation of the world, of which judgments one is already completed in the deluge of water, and the other shall be completed by fire.

"And there was a rainbow about the throne."] Moreover, the rainbow round about the throne has the same colours. The rainbow is called a bow from what the Lord spake to Noah and to his
sons,\textsuperscript{23} that they should not fear any further deluge in the
generation of God, but fire. For thus He says: I will place my bow
in the clouds, that ye may now no longer fear water, but fire.

6. "And before the throne there was, as it were, a sea of glass like
to crystal."\] That is the gift of baptism which He sheds forth
through His Son in time of repentance, before He executes
judgment. It is therefore before the throne, that is, the
judgment. And when he says a sea of glass like to crystal, he shows
that it is pure water, smooth, not agitated by the wind, not flowing
down as on a slope, but given to be immoveable as the house of
God. "And round about the throne were four living creatures."
The four living creatures are the four Gospels.

7-10. "The first living creature was like to a lion, and the second
was like to a calf, and the third had a face like to a man, and the
fourth was like to a flying eagle; and they had six wings, and
round about and within they were full of eyes; and they had no
rest, saying, Holy, holy, holy, Lord Omnipotent. And the four and
twenty elders, failing down before the throne, adored God."\] The
four and twenty elders are the twenty-four books of the prophets
and of the law, which give testimonies of the judgment. Moreover,
also, they are the twenty-four fathers—twelve apostles and twelve
patriarchs. And in that the living creatures are different in
appearance, this is the reason: the living creature like to a lion
designates Mark, in whom is heard the voice of the lion roaring in
the desert. And in the figure of a man, Matthew strives to declare
to us the genealogy of Mary, from whom Christ took flesh.
Therefore, in enumerating from Abraham to David, and thence to
Joseph, he spoke of Him as if of a man: therefore his
announcement sets forth the image of a man. Luke, in narrating the
priesthood of Zacharias as he offers a sacrifice for the people, and
the angel that appears to him with respect of the priesthood, and
the victim in the same description bore the likeness of a calf. John
the evangelist, like to an eagle hastening on uplifted wings to
greater heights, argues about the Word of God. Mark, therefore, as
an evangelist thus beginning, "The beginning of the Gospel of
Jesus Christ, as it is written in Isaiah the prophet; "\textsuperscript{24} The voice of
one crying in the wilderness,"\(^\text{25}\) has the effigy of a lion. And Matthew, "The hook of the generation of Jesus Christ, the son of David, the son of Abraham: "\(^\text{26}\) this is the form of a man. But Luke said, "There was a priest, by name Zachariah, of the course of Abia, and his wife was of the daughters of Aaron: "\(^\text{27}\) this is the likeness of a calf. But John, when he begins, "In the beginning was the Word, and the Word was with God, and the Word was God,"\(^\text{28}\) sets forth the likeness of a flying eagle. Moreover, not only do the evangelists express their four similitudes in their respective openings of the Gospels, but also the Word itself of God the Father Omnipotent, which is His Son our Lord Jesus Christ, bears the same likeness in the time of His advent. When He preaches to us, He is, as it were, a lion and a lion's whelp. And when for man's salvation He was made man to overcome death, and to set all men free, and that He offered Himself a victim to the Father on our behalf, He was called a calf. And that He overcame death and ascended into the heavens, extending His wings and protecting His people, He was named a flying eagle. Therefore these announcements, although they are four, yet are one, because it proceeded from one mouth. Even as the river in paradise, although it is one, was divided into four heads. Moreover, that for the announcement of the New Testament those bring creatures had eyes within and without, shows the spiritual providence which both looks into the secrets of the heart, and beholds the things which are coming after that are within and without.

8. "Six wings."] These are the testimonies of the books of the Old Testament. Thus, twenty and four make as many as there are elders sitting upon the thrones. But as an animal cannot fly unless it have wings, so, too, the announcement of the New Testament gains no faith unless it have the fore-announced testimonies of the Old Testament, by which it is lifted from the earth, and flies. For in every case, what has been told before, and is afterwards found to have happened, that begets an undoubting faith. Again, also, if wings be not attached to the living creatures, they have nothing whence they may draw their life. For unless what the prophets foretold had been consummated in Christ, their preaching was
vain. For the Catholic Church holds those things which were both before predicted and afterwards accomplished. And it flies, because the living animal is reasonably lifted up from the earth. But to heretics who do not avail themselves of the prophetic testimony, to them also there are present living creatures; but they do not fly, because they are of the earth. And to the Jews who do not receive the announcement of the New Testament there are present wings; but they do not fly, that is, they bring a vain prophesying to men, not adjusting facts to their words. And the books of the Old Testament that are received are twenty-four, which you will find in the epitomes of Theodore. But, moreover (as we have said), four and twenty elders, patriarchs and apostles, are to judge His people. For to the apostles, when they asked, saying, "We have forsaken all that we had, and followed Thee: what shall we have? "our Lord replied, "When the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." 

5. "And from the throne proceeded lightnings, and voices, and thunders, and seven torches of fire burning."] And the lightnings, and voices, and thunders proceeding from the throne of God, and the seven torches of fire burning, signify announcements, and promises of adoption, and threatenings. For lightnings signify the Lord's advent, and the voices the announcements of the New Testament, and the thunders, that the words are from heaven. The burning torches of fire signify the gift of the Holy Spirit, that it is given by the wood of the passion. And when these things were doing, he says that all the elders fell down and adored the Lord; while the living creatures—that is, of course, the actions recorded in the Gospels and the teaching of the Lord—gave Him glory and honour. In that they had fulfilled the word that had been previously foretold by them, they worthily and with reason exult, feeling that they have ministered the mysteries and the word of the Lord. Finally, also, because He had come who should remove
death, and who alone was worthy to take the crown of immortality, all for the glory of His most excellent doing had crowns.

