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## **Expositio in Apocalypsim**

B. Joannis  
**Saint Caesarius of Arles**

[This translated primary Latin document reveals what the Catholics theological position was on the entire Apocalypse written by Saint Caesarius of Arles, 470/71, died at Arles, 27 August, 543. This is an extremely revealing document that was credited to St. Augustine but has been proven by G. Morin in the "Revue Benedictine, 45, 1933" that it was written by Saint Caesarius of Arles instead.]

### **Homily 1.**

[Apoc. chap. I.] In the reading of the revelation of the apostle blessed John, very dear brothers, we notice, and we will take care to explain according to the anagog with this bountiful Lord/the Lord bestowing this, that the revelation of Jesus Christ is announced to our ears, in order that the secret heavenly things are revealed to our hearts. "The apocalypse of Jesus Christ, which God has given to that one clearly to do for his own servants," that is to reveal. "Signifying the things which it is necessary to fulfill soon": this is showing. "To his servant John": John, is interpreted thanks to God. "Writing to the seven Churches, which are in Asia." Asia Elatio/Raising up is interpreted, through which human kind is represented. Those seven Churches and seven candelabra, this should be looked at carefully, because sevenfold is pleasing, which was given by God through our Lord Jesus Christ, for us for the human race, who believe: because/that he himself also promised to us to send the paraclete Spirit from the heavens, which he also sent to the Apostles, who were seen to be in Asia, this is in the elevated world, where he also granted the pleasing sevenfold to the seven Churches for us through his own servant John. "Thanks to you and may peace be multiplied by God the Father and by the Son of a human": that is, by Christ. Moreover whether the Son of a human, or seven candelabra, or seven stars, the Church is understood with Christ as its head. Moreover what he says, "Girded between the breasts with a golden sash": He who was girded, depicted Christ the Lord. The two breasts, understand {as} the two Testaments, which {they} receive from the heart of the Lord Savior as if from a perennial fountain, whence they nourish the Christian people for eternal life. Indeed the golden sash, is the chorus, or multitude of Saints. Indeed just as the chest is bound from a belt, thus the multitude of saints/holy ones sticks to Christ, and it surrounds the two Testaments as if two breasts, in order that from themselves as if from holy udders they may be nourished. "His head," he says, "and hairs just as white wool and snow": he says the white hairs are the multitude of ones dressed in

white, that is converts proceeding from Baptism. He said wool, because sheep are of Christ. He said snow, because just as snow falls from the sky beyond, thus also the grace of Baptism comes to no preceding ones who have merited. Indeed those themselves who are baptized, are Jerusalem, which daily descends in the likeness of snow from the heaven. Jerusalem, that is the Church therefore is said to descend from the sky, because from the sky is the supernatural gift, through which one is freed from sins, and is joined to Christ, that is an eternal head {as} a celestial spouse. Just as it is said on the contrary that the beast ascends from the abyss, that is, an evil people who are born from an evil people. For just Jerusalem is extolled/brought up by/from descending humbly, thus the beast, that is the haughty people by/from ascending arrogantly are cast {down} headlong. “His eyes just as the flame of fire”: he says the precepts of God in the eyes; just as it was written, “Lord, your word is a lamp for my feet”; and, “Your burned word” (Psal. 118 [119]. 105, 140). “And his feet are similar to the brass of Libanus, burned just as a fire in a furnace {of fire}”: in the burned feet is understood the Church; which on the imminent day of judgment, must be tested by the excess of oppressions, and examined by fire. And because the foot is the most recent part of the body and he said the feet were burned, therefore in the feet the Church of the most recent time it is understood must be tested with many tribulations just as gold in the furnace. The one who considers this matter well, now sees that it happens now from the multitude of iniquities. Therefore he expressed by bronze, [2418] what is led from the air and much fire and medicine to the color of gold: just as the church is rendered purer through tribulations and sufferings. In the golden zone girded on the chest, the spiritual knowledge and pure feeling given to the Church is possible also to be understood. “The double edged sword in truth proceeding from the mouth of himself,” signifies that he him{it}self is Christ, the one who also has now brought forth the good things of the Gospel, and earlier through the Law of Moses knowledge to the whole world: and similarly concerning this David {he} says, “The first time God spoke, I heard these two things” (Psal. 61.12). Therefore these are the two Testaments, which in order to capture either the new things of the time, or the old, are said to be a double-edged sword. “His voice as if the voice of many waters”: many waters, are understood to be peoples; in the voice, the prediction of the Apostles. What moreover he said above, “His feet are similar to bronze, as if they have been ignited/burned down in a furnace”: they are also able to be understood as the Apostles, who prophesied his word after the suffering. Indeed the prophecy walks through the agency of what are rightly named feet; just as also the prophet said, “How beautiful the feet of those evangelizing the peace, of those evangelizing the good things” (Isai. 52. 7)! and that thing, “We will worship in the place where his feet have stood” (Psal. 131. 7). That moreover he said, “He was holding in his right hand seven stars”; he wanted the Church to be understood. Indeed in the right hand of Christ is the spiritual Church to which when placed at the right hand he says: “Come, blessed ones of my Father” (Matth. 25, 34). Therefore the seven stars, are the Church. Indeed we have said that the sevenfold Spirit of {sevenfold} strength was given to him from the Father, just as Peter says to the Jews concerning Christ, “Therefore he who has glorified the right hands of God, has spread the Spirit received by the Father” (Act II, 33). Moreover the seven Churches, which he calls with his own words, he does not therefore speak of, because they alone would be the Churches; but what he says for the one, this he says for all. Finally whether in Asia, or in the whole world, the seven Churches are all, and one is Catholic; just as he says to