10. "And they cast their crowns under His feet." That is, on account of the eminent glory of Christ's victory, they cast all their victories under His feet. This is what in the Gospel the Holy Spirit consummated by showing, For when about finally to suffer, our Lord had come to Jerusalem, and the people had gone forth to meet Him, some strewed the road with palm branches cut down, others threw down their garments, doubtless these were setting forth two peoples—the one of the patriarchs, the other of the prophets; that is to say, of the great men who had any kind of palms of their victories against sin, and cast them under the feet of Christ, the victor of all. And the palm and the crown signify the same things, and these are not given save to the victor.

From the Fifth Chapter.

1. "And I saw in the right hand of Him that sate upon the throne, a book written within and without, sealed with seven seals." This book signifies the Old Testament, which has been given into the hands of our Lord Jesus Christ, who received from the Father judgment.

2, 3. "And I saw an angel full of strength proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no one was found worthy, neither in the earth nor under the earth, to open the book." Now to open the book is to overcome death for man.

4. "There was none found worthy to do this." Neither among the angels of heaven, nor among men in earth, nor among the souls of the saints in rest, save Christ the Son of God alone, whom he says that he saw as a Lamb standing as it were slain, having seven horns. What had not been then announced, and what the law had contemplated for Him by its various oblations and sacrifices, it behoved Himself to fulfil. And because He Himself was the testator, who had overcome death, it was just that Himself should be appointed the Lord's heir, that He should possess the substance of the dying man, that is, the human members.
5. "Lo, the Lion of the tribe of Judah, the root of David, hath prevailed." We read in Genesis that this lion of the tribe of Judah hath conquered, when the patriarch Jacob says, "Judah, thy brethren shall praise thee; thou hast lain down and slept, and hast risen up again as a lion, and as a lion's whelp." For He is called a lion for the overcoming of death; but for the suffering for men He was led as a lamb to the slaughter. But because He overcame death, and anticipated the duty of the executioner, He was called as it were slain. He therefore opens and seals again the testament, which He Himself had sealed. The legislator Moses intimating this, that it behoved Him to be sealed and concealed, even to the advent of His passion, veiled his face, and so spoke to the people; showing that the words of his announcement were veiled even to the advent of His time. For he himself, when he had read to the people, having taken the wool purpled with the blood of the calf, with water sprinkled the whole people, saying, "This is the blood of His testament who hath purified you."

It should therefore be observed that the Man is accurately announced, and that all things combine into one. For it is not sufficient that that law is spoken of, but it is named as a testament. For no law is called a testament, nor is any thing else called a testament, save what persons make who are about to die. And whatever is within the testament is sealed, even to the day of the testator's death. Therefore it is with reason that it is only sealed by the Lamb slain, who, as it were a lion, has broken death in pieces, and has fulfilled what had been foretold; and has delivered man, that is, the flesh, from death, and has received as a possession the substance of the dying person, that is, of the human members; that as by one body all men had fallen under the obligation of its death, also by one body all believers should be born again unto life, and rise again. Reasonably, therefore, His face is opened and unveiled to Moses; and therefore He is called Apocalypse, Revelation. For now His book is unsealed-now the offered victims are perceived-now the fabrication of the priestly chrism; moreover the testimonies are openly understood.

8, 9. "Twenty-four elders and four living creatures, having harps and phials, and singing a new song." The proclamation of the Old
Testament associated with the New, points out the Christian people singing a new song, that is, bearing their confession publicly. It is a new thing that the Son of God should become man. It is a new thing to ascend into the heavens with a body. It is a new thing to give remission of sins to men. It is a new thing for men to be sealed with the Holy Spirit. It is a new thing to receive the priesthood of sacred observance, and to look for a kingdom of unbounded promise. The harp, and the chord stretched on its wooden frame, signifies the flesh of Christ linked with the wood of the passion. The phial signifies the Confession,\textsuperscript{34} and the race of the new Priesthood. But it is the praise of many angels, yea, of all, the salvation of all, and the testimony of the universal creation, bringing to our Lord thanksgiving for the deliverance of men from the destruction of death. The unsealing of the seals, as we have said, is the opening of the Old Testament, and the foretelling of the preachers of things to come in the last times, which, although the prophetic Scripture speaks by single seals, yet by all the seals opened at once, prophecy takes its rank.

From the Sixth Chapter.

1, 2. "And when the Lamb had opened one of the seven seals, I saw, and heard one of the four living creatures saying, Come and see. And, lo, a white horse, and He who sate upon him had a bow." The first seal being opened, he says that he saw a white horse, and a crowned horseman having a bow. For this was at first done by Himself. For after the Lord ascended into heaven and opened all things, He sent the Holy Spirit, whose words the preachers sent forth as arrows reaching to the human heart, that they might overcome unbelief. And the crown on the head is promised to the preachers by the Holy Spirit. The other three horses very plainly signify the wars, famines, and pestilences announced by our Lord in the Gospel. And thus he says that one of the four living creatures said (because all four are one), "Come and see." "Come" is said to him that is invited to faith; "see" is said to him who saw not. Therefore the white horse is the word of preaching with the Holy Spirit sent into the world. For the Lord says, "This Gospel
shall be preached throughout the whole world for a testimony to all
nations, and then shall come the end."\textsuperscript{35}

3, 4. "And when He had opened the second seal, I heard the second
living creature saying, Come and see. And there went out another
horse that was red, and to him that sate upon him was given a great
sword."\] The red horse, and he that sate upon him, having a sword,
signify the coming wars, as we read in the Gospel: "For nation
shall rise against nation, and kingdom against kingdom; and there
shall be great earthquakes in \textit{divers} places."\textsuperscript{36} This is the ruddy
horse.

5. "And when He had opened the third seal. I heard the third living
creature saying, Come and see. And, lo, a black horse; and he who
sate upon it had a balance in his hand."\] The black horse signifies
famine, for the Lord says, "There shall be famines in \textit{divers} places;
"but the word is specially extended to the times of Antichrist, when
there shall be a great famine, and when all shall be injured.
Moreover, the balance in the hand is the examining scales, wherein
He might show forth the merits of every individual. He then says:-

6. "Hurt not the wine and the oil."\] That is, strike not the spiritual
man with thy inflictions. This is the black horse.

7, 8. "And when He had opened the fourth seal, I heard the fourth
living creature saying, Come and see. And, lo, a pale horse; and he
who sate upon him was named Death."\] For the pale horse and he
who sate upon him bore the name of Death. These same things
also the Lord had promised among the rest of the coming
destructions-great pestilences and deaths; since, moreover, he
says:-

"And hell followed him."\] That is, it was waiting for the devouring
of many unrighteous souls. This is the pale horse.

9. "And when He had opened the fifth seal, I saw under the altar
the souls of them that were slain."\] He relates that he saw under
the altar of God, that is, under the earth, the souls of them that
were slain. For both heaven and earth are called God's altar, as
saith the law, commanding in the symbolical form of the truth two
altars to be made,-a golden one within, and a brazen one without.
But we perceive that the golden altar is thus called heaven, by the testimony that our Lord bears to it; for He says, "When thou bringest thy gift to the altar" (assuredly our gifts are the prayers which we offer), "and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar."\(^{37}\) Assuredly prayers ascend to heaven. Therefore heaven is understood to be the golden altar which was within; for the priests also were accustomed to enter once in the year-as they who had the anointing-to the golden altar, the Holy Spirit signifying that Christ should do this once for all. As the golden altar is acknowledged to be heaven, so also by the brazen altar is understood the earth, under which is the Hades,-a region withdrawn from punishments and fires, and a place of repose for the saints, wherein indeed the righteous are seen and heard by the wicked, but they cannot be carried across to them. He who sees all things would have us to know that these saints, therefore—that is, the souls of the slain—are asking for vengeance for their blood, that is, of their body, from those that dwell upon the earth; but because in the last time, moreover, the reward of the saints will be perpetual, and the condemnation of the wicked shall come, it was told them to wait. And for a solace to their body, there were given unto each of them white robes. They received, says he, white robes, that is, the gift of the Holy Spirit.

12. "And I saw, when he had opened the sixth seal, there was a great earthquake."

"And the sun became black as sackcloth of hair." The sun becomes as sackcloth; that is, the brightness of doctrine will be obscured by unbelievers.

"And the entire moon became as blood." By the moon of blood is set forth the Church of the saints as pouring out her blood for Christ.

13. "And the stars fell to the earth." The falling of the stars are the faithful who are troubled for Christ's sake.
"Even as a fig-tree casteth her untimely figs." The fig-tree, when shaken, loses its untimely figs—when men are separated from the Church by persecution.

14. "And the heaven withdrew as a scroll that is rolled up." For the heaven to be rolled away, that is, that the Church shall be taken away.

"And every mountain and the islands were moved from their places." Mountains and islands removed from their places intimate that in the last persecution all men departed from their places; that is, that the good will be removed, seeking to avoid the persecution.

From the Seventh Chapter.

2. "And I saw another angel ascending from the east, having the seal of the living God." He speaks of Elias the prophet, who is the precursor of the times of Antichrist, for the restoration and establishment of the churches from the great and intolerable persecution. We read that these things are predicted in the opening of the Old and New Testament; for He says by Malachi: "Lo, I will send to you Elias the Tishbite, to turn the hearts of the fathers to the children, according to the time of calling, to recall the Jews to the faith of the people that succeed them." And to that end He shows, as we have said, that the number of those that shall believe, of the Jews and of the nations, is a great multitude which no man was able to number. Moreover, we read in the Gospel that the prayers of the Church are sent from heaven by an angel, and that they are received against wrath, and that the kingdom of Antichrist is cast out and extinguished by holy angels; for He says: "Pray that ye enter not into temptation: for there shall be a great affliction, such as has not been from the beginning of the world; and except the Lord had shortened those days, no flesh should be saved." Therefore He shall send these seven great archangels to smite the kingdom of Antichrist; for He Himself also thus said: "Then the Son of man shall send His messengers; and they shall gather together His elect from the four corners of the wind, from the one end of heaven even to the other end thereof." For, moreover, He
previously says by the prophet: "Then shall there be peace for our land, when there shall arise in it seven shepherds and eight attacks of men; and they shall encircle Assur," that is, Antichrist, "in the trench of Nimrod," that is, in the nation of the devil, by the spirit of the Church. Similarly when the keepers of the house shall be moved. Moreover, the Lord Himself, in the parable to the apostles, when the labourers had come to Him and said, "Lord, did not we sow good seed in Thy field? whence, then, hath it tares? answered them, An enemy hath done this. And they said to Him, Lord, wilt Thou, then, that we go and root them up? And He said, Nay, but let both grow together until the harvest; and in the time of the harvest I will say to the reapers, that they gather the tares and make bundles of them, and burn them with fire everlasting, but that they gather the wheat into my barns." The Apocalypse here shows, therefore, that these reapers, and shepherds, and labourers, are the angels. And the trumpet is the word of power. And although the same thing recurs in the phials, still it is not said as if it occurred twice, but because what is decreed by the Lord to happen shall be once for all; for this cause it is said twice. What, therefore, He said too little in the trumpets, is here found in the phials. We must not regard the order of what is said, because frequently the Holy Spirit, when He has traversed even to the end of the last times, returns again to the same times, and fills up what He had before failed to say. Nor must we look for order in the Apocalypse; but we must follow the meaning of those things which are prophesied. Therefore in the trumpets and phials is signified either the desolation of the plagues that are sent upon the earth, or the madness of Antichrist himself, or the cutting off of the peoples, or the diversity of the plagues, or the hope in the kingdom of the saints, or the ruin of states, or the great overthrow of Babylon, that is, the Roman state.