Timothy, “How it is necessary that you are converted in the home of God, which is the Church of the living God (I Tim. III, 15); and in Isaiah, the seven women which apprehended one man (Isai. IV, 1), he understands that the seven Churches are represented, which is also one: the man, we understand to be Christ; the bread of the women, the holy Spirit, which nourishes into eternal life. And in order that things which were spoken are inculcated are impressed upon you more firmly, I wish there to be a short recapitulation from them. Therefore the seven Churches, to which the holy John writes, are understood as one catholic Church, on account of the sevenfold grace. What moreover he says, “Faithful witness,” is Christ. The seven candelabra, are the catholic Church. In // the middle of the candelabra similar to the Son of a human, is Christ in the middle of the Church. That moreover he says it was girded above the breasts: the breasts are understood as the two Testaments, which receive spiritual milk from the chest of Christ, in order to nourish the Christian people into eternal life. In truth the golden sash, is the chorus or multitude of saints, who continue on continuously yet with the reading and oration. They are proven to stick to Christ. Those things now are sufficient for your dearness. What you have heard, remember with sacred conversation among you, until what is left, you are able to hear with the Lord granting. What he himself deems worthy to bestow, etc.

## **Homily II.**

[Apoc. II and IV.] Dearest brothers, in the candelabrum, about which you read when the Apocalypse was read, is understood the people. That moreover he says, “I will move your candelabrum”; this is, I will disperse the people in place of their sins. “And I will fight [2419] with them in the sword of my mouth”: that is, I will bring my precepts, through which one’s own sins or crimes are exposed/rebuked. That in truth he said, “His face just as the sun shines in its strength” (Apoc. I. 16): and from the arrival or presence of Christ, because through the face each one is revealed and is known; and from the Church this is able to be received, for which Christ promised that clarity, about which he says, “Then the just will flash just as the sun in the kingdom of their father” (Matth. 13, 43). “The morning star”; he says {is} the first resurrection, which happens through the grace of Baptism. The morning star flees the night, and announces the light, that is it takes sin and has granted grace: if however grace has been received good works follow. Indeed just as it is not at all useful that a great tree blooms and does not bear fruit; thus it profits nothing to be called a Christian, and not to have christian works. And therefore he says, “I advise to you to buy from me gold which has been refined” (Apoc. III, 18): that is, try to endure something for the name of Christ. “And anoint your eyes with salve”: so that what you learn willingly through the Scriptures, you may fulfill with work. “That a gate has been opened in the sky,” John the preacher of the New Testament saw. [By which eyes did he see? So far as concerns the represented evidence, not of flesh, but of the mind. So far as concerns in truth the correctness of the matter itself which had already been revealed in the Lord appearing as flesh, not only did he see with the eyes of flesh, but also he handled with his hands. In truth what is designated through the gate in this place, unless the mediator of God and of men Christ Jesus, with the Lord himself saying, “I am the gate” (John 10, 9), and the remaining things. Therefore it is considered justly not closed, but opened, because our mediator certainly made known the same thing by being born, by