9. "After this I beheld, and, lo, a great multitude, which no man was able to number, of every nation, tribe, and people, and tongue, clothed with white robes." What the great multitude out of every tribe implies, is to show the number of the elect out of all believers, who, being cleansed by baptism in the blood of the
Lamb, have made their robes white, keeping the grace which they have received.

From the Eighth Chapter.
1. "And when He had opened the seventh seal, there was silence in heaven for about half an hour." Whereby is signified the beginning of everlasting rest; but it is described as partial, because the silence being interrupted, he repeats it in order. For if the silence had continued, here would be an end of his narrative.

13 "And I saw an angel flying through the midst of heaven." By the angel flying through the midst of heaven is signified the Holy Spirit beating witness in two of the prophets that a great wrath of plagues was imminent. If by any means, even in the last times, any one should be willing to be converted, any one might even still be saved.

From the Ninth Chapter.
13, 14. "And I heard a voice from the four horns of the golden altar which is in the presence of God, saying to the sixth angel which had the trumpet, Loose the four angels." That is, the four corners of the earth which hold the four winds.

"Which are bound in the great river Euphrates." By the corners of the earth, or the four winds across the river Euphrates, are meant four nations, because to every nation is sent an angel; as said the law, "He determined them by the number of the angels of God," until the number of the saints should be filled up. They do not overpass their bounds, because at the last they shall come with Antichrist.

From the Tenth Chapter.
1, 2. "I saw another mighty angel coming down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand an open book: and he set his right foot upon the sea, and his left foot upon the earth." He signifies that that mighty angel who, he says, descended from heaven, clothed with a cloud, is our Lord, as we have above narrated.
"His face was as it were the sun." That is, with respect to the resurrection.

"Upon his head was a rainbow." He points to the judgment which is executed by Him, of shall be.

"An open book." A revelation of works in the future judgment, or the Apocalypse which John received.

"His feet," as we have said above, are the apostles. For that both things in sea and land are trodden under foot by Him, signifies that all things are placed under His feet. Moreover, he calls Him an angel, that is, a messenger, to wit, of the Father; for He is called the Messenger of great counsel. He says also that He cried with a loud voice. The great voice is to tell the words of the Omnipotent God of heaven to men, and to bear witness that after penitence is closed there will be no hope subsequently.

3. "Seven thunders uttered their voices." The seven thunders uttering their voices signify, the Holy Spirit of sevenfold power, who through the prophets announced all things to come, and by His voice John gave his testimony in the world; but because he says that he was about to write the things which the thunders had uttered, that is, whatever things had been obscure in the announcements of the Old Testament; he is forbidden to write them, but he was charged to leave them sealed, because he is an apostle, nor was it fitting that the grace of the subsequent stage should be given in the first. "The time," says he, "is at hand." For the apostles, by powers, by signs, by portents, and by mighty works, have overcome unbelief. After them there is now given to the same completed Churches the comfort of having the prophetic Scriptures subsequently interpreted, for I said that after the apostles there would be interpreting prophets.

For the apostle says: "And he placed in the Church indeed, first, apostles; secondly, prophets; thirdly, teachers," and the rest. And in another place he says: "Let the prophets speak two or three, and let the others judge." And he says: "Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head" And when he says, "Let the prophets speak two or three, and let
the others judge," he is not speaking in respect of the Catholic prophecy of things unheard and unknown, but of things both announced and known. But let them judge whether or not the interpretation is consistent with the testimonies of the prophetic utterance.\footnote{49} It is plain, therefore, that to John, armed as he was with superior virtue, this was not necessary, although the body of Christ, which is the Church, adorned with His members, ought to respond to its position.

10. "I took the book from the hand of the angel, and ate it up."\] To take the book and eat it up, is, when exhibition of a thing is made to one, to commit it to memory.

"And it was in my mouth as sweet as honey."\] To be sweet in the mouth is the reward of the preaching of the speaker, and is most pleasant to the hearers; but it is most bitter both to those that announce it, and to those that persevere in its commandments through suffering.

11. "And He says unto me, Thou must again prophesy to the peoples, and to the tongues, and to the nations, and to many kings."\] He says this, because when John said these things he was in the island of Patmos, condemned to the labour of the mines by Caesar Domitian. There, therefore, he saw the Apocalypse; and when grown old, he thought that he should at length receive his quittance by suffering, Domitian being killed, all his judgments were discharged. And John being dismissed from the mines, thus subsequently delivered the same Apocalypse which he had received from God. This, therefore, is what He says: Thou must again prophesy to all nations, because thou seest the crowds of Antichrist rise up; and against them other crowds shall stand, and they shall fall by the sword on the one side and on the other.

From the Eleventh Chapter.

1. "And there was shown unto me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."\] A reed was shown like to a rod. This itself is the Apocalypse which he subsequently exhibited to the churches; for the Gospel of the complete faith he subsequently wrote for the sake of our salvation. For when
Valentinus, and Cerinthus, and Ebion, and others of the school of Satan, were scattered abroad throughout the world, there assembled together to him from the neighbouring provinces all the bishops, and compelled him himself also to draw up his testimony. Moreover, we say that the measure of God's temple is the command of God to confess the Father Almighty, and that His Son Christ was begotten by the Father before the beginning of the world, and was made man in very soul and flesh, both of them having overcome misery and death; and that, when received with His body into heaven by the Father, He shed forth the Holy Spirit, the gift and pledge of immortality, that He was announced by the prophets, He was described by the law, He was God's hand, and the Word of the Father from God, Lord over all, and founder of the world: this is the reed and the measure of faith; and no one worships the holy altar save he who confesses this faith.

2. "The court which is within the temple leave out."] The space which is called the court is the empty altar within the walls: these being such as were not necessary, he commanded to be ejected from the Church.

"It is given to be trodden down by the Gentiles."] That is, to the men of this world, that it may be trodden under foot by the nations, or with the nations. Then he repeats about the destruction and slaughter of the last time, and says:-

3. "They shall tread the holy city down for forty and two months; and I will give to my two witnesses, and they shall predict a thousand two hundred and threescore days clothed in sackcloth."] That is, three years and six months: these make forty-two months. Therefore their preaching is three years and six months, and the kingdom of Antichrist as much again.

5. "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies."] That fire proceedeth out of the mouth of those prophets against the adversaries, bespeaks the power of the world. For all afflictions, however many there are, shall be sent by their messengers in their word. Many think that there is Elisha, or Moses, with Elijah; but both of these died; while the death of Elijah is not heard of, with whom all our ancients have
believed that it was Jeremiah. For even the very word spoken to him testifies to him, saying, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." But he was not a prophet unto the nations; and thus the truthful word of God makes it necessary, which it has promised to set forth, that he should be a prophet to the nations.

4. "These are the two candlesticks standing before the Lord of the earth." These two candlesticks and two olive trees He has to this end spoken of, and admonished you that if, when you have read of them elsewhere, you have not understood, you may understand here. For in Zechariah, one of the twelve prophets, it is thus written: "These are the two olive trees and two candlesticks which stand in the presence of the Lord of the earth; " that is, they are in paradise. Also, in another sense, standing in the presence of the lord of the earth, that is, in the presence of Antichrist. Therefore they must be slain by Antichrist.

7. "And the beast which ascendeth from the abyss." After many plagues completed in the world, in the end he says that a beast ascended from the abyss. Bat that he shall ascend from the abyss is proved by many testimonies; for he says in the thirty-first chapter of Ezekiel: "Behold, Assur was a cypress in Mount Lebanon." Assur, deeply rooted, was a lofty and branching cypress—that is, a numerous people—in Mount Lebanon, in the kingdom of kingdoms, that is, of the Romans. Moreover, that he says he was beautiful in offshoots, he says he was strong in armies. The water, he says, shall nourish him, that is, the many thousands of men which were subjected to him; and the abyss increased him, that is, belched him forth. For even Isaiah speaks almost in the same words; moreover, that he was in the kingdom of the Romans, and that he was among the Caesars. The Apostle Paul also bears witness, for he says to the Thessalonians: "Let him who now restraineth restrain, until he be taken out of the way; and then shall appear that Wicked One, even he whose coining is after the working of Satan, with signs and lying wonders." And that they might know that he should come who then was the prince, he added: "He already endeavours after
that is, the mischief which he is about to
do he strives to do secretly; but he is not raised up by his own
power, nor by that of his father, but by command of God, of which
thing Paul says in the same passage: "For this cause, because they
have not received the love of God, He will send upon them a spirit
of error, that they all may be persuaded of a lie, who have not been
persuaded of the truth." And Isaiah saith: "While they waited for
the light, darkness arose upon them." Therefore the Apocalypse
sets forth that these prophets are killed by the same, and on the
fourth day rise again, that none might be found equal to God.

8. "And their dead bodies shall lie in the streets of the great city,
which spiritually is called Sodom and Egypt." But He calls
Jerusalem Sodom and Egypt, since it had become the heaping up
of the persecuting people. Therefore it behoves us diligently, and
with the utmost care, to follow the prophetic announcement, and to
understand what the Spirit from the Father both announces and
anticipates, and how, when He has gone forward to the last times,
He again repeats the former ones. And now, what He will do once
for all, He sometimes sets forth as if it were done; and unless you
understand this, as sometimes done, and sometimes as about to be
done, you will fall into a great confusion. Therefore the
interpretation of the following sayings has shown therein, that not
the order of the reading, but the order of the discourse, must be
understood.

19. "And the temple of God was opened which is in heaven." The
temple opened is a manifestation of our Lord. For the temple of
God is the Son, as He Himself says: "Destroy this temple, and in
three days I will raise it up." And when the Jews said, "Forty and
six years was this temple in building," the evangelist says, "He
spake of the temple of His body." "And there was seen in His temple the ark of the Lord's
testament." The preaching of the Gospel and the forgiveness of
sins, and all the gifts whatever that came with Him, he says,
appeared therein.

From the Twelfth Chapter.
1. "And there was seen a great sign in heaven. A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And being with child, she cried out travailing, and bearing torments that she might bring forth." The woman clothed with the sun, and having the moon under her feet, and wearing a crown of twelve stars upon her head, and travailing in her pains, is the ancient Church of fathers, and prophets, and saints, and apostles, which had the groans and torments of its longing until it saw that Christ, the fruit of its people according to the flesh long promised to it, had taken flesh out of the selfsame people. Moreover, being clothed with the sun intimates the hope of resurrection and the glory of the promise. And the moon intimates the fall of the bodies of the saints under the obligation of death, which never can fail. For even as life is diminished, so also it is increased. Nor is the hope of those that sleep extinguished absolutely, as some think, but they have in their darkness a light such as the moon. And the crown of twelve stars signifies the choir of fathers, according to the fleshly birth, of whom Christ was to take flesh.

3. "And there appeared another sign in heaven; and behold a red dragon, having seven heads." Now, that he says that this dragon was of a red colour—that is, of a purple colour—the result of his work gave him such a colour. For from the beginning (as the Lord says) he was a murderer; and he has oppressed the whole of the human race, not so much by the obligation of death, as, moreover, by the various forms of destruction and fatal mischiefs. His seven heads were the seven kings of the Romans, of whom also is Antichrist, as we have said above.

"And ten horns." He says that the ten kings in the latest times are the same as these, as we shall more fully set forth there.

4. "And his tail drew the third part of the stars of heaven, and cast them upon the earth." Now, that he says that the dragon's tail drew the third part of the stars of heaven, this may be taken in two ways. For many think that he may be able to seduce the third part of the men who believe. But it should more truly be understood, that of the angels that were subject to him, since he was still a prince
when he descended from his estate, he seduced the third part; therefore what we said above, the Apocalypse says.