dying for all the faithful, because he himself was the redeemer of the world. What is designated through the heaven, if not the Church? just as he himself says, “The heaven is a seat/throne for me” (Isai. 66, 1); or, “The soul of the just,” just as Salomon bears witness, “is the seat of wisdom.” Paul also answers calling Christ the Strength of God, and the Wisdom of God (I Cor. I, 24). It remains far from doubt that the heaven is the Church of selected ones, in which the gate is seen as opened; because in it {the Church} our Redeemer, having been born and having suffered, is preached and believed to have ascended to the heavens. Moreover what John heard when placed in this vision, he makes clear when he says, “And the first voice which I heard, as if of a trumpet speaking with me, saying,] “Rise up to here”: When it is shown open, it is clear that it was closed before to humans. “The throne which was placed,” is the seat of the one judging, above whom he saw the likeness of the jasper and of carnelian. Jasper has the color of water, and carnelian, of fire: in these two stones two judgments are understood; one which has been done already through water in the flood, the other which will be through fire in the consummation of the age. It is possible in this place also that the life of the servants of God is understood; because with respect to the likeness of water and of fire sometimes in this life all the holy ones have successful things, sometimes they suffer adverse things. [“And there was a rainbow in the circuit of the seat similar to the appearance of an emerald.” The rainbow is therefore called in the greek and latin tongue a bow, which is seen to appear on the day of rain. And what is designated through this unless the reconciliation of the world, which is recognized as made through the dispensation of the Word incarnate? If this is looked at carefully, the effect of the rainbow itself is seen certainly to indicate this. The bow therefore appears at that time, when the rain-bearing cloud was illuminated by the rays of the sun. Therefore when the sun illuminates the cloud, the rainbow, that is the bow appeared: because of course {it has illuminated} the Word of the Father, which is the radiance of eternal light and the sun of justice, has illuminated by supporting human nature, {as} the very protection of its humanity, which in fact is called a cloud by the prophet (Isai. 19. 1), became the reconciliation of the world. Moreover well {is it called} rainbearing, because it is certainly full of the eloquences of preachings. If indeed fittingly to the reconciliation of the human race in the new Testament the bow is described to have appeared figuratively: which in the Old also therefore is understood placed in the clouds by the Lord, [2420] in order that through it peace is recognized as returned to the lands after the inundation of the flood; in order that namely by its appearance the omnipotent God mindful of his agreement, allowed the land to be destroyed by the immensity of waters in no way further. Of course if one letter is added on the end to this name and it is called irini, the interpretation seems to sound especially like this itself: for peace is named by the greek word {eirene}. And indeed in the Old Testament the Lord says to Noah, “Behold, I will establish my agreement with you” (Gen. 9, 9). And it should be noted how apt the connection{?} of shapes is. Because indeed the lightning, voices and thundering from the throne are said to proceed as if from a cloud in the following, conveniently here with the sun irradiating the likeness of the bow, the same throne is said to have returned: this bow of course, although it is of diverse color, and shines mostly with two, that is, of water and of fire, and is designated through the flood, and following through fire; this however is compared not without merit to the appearance of emerald, in order that through it, as we have said, divinity is shown when the world is repopulated. Indeed the stone emerald is of a very green color: and this color