"And the dragon stood before the woman who was beginning to bring forth, that, when she had brought forth, he might devour her child." [The red dragon standing and desiring to devour her child when she had brought him forth, is the devil,-to wit, the traitor angel, who thought that the perishing of all men would be alike by death; but He, who was not born of seed, owed nothing to death: wherefore he could not devour Him—that is, detain Him in death—for on the third day He rose again. Finally, also, and before He suffered, he approached to tempt Him as man; but when he found that He was not what he thought Him to be, he departed from Him, even till the time. Whence it is here said:-

5. "And she brought forth a son, who begins to rule all nations with a rod of iron." [The rod of iron is the sword of persecution."

"I saw that all men withdrew from his abodes." [That is, the good will be removed, flying from persecution. 59

"And her son was caught up to God, and to His throne." [We read also in the Acts of the Apostles that He was caught up to God's throne, just as speaking with the disciples He was caught up to heaven.

6. "But the woman fled into the wilderness, and there were given to her two great eagle's wings." [The aid of the great eagle's wings—to wit, the gift of prophets—was given to that Catholic Church, whence in the last times a hundred and forty-four thousands of men should believe on the preaching of Elias; but, moreover, he here says that the rest of the people should be found alive on the coming of the Lord. And the Lord says in the Gospel: "Then let them which are in Judea flee to the mountains; ''60 that is, as many as should be gathered together in Judea, let them go to that place which they have ready, and let them be supported there for three years and six months from the presence of the devil.

14. "Two great wings"] are the two prophets-Elias, and the prophet who shall be with him.
15. "And the serpent cast out of his mouth after the woman water as a flood, that he might carry her away with the flood." He signifies by the water which the serpent cast out of his mouth, the people who at his command would persecute her.

16. "And the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." That the earth opened her mouth and swallowed up the waters, sets forth the vengeance for the present troubles. Although, therefore, it may signify this woman bringing forth, it shows her afterwards flying when her offspring is brought forth, because both things did not happen at one time; for we know that Christ was born, but that the time should arrive that she should flee from the face of the serpent: (we do not know) that this has happened as yet. Then he says:-

7-9. "There was a battle in heaven: Michael and his angels fought with the dragon; and the dragon warred, and his angels, and they prevailed not; nor was their place found any more in heaven. And that great dragon was cast forth, that old serpent: he was cast forth into the earth." This is the beginning of Antichrist yet previously Elias must prophesy, and there must be times of peace. And afterwards, when the three years and six months are completed in the preaching of Elias, he also must be cast down from heaven, where up till that time he had had the power of ascending; and all the apostate angels, as well as Antichrist, must be roused up from hell. Paul the apostle says: "Except there come a falling away first, and the man of sin shall appear, the son of perdition; and the adversary who exalted himself above all which is called God, or which is worshipped."61

From the Thirteenth Chapter.62

1. "And I saw a beast rising up from the sea, like unto a leopard." This signifies the kingdom of that time of Antichrist, and the people mingled with the variety of nations.

2. "His feet were as the feet of a bear." ] A strong and most unclean beast, the feet are to be understood as his leaders.
"And his mouth as the mouth of a lion." That is, his mouth armed for blood is his bidding, and a tongue which will proceed to nothing else than to the shedding of blood.

18. "His number is the name of a man, and his number is Six hundred threescore and six." As they have it reckoned from the Greek characters, they thus find it among many to be teitan, for teitan has this number, which the Gentiles call Sol and Phoebus; and it is reckoned in Greek thus: t three hundred, e five, i ten, t three hundred, a one, n fifty,-which taken together become six hundred and sixty-six. For as far as belongs to the Greek letters, they fill up this number and name; which name if you wish to turn into Latin, it is understood by the antiphrase Diclux, which letters are reckoned in this manner: since D figures five hundred, I one, C a hundred, L fifty, V five, X ten,-which by the reckoning up of the letters makes similarly six hundred and sixty-six, that is, what in Greek gives teitan, to wit, what in Latin is called Diclux; by which name, expressed by anti-phrases, we understand Antichrist, who, although he be cut off from the supernal light, and deprived thereof, yet transforms himself into an angel of light, daring to call himself light. Moreover, we find in a certain Greek codex antemoj, which letters being reckoned up, you will find to give the number as above: a one, n fifty, t three hundred, e five, m forty, o seventy, j two hundred,-which together makes six hundred and sixty-six, according to the Greeks. Moreover, there is another name in Gothic of him, which will be evident of itself, that is, genshrikoj, which in the same way you will reckon in Greek letters: g three, e five, n fifty, j two hundred, h eight, r a hundred, i ten, k twenty, o seventy, j also two hundred, which, as has been said above, make six hundred and sixty-six.
11. "And I saw another beast coming up out of the earth." He is speaking of the great and false prophet who is to do signs, and portents, and falsehoods before him in the presence of men.

"And he had two horns like a lamb—that is, the appearance within of a man—and he spoke like a dragon." But the devil speaks full of malice; for he shall do these things in the presence of men, so that even the dead appear to rise again.

13. "And he shall make fire come down from heaven in the sight of men." Yes (as I also have said), in the sight of men. Magicians do these things, by the aid of the apostate angels, even to this day. He shall cause also that a golden image of Antichrist shall be placed in the temple at Jerusalem, and that the apostate angel should enter, and thence utter voices and oracles. Moreover, he himself shall contrive that his servants and children should receive as a mark on their foreheads, or on their right hands, the number of his name, lest any one should buy or sell them. Daniel had previously predicted his contempt and provocation of God. "And he shall place," says he, "his temple within Samaria, upon the illustrious and holy mountain that is at Jerusalem, an image such as Nebuchadnezzar had made." Thence here he places, and by and by here he renews, that of which the Lord, admonishing His churches concerning the last times and their dangers, says: "But when ye shall see the contempt which is spoken of by Daniel the prophet standing in the holy place, let him who readeth understand." It is called a contempt when God is provoked, because idols are worshipped instead of God, or when the dogma of heretics is introduced in the churches. But it is a turning away because stedfast men, seduced by false signs and portents, are turned away from their salvation.

From the Fourteenth Chapter.

6. "And I saw an angel flying through the midst of heaven." The angel flying through the midst of heaven, whom he says that he saw, we have already treated of above, as being the same Elias who anticipates the kingdom of Anti-christ in his prophecy.
8. "And another angel following him."] The other angel following, he speaks of as the same prophet who is the associate of his prophesying. But that he says,-

15. "Thrust in thy sharp sickle, and gather in the grapes of the vine,"] he signifies it of the nations that should perish on the advent of the Lord. And indeed in many forms he shows this same thing, as if to the dry harvest, and the seed for the coming of the Lord, and the consummation of the world, and the kingdom of Christ, and the future appearance of the kingdom of the blessed.

19, 20. "And the angel thrust in the sickle, and reaped the vine of the earth, and cast it into the wine-press of the wrath of God. And the wine-press of His fury was trodden down without the city."] In that he says that it was cast into the wine-press of the wrath of God, and trodden down without the city, the treading of the wine-press is the retribution on the sinner.

"And blood went out from the wine-press, even unto the horse-bridles."] The vengeance of shed blood as was before predicted, "In blood thou hast sinned, and blood shall follow thee."66

"For a thousand and six hundred furlongs."] That is, through all the four parts of the world: for there is a quadrate put together by fours, as in four faces and four appearances, and wheels by fours; for forty times four is one thousand six hundred. Repeating the same persecution, the Apocalypse says:-

From the Fifteenth Chapter.

1. "And I saw another great and wonderful sign, seven angels having the seven last plagues; for in them is completed the indignation of God."] For the wrath of God always strikes the obstinate people with seven plagues, that is, perfectly, as it is said in Leviticus; and these shall be in the last time, when the Church shall have gone out of the midst.

2. "Standing upon the sea of glass, having harps."] That is, that they stood stedfastly in the faith upon their baptism, and having their confession in their mouth, that they shall exult in the kingdom before God. But let us return to what is set before us.

From the Seventeenth Chapter.
1-6. "There came one of the seven angels, which have the seven bowls, and spake with me, saying, Come, I will show thee the judgment of that great whore who sitteth upon many waters. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs." The decrees of that senate are always accomplished against all, contrary to the preaching of the true faith; and now already mercy being cast aside, itself here gave the decree among all nations.

3. "And I saw the woman herself sitting upon the scarlet-coloured beast, full of names of blasphemy." But to sit upon the scarlet beast, the author of murders, is the image of the devil. Where also is treated of his captivity, concerning which we have fully considered. I remember, indeed, that this is called Babylon also in the Apocalypse, on account of confusion; and in Isaiah also; and Ezekiel called it Sodom. In fine, if you compare what is said against Sodom, and what Isaiah says against Babylon, and what the Apocalypse says, you will find that they are all one. 67

9. "The seven heads are the seven hills, on which the woman sitteth." That is, the city of Rome.

10. "And there are seven kings: five have fallen, and one is, and the other is not yet come; and when he is come, he will be for a short time." The time must be understood in which the written Apocalypse was published, since then reigned Caesar Domitian; but before him had been Titus his brother, and Vespasian, Otho, Vitellius, and Galba. These are the five who have fallen. One remains, under whom the Apocalypse was written-Domitian, to wit. "The other has not yet come," speaks of Nerva; "and when he is come, he will be for a short time," for he did not complete the period of two years.

11. "And the beast which thou sawest is of the seven." Since before those kings Nero reigned.

"And he is the eighth." He says only when this beast shall come, reckon it the eighth place, since in that is the completion. He added:
"And shall go into perdition."] For that ten kings received royal power when he shall move from the east, he says. He shall be sent from the city of Rome with his armies. And Daniel sets forth the ten horns and the ten diadems. And that these are eradicated from the former ones,-that is, that three of the principal leaders are killed by Antichrist: that the other seven give him honour and wisdom and power, of whom he says:-

16. "These shall hate the whore, to wit, the city, and shall burn her flesh with fire."] Now that one of the heads was, as it were, slain to death, and that the stroke of his death was directed, he speaks of Nero. For it is plain that when the cavalry sent by the senate was pursuing him, he himself cut his throat. Him therefore, when raised up, God will send as a worthy king, but worthy in such a way as the Jews merited. And since he is to have another name, He shall also appoint another name, that so the Jews may receive him as if he were the Christ. Says Daniel: "He shall not know the lust of women, although before he was most impure, and he shall know no God of his fathers: for he will not be able to seduce the people of the circumcision, unless he is a judge of the law." Finally, also, he will recall the saints, not to the worship of idols, but to undertake circumcision, and, if he is able, to seduce any; for he shall so conduct himself as to be called Christ by them. But that he rises again from hell, we have said above in the word of Isaiah: "Water shall nourish him, and hell hath increased him; "who, however, must come with name unchanged, and doings unchanged, as says the Spirit.

From the Nineteenth Chapter.

11. "And I saw heaven opened, and behold a white horse; and he that sate upon him was called Faithful and True."] The horse, and He that sits upon him, sets forth our Lord coming to His kingdom with the heavenly army. Because from the sea of the north, which is the Arabian Sea, even to the sea of Phoenice, and even to the ends of the earth, they will command these greater parts in the coming of the Lord Jesus, and all the souls of the nations will be assembled to judgment.