certainly, as I have already said in the preceding versicle, is not inconveniently fit to the nature of divinity.] “The glass sea,” is the gift of Baptism: which therefore is said to be before the throne, because it is given before the arrival of the judgment. Which indeed after these things he says, “I have the keys of death and of the underworld”; this therefore he says, because he who believes and is baptized, is freed from death and from the underworld; and because the Church itself, just as it holds the key of life, thus also of the underworld: indeed it was said to the very one, “For the one for whom you have dismissed the sins, they are dismissed; and whose you have retained, they have been retained” (John 20, 23). Wherever he places the angel of the human in the Apocalypse, {he is the} human himself // of the Churches. In the name of angels only did he want the catholic Churches to be understood, in order to order the angels to pay penitence. Indeed the Angels, who are in the heaven, are not needful of penitence; but the humans who are not able to be without sin. For because also the Messenger Angel is interpreted, whoever either bishop or presbyter or even a layperson frequently speaks about God, and he announces how he arrives at eternal life, is rightly called an angel of God. And nevertheless because no one is able to be without sin, it is said to him, that is to a human, that he should do penitence: because he who considers revered things well, knows that not only lay, but also priests ought not to be for one day without penitence. Because in the way in which there is no day in which a human is able to be without sin, thus no day ought to be without remedy of satisfaction. Moreover the seven candelabra, and the one candelabrum, we are able to understand to be the sevenfold Church: and therefore the ones he seems to say are for the seven Churches, he says are for one Church scattered in the whole world; because in the number of seven all plenitude consists. Therefore he says the angels {are} the Church: in whom he shows there are two parts, that is of good and of evil. And especially he not only praises, but also rebukes, in order that praise is directed to the good, rebuke to the evil: just as the Lord in the Gospel, said that every body of the priors was one servant blessed and worthless, which the Lord when he comes himself will divide. How is it able to happen that one servant is divided, when it is not possible to live while divided? But he says one servant is the whole Christian people: which people if all are good, would not be divided. But because not only does it have good, but it also has bad, it must be divided: and the good will hear, “Come, blessed of my Father, take the kingdom”; in truth the plunderers and adulterers, who have not made compassion, will hear, “Depart from me, ones spoken ill of, into the eternal fire.” What moreover is said in the Apocalypse individual Churches, dearest brothers, applies to individual humans organized in the one Church. “The one who holds seven stars in his hand says these things”: this is, the one who holds you in his hand, that is in power, and governs. “The one who walks in the middle of the golden candelabra”: that is, [2421] in the middle of you; because those candelabra signify the Christian people. That moreover he says, “I will move your candelabrum from its place, if you have not done penitence”: see that he did not say, he removes, but he moves; because the candelabrum signifies the one Christian people. And he says that the candelabrum itself is moved, not removed: and through this it is understood that in the one and same Church the evil are moved, the good are confirmed; and that by a secret, but nevertheless just judgment of God, that which is removed for the evil, is increased for the good; as that which was written is fulfilled, “To the one who has, will it be given; moreover to him who does not have, even what he seems seen to have, will be removed from him” (Matth. 25, 14-41). That moreover he

says, I will give to the one conquering to eat from the tree of life"; that is, from the fruit of the cross. "And this is," he says, "in the paradise of my God": he says paradise {is} the Church; for all things have been made in its form. For what he says, "I know your works, and tribulation, and poverty; but you are rich"; he says to all the Church, which is poor in spirit, and possesses all things. What moreover he says, "You will have ten days of oppressions"; ten days, the whole time he placed, because the number of ten is perfect: in which the christian people, just as the Apostle says, through many tribulations enter into the kingdom of heavens (Act. 14, 21). For he says that to the angel of the Church of Pergamum, "I know where you live, where the entrance of satan is" (Apoc. 2, 13): he speaks to all the Church in the word of one, because satan lives everywhere through his own body. The body moreover of satan is humans who are haughty and evil; just as also the body of Christ is the humble and good people. "I will give to the conquering to eat from the hidden manna": that is, from the bread which descends from the heaven. The figure of this was manna in the wilderness because, just as the Lord himself said, the many who ate it died (John 6, 41). But also now whoever eats it unworthily, eats judgment for himself (I Cor. 11, 29). The same bread is also the tree of life. We are also able to receive immortality through manna. "And I will give to him an honest calculation": that is, a body sparkling by Baptism. "And over the calculation a new name was written": that is, knowledge of the Son of human. "And no one knows this, unless he receives it": namely through revelation; and therefore it is said concerning the Jews, "If indeed they had known, they would never have crucified the Lord of glory" ([Cor.] 2, 8). That moreover he says to the angel of the Church of Thyatira, "I have against you, that you have conceded to the woman Jezebel"; he speaks to the priors of the Churches, who are extravagant and fornicating, and doing any other kind of evil, do not impose the strictness of the teaching of the Church. This is possible to be understood also concerning the heretics, "She says that she is a prophet": that is, a christian. Indeed now many heresies delude themselves by this name. "Nor have you learned the depth of satan": that is, you have not cast out his teaching, as if heresies. "I do not send the other weight above you": that is, above that which you are able to sustain. "Hold onto the true thing which you have until I shall come. He who conquers, and he who preserves my works up until the end, I will give to him the nations; and he will feed them in the firm rod, and crush them just like a potter's vase, just as I also have received from my Father." In Christ the Church has this power; just as the Apostle says, "With that one he has given all things to us" (Rom. 8, 32). He says firm rod on account of the rigor of justice: and from the rod itself the good are corrected, the evil are broken.

### **Homily III.**

[Apoc. 3 and 4.] Now, dearest brothers, I have heard the blessed John, rebuking a sinner human terribly: and therefore I trusted with great fear, and I am fearful with a tremor what was said, "I recognized your works, because you have a name which you live, and you have died." He does not die, unless he has committed a moral crime, according to that which was said, "The soul which has sinned, itself will die" (Ezech. 18, 20). What is worse, many are known to carry dead souls in live bodies. "Be vigilant, and strengthen the rest of the things which were going to die. The one who says these things is a holy and true one who has the keys of David": that is, kingly power. "And he opens, and no

one shuts”; he shuts, and no one opens”: it is clear that Christ would open to those knocking, and to hypocrites, that is the pretend he would shut the door of life. “Behold I have given a gate opened before you”: this [2422] therefore was said, so that no one would say, because the gate which God opens for the Church in the whole world, someone would be able perhaps to shut it partly. “Because you have a little virtue”: this is praise // of God because the gate of the Church would open for a little faith. “And I will write the name of my God above that”: we are signified as Christians everywhere. “And the name of the new citystate of my God is Jerusalem, which descends from the heaven”: the new celestial Jerusalem, he says is the church, which is born from the Lord. Moreover he said new, on account of the newness of the Christian name, and because they are made new from old ones. “You are neither cold nor boiling hot”: that is, you are unuseful. Indeed a persona of unfruitful rich things/people is able to be received even beyond those who have resources, and they do not thence make compassions. They are not poor, who have resources: they are not rich, who do not work hard from riches. “I am giving to you a plan, in order that you may buy gold for yourself”: that is, so that by making charity donations, and by persisting in good acts, you yourself may become gold; that is, you may receive understanding from God, and through good familiarity you may be worthy of suffering martyrdom. “And behold,” he says, “the gate is open in the sky.” The open gate he says is Christ, because it is a door. He says the heaven is the Church where heavenly things are carried out; just as the Apostle says, “To renew/repay all things which are in the heavens and which are on the earth” (Ephes. 1, 10): the sky is understood as the first Church from the Jews, the land in truth from the Gentiles. “Ascend to this place, and I will show to you”: this is not fitting only for John, but for the Church or all who believe. Indeed the one who has seen the gate open in the sky, has believed that is that Christ has been born, and suffered, and has risen again; he ascends into the height, and he sees future things. [By what steps unless of faith and belief? And if openly it was said to anyone of the chosen, In order to know the sacraments of Christ and of the Church, climb with faith, reach with belief. Indeed rightly is John invited by the first voice, to climb to the gate of heaven and to heaven: because of course everyone of the chosen, in order to reach with the unhurt foot of faith through the Gospel to the sacraments of true faith, the teachings of the old document, which precedes the new, is strengthened.] “And behold the throne has been placed in the sky”: that is, in the Church. “And the one who was sitting, was similar to the appearance of the stone jasper or carnelian”: those comparisons are fitting for the Church. Jasper has the color of water, and carnelian that of fire: through these, just as it has already been said, he wants the two judgments to be understood; one through water, which has already been made through the flood; the other which will be through fire. [Why through jasper unless the divinity of our Mediator is represented?] “In the circuit of the throne I have seen twenty-four seats, and above the seats twenty-four elders sitting.” He says the elders are the whole Church, just as Isaiah says, “Since he was glorified in the middle of his own elders” (Isai. 24, 23). The twenty-four elders moreover, are the priors and the peoples. In the twelve, understand the Apostles and priors; and in the other twelve, understand the rest of the Church. “And lightning and voices proceeded from the seat:” indeed heretics proceed from the Church, because they have exited from us. There is also another meaning, that the lightning and voices are understood as the preaching of the Church. In the voices the words are understood, in the lightning the miracles. “In the sight of the throne a glass sea”: the glass

sea, the font of Baptism; he said before the throne, that is before the judgment. But also understand sometimes the holy soul as the throne: just as it was written, “The soul of the just is the seat of wisdom (Sap. 7); sometimes the Church in which God holds the seat. “And in the middle of the throne are four animals”: that is, in the middle of the Church as Evangelist. Full of eyes in front and back”: that is, inside and outside. The eyes, are the precepts of God. “In front and back”: that is, things looking in the past and future. In the first animal similar to a lion, the strength of the Church is revealed. In the calf, the passion of Christ. In the third animal, which is just as a human, the humility of the Church is signified: because nothing is coaxed by itself to understand the haughty, no matter how it holds the adoption of sons. [2423] The fourth animal, he said was the Church. “Similar to an eagle”: that is, flying and free, and raised from the earth by two wings, as if elevated by the rudders of the two Testaments, or of the two precepts. For also John the evangelist when he had looked carefully concerning those animals saw that a fourfold mystery was fulfilled in Christ, and when he had seen a human being born, a calf suffering, a lion ruling, then he also saw an eagle returning to the heavenly things. “And they were holding {by} each one of them their individual wings six each through the circuit.” In the animals are shown twenty-four elders: for the six each wings in the four animals, are twenty-four wings. For indeed he saw the animals through the circuit of the throne, where he had said that he had seen the elders. For how is an animal with six wings able to be like an eagle, which has two wings, if not because they are four animals as one, which have twenty-four wings, in which we understand twenty-four elders, who are in the Church which resembled the eagle? And otherwise the six each wings are testimonies of the Old Testament. Indeed just as an animal is not able to fly, unless it has feathers; thus neither does the preaching of the New Testament have faith, unless it has the previously announced testimonies of the Old Testament, through which it is raised from the earth, and flies. Indeed always what was said before is the future, and after the deed is discovered, it makes faith undoubtable. Indeed unless what the prophets had preached, had been accomplished in Christ, the preaching of those would be futile. The catholic Church holds this, both the earlier preaching/predictions, and the later things that were fulfilled. It flies deservedly, and is brought from the earth as one animal into the sky. “And those animals did not have rest”: It is the church, which does not have rest, but always praises God. We are also able to understand that the twenty-four seniors are the books of the Old Testament, both the Patriarchs and Apostles: the lightning and thundering, which are said to go out of the throne, the preachings and promises of the New Testament. “Sending his own crowns before the throne”: this therefore, because whatever dignity the holy have, they attribute the whole to God; just as also those in the Gospel were spreading palms and flowers under his feet (Matth. 21, 8), that is, they attributing everything which they had conquered to the very one. “Because you have created everything, and it was from your will, and was created”; was according to God, by whom everything was possessed because it came about; it was created moreover, in order to be seen also by us, just as Moses says to the Church, “Isn’t this one himself your Father, who made you, and possessed you, and created you (Deut. 32, 6)? He possessed in foreknowledge, he made in Adam, he created from Adam.

#### **Homily IV.**

[Apoc. 5.] “And I saw above the right hand of the one sitting on the throne a book written inside and outside”: understand each Testament, the Old from outside, the New from within which/because it was hidden within the Old. “Marked,” he says, “with seven seals”: that is, // obscured with the fullness of all mysteries, that which up until the suffering and resurrection of Christ remained sealed. For in the way a will is not pronounced, unless what those who will die do, and is sealed up until the death of the testator, and after the death of himself is opened: thus also after the death of Christ all mysteries are revealed. “And I saw the brave angel shouting with a great voice: Who is worthy to open the book, and to release its signs?” Why the signs are released first, and then the book is opened, is a certain reason, because Christ opened the book at the time, when having approached the work of his father’s will, he was conceived and born; then he released his {his father’s} signs, when he was killed for the sake of the human race. “And no one was able neither in the sky, nor on earth, nor under the earth”: that is, neither an angel, nor one living on the lands, nor a dead one. “To open the book, nor to see that one”: that is, to contemplate the splendor of the grace of the new Testament. “And I wept much, because no one was found worthy to open the book and to see it/him”: The church wept, whose shape John had, burdened and weighed down by sins, imploring the redemption of its own. “And behold one of the elders”: one of the elders understand to be the entire body of the Prophets. The prophets [2424] indeed consoled the Church, announcing Christ from the tribe of Judaea as the root of David. Because he himself in us conquers every sin in us, and if anyone has anything good, he has {it} from that very one. “And I saw, and behold in the middle of the throne both four animals, and in middle of the elders a lamb standing as if killed”: the thrones, animals, elders, and lamb as if killed. The church is with its own head, which dies for Christ, in order to live with Christ. The martyrs also are able to be received in the Church to be received as if a killed lamb. “Having,” he says, “seven horns and seven eyes, which are the spirit of God, who was sent into all the earth”: that no one is able to have the Spirit of God except the Church, is known clearly from this. “And he came, and he received from the right hand of the one sitting on the throne a book”: we received the one sitting on the throne, both the Father and Son and holy Spirit. Therefore the Lamb has received from the right hand of God. that is he has received from the Son the work of the book which is about to be finished, with that one himself saying, “Just as the Father sent me, I also send you” (John 20, 21): because he himself finishes in those what he gives. “Having individual lyres”: that is, strings of praises. “And golden saucers”: these are the vases in the home of the Lord, in which because it was customary that incenses{?} be offered, therefore we understand the orations of the saints well in them. “And they were singing a new song”: that is the New Testament; singing a new song, that is professing their own declaration publicly. And truly it is new, that the Son of God becomes human, and dies, and rises again, and ascends into heaven, to give remission of sins to humans. Indeed the lyre, that is, the string extended in the wood, signifies the flesh of Christ joined to the suffering: the saucers moreover the confession, and the progeny of the new priesthood. The resignation of the seals is the disclosing of the Old Testament. “I both saw and heard the voice of many angels”: he says the angels are humans, who are also said to be sons of God. “The Lamb who was killed is worthy, to receive the power and riches and wisdom,” etc. He does not speak concerning God, in whom there are all the treasures of wisdom (Coloss. II, 3), in order that he himself may receive: but concerning the human who was received,

and his body, which is the Church, or concerning his martyrs, who were killed on behalf of his name; because on his own head the Church receives the whole, just as it was written, “He gave everything to us with that one” (Rom. 8, 32). Indeed the Lamb himself receives, who says in the Gospel, “There was given to me all the power in heaven and on earth” (Matth. 28, 18). To the advantage of humanity moreover, not to the advantage of divinity he received. “All,” he says, “I heard speaking to the one sitting on the throne,” that is, to the Father and the Son: “and to the Lamb,” that is, the Church with its own head. “Benediction and honor and clarity forever”: for whom/which there is honor and glory and rule forever. Amen.

## **Homily V.**

[Apoc. 6] Just as just now, while the divine reading was being read, you have heard, thus saint John says, “And behold there is a white horse, and the one sitting on him, was holding a bow; and there was given to him a crown, and he went out conquering”: the white horse is the Church, the rider is Christ. That horse of the Lord with the warlike bow was promised before through Zacharia in this way, “The Lord God will visit his flock, {of} the home of Israel, and he will arrange them just as if a splendid horse in war: and from him he will inspect, and from him he will arrange, and from him a bow in anger, and from him every one will go following” (Zach. X, 3, 4). We understand the white horse therefore as the Prophets and Apostles. The crowned horseman holding a bow, we recognize not only as Christ, but also as the holy Spirit. Afterwards indeed the Lord ascended into heaven, and he revealed the universal mysteries; he sent the holy Spirit: whose words through eulogists as if arrows would reach to the heart of humans, and they would conquer incredulity. Moreover the crown above the head, must be understood as promises/predictions through the holy Spirit.. “And when he had opened/revealed the second seal, I heard the second animal, saying”: “Come and see. And there went out a red horse”: and it was given to the one sitting on him to carry peace from the land, and in order that they kill in turn, there was also given to him a great sword.” Against the victorious and conquering Church there went out the red horse, that is the sinister and evil people, blood-stained from its rider the devil: although we read according to Zacharia the red horse of the Lord: but that one was {stained} by his own blood, the latter by another’s. “There was given to him [2425] a great sword, to carry peace from the earth”; namely his own peace, this is of the world: for the Church has eternal peace, which Christ left for it. Therefore just as it was said above, he calls the white horse the Church; its rider, Christ or the holy Spirit. The bow which he had in his hand, are his precepts: which through the whole world just as sharp arrows were directed to kill sins of a powerful one, and to stir up the hearts of the faithful. The crown on his head, is the promise of eternal life. The red horse, the evil people; its rider, the devil: which he therefore said was red, because it was reddish by the blood of many. That moreover there was given to him a sharp sword, and to bring peace form the land, this is, that with the devil persuading, evil men do not cease to stir up when among themselves perpetually contests and discords up until death. And on a black horse, there is understood a sinister people, agreeing with the devil. That moreover, “he was holding a scales in his hand,” this therefore, because while the evil depict themselves to hold the scales of justice, thus they deceive very many. That

he said, “Do not harm the wine and the oil”; in the wine there is understood the blood of Christ, in the oil the ointment // of anointing. In wheat or barley, the whole Church whether in great ones or in very small ones, or certainly in priors and in the peoples: and on a pale horse, are understood evil humans, who do not stop stirring up persecutions. Those three horses are together, those who went out after the white one and against the white one: and they have the devil as a rider, who is death. Therefore the three horses, are understood as hunger and wars and pestilence: that/because also the Lord predicted in his Gospel, the things which both happen now, and will happen further on the imminent day of judgment. That he said moreover that he had seen under the altar of God the souls of the killed, they are understood as martyrs. That moreover he says, “A great earthquake,” is the very recent persecution. That he says the ground was made black, and the moon bloody, and that stars had fallen from the sky; the sun and moon and stars, are the Church diffused in the whole world. That moreover he says that they had fallen; not all fell, but it is understood all from a part. Indeed in every persecution the good persevere, and the evil as if from the heaven, that is from the Church fall. Finally it/he follows, “Just as a fig tree loses its young fruit when it is shaken by the wind”: thus the evil fall from the Church, when they have been shaken up through some tribulation. Moreover that the heaven withdrew as a book; the Church is what is separated by the evil, and just as an unrolled book, it contains in itself divine mysteries known to itself. That moreover it/he says, “The kings of the earth fled, and they hid themselves in the caves of the earth”; this signifies that the whole world will have refuge in the good and holy ones towards the Church, so that one who has been established under its protection, is able to arrive at eternal life, with our Lord Jesus Christ helping, who lives and rules forever. Amen.

## **Homily VI.**

[Apoc. 6-8] “And I saw another angel ascending from the rise of the sun. Another angel” he understands to be the catholic Church: “from the rise of the sun,” from the suffering and resurrection of the Lord one shouting to four angels of the earth. “And he shouted with a great voice saying to the four angels, to whom there was given the power to harm the earth and sea: Do not harm the earth, nor the sea.” Moreover he receives the sword generally, whether against those whom he kills in life, or those whom he persuades to struggle among themselves for temporal things up until death. Concerning the third seal he says that a black horse had gone out, and the one who was sitting on it had in his hand a scales: “A scales,” he says, he had in his hand,” that is, a proof of equality; because while he depicts that he holds justice, he harms through the simulation. Moreover while in the middle of the animals, that is in the middle of the Church it is said, “Do not harm”; it is shown that the spiritual evils do not have power against the servants of God, unless they have received from God. “Do not harm the wine and oil”: in the wine and oil, unction of anointing and the blood of the Lord; in the wheat moreover and barley he spoke of the Church, whether among great or among few Christians, or among priors and peoples. Concerning the fourth seal, “A pale horse. And the name of the one who [2426] was sitting on it was the Death, and the underworld was following him: and there was given to him the power over the fourth part of the land, to kill with a sword, hunger, and death, and beasts of the land.” Those three horses, are together, the ones who went out after the white one and against the white one: and they have one rider the devil, who is

death. For it is clear in the sixth seal, that the horseman is the devil and his comrades; he says that the horses fight against the final battle. Therefore the three horses, are understood as hunger and wars and destructions, just as they are preached by the Lord in the Gospel. The white horse, is the word of prophecy in the world. In the red horse and his rider were signified the wars which will be, by no means become, when now nation rises against nation. Through the pale horse and his rider, a great pestilence and mortality is expressed. "And the underworld follows that one": that is, he waits for the devouring of many. "And when the fifth seal had opened, I saw under the altar of God the souls of the ones killed." He says the altar of God is the Church, under whose eyes martyrs have resulted. And although the souls of the holy are in paradise, nevertheless because the blood of the holy ones is poured over the earth, they are said to shout under the altar: just as that thing is, "The blood of your brother shouts to me from the earth" (Gen. 4, 10). "And when the sixth seal had opened, a great earthquake happened": that is, a very recent persecution. "And the sun was made black just like a haircloth sack, and the moon became total just as blood, and the stars fell into the earth." Which is the sun and moon, and this the stars, that is the Church: but a part is understood from the whole. Indeed not the whole Church, but the ones who are evil in the Church, they themselves fall from heaven. Moreover he said the whole, because in the whole world there will be a very recent persecution. And at that time those who were just, will remain in the Church as if in the sky: in truth the desirous, unjust and adulterous consider to agree to sacrifice to the devil. And at that time those who were saying that they were Christians only with words, as if stars will fall from the sky, which is the Church