From the Twentieth Chapter.
1-3. "And I saw an angel come down from heaven, having the key of the abyss, and a chain in his hand. And he held the dragon, that old serpent, which is called the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be finished: after this he must be loosed a little season."[ Those years wherein Satan is bound are in the first advent of Christ, even to the end of the age; and they are called a thousand, according to that mode of speaking, wherein a part is signified by the whole, just as is that passage, "the word which He commanded for a thousand generations," although they are not a thousand. Moreover that he says, "and he cast him into the abyss," he says this, because the devil, excluded from the hearts of believers, began to take possession of the wicked, in whose hearts, blinded day by day, he is shut up as if in a profound abyss. And he shut him up, says he, and put a seal upon him, that he should not deceive the nations until the thousand years should be finished. "He shut the door upon him," it is said, that is, he forbade and restrained his seducing those who belong to Christ. Moreover, he put a seal upon him, because it is hidden who belong to the side of the devil, and who to that of Christ. For we know not of those who seem to stand whether they shall not fall, and of those who are down it is uncertain whether they may rise. Moreover, that he says that he is bound and shut up, that he may not seduce the nations, the nations signify the Church, seeing that of them it itself is formed, and which being seduced, he previously held until, he says, the thousand years should be completed, that is, what is left of the sixth day, to wit, of the sixth age, which subsists for a thousand years; after this he must be loosed for a little season. The little season signifies three years and six months, in which with all his power the devil will avenge himself trader Antichrist against the Church. Finally, he says, after that the devil shall be loosed, and will seduce the nations in the whole world, and will entice war against the Church, the number of whose foes shall be as the sand of the sea. 70

4, 5. "And I saw thrones, and them that sate upon them, and judgment was given unto them; and I saw the souls of them that
were slain on account of the testimony of Jesus, and for the word of God, and which had not worshipped the beast nor his image, nor have received his writing on their forehead or in their hand; and they reigned with Christ for a thousand years: the rest of them lived not again until the thousand years were finished. This is the first resurrection." There are two resurrections. But the first resurrection is now of the souls that are by the faith, which does not permit men to pass over to the second death. Of this resurrection the apostle says: "If ye have risen with Christ, seek those things which are above."

6. "Blessed and holy is he who has part in this resurrection: on them the second death shall have no power, but they shall be priests of God and Christ, and they shall reign with Him a thousand years." I do not think the reign of a thousand years is eternal; or if it is thus to be thought of, they cease to reign when the thousand years are finished. But I will put forward what my capacity enables me to judge. The tenfold number signifies the decalogue, and the hundredfold sets forth the crown of virginity: for he who shall have kept the undertaking of virginity completely, and shall have faithfully fulfilled the precepts of the decalogue, and shall have destroyed the untrained nature or impure thoughts within the retirement of the heart, that they may not rule over him, this is the true priest of Christ, and accomplishing the millenary number thoroughly, is thought to reign with Christ; and truly in his case the devil is bound. But he who is entangled in the vices and the dogmas of heretics, in his case the devil is loosed. But that it says that when the thousand years are finished he is loosed, so the number of the perfect saints being completed, in whom there is the glory of virginity in body and mind, by the approaching advent of the kingdom of the hateful one, many, seduced by that love of earthly things, shall be overthrown, and together with him shall enter the lake of fire.

8-10. "And they went up upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil who seduced them was cast into the lake of fire and brimstone, where both the beast and the false prophet shall be
tormented day and night for ever and ever." This belongs to the last judgment. And after a little time the earth was made holy, as being at least that wherein lately had reposed the bodies of the virgins, when they shall enter upon an eternal kingdom with an immortal King, as they who are not only virgins in body, but, moreover, with equal inviolability have protected themselves, both in tongue and thought, from wickedness; and these, it shows, shall dwell in rejoicing for ever with the Lamb.

From the Twenty-First and Twenty-Second Chapters.

16. "And the city is placed in a square." The city which he says is squared, he says also is resplendent with gold and precious stones, and has a sacred street, and a river through the midst of it, and the tree of life on either side, bearing twelve manner of fruits throughout the twelve months; and that the light of the sun is not there, because the Lamb is the light of it; and that its gates were of single pearls; and that there were three gates on each of the four sides, and that they could not be shut. I say, in respect of the square city, he shows forth the united multitude of the saints, in whom the faith could by no means waver. As Noah is commanded to make the ark of squared beams, \(72\) that it might resist the force of the deluge, by the precious stones he sets forth the holy men who cannot waver in persecution, who could not be moved either by the tempest of persecutors, or be dissolved from the true faith by the force of the rain, because they are associated of pure gold, of whom the city of the great King is adorned. Moreover, the streets set forth their hearts purified from all uncleanness, transparent with glowing light, that the Lord may justly walk up and down in them. The river of life sets forth that the grace of spiritual doctrine flowed through the minds of the faithful, and that manifold flourishing forms of odours germinated therein. The tree of life on either bank sets forth the Advent of Christ, according to the flesh, who satisfied the peoples wasted with famine, \(that\) received life from One by the wood of the Cross, with the announcement of God's word. And \(in\) that he says that the sun is not necessary in the city, \(he\) shows, evidently, that the Creator as the immaculate light shines in the midst of it, whose brightness no mind has been able to conceive, nor tongue to tell.
In that he says there are three gates placed on each of the four sides, of single pearls, I think that these are the four virtues, to wit, prudence, fortitude, justice, temperance, which are associated with one another. And, being involved together, they make the number twelve. But the twelve gates we believe to be the number of the apostles, who, shining in the four virtues as precious stones, manifesting the light of their doctrine among the saints, cause it to enter the celestial city, that by intercourse with them the choir of angels may be gladdened. And that the gates cannot be shut, it is evidently shown that the doctrine of the apostles can be separated from rectitude by no tempest of contradiction. Even though the floods of the nations and the vain superstitions of heretics should revolt against their true faith, they are overcome, and shall be dissolved as the foam, because Christ is the Rock by which, and on which, the Church is founded. And thus it is overcome by no traces of maddened men. Therefore they are not to be heard who assure themselves that there is to be an earthly reign of a thousand years; who think, that is to say, with the heretic Cerinthus. For the kingdom of Christ is now eternal in the saints, although the glory of the saints shall be manifested after the resurrection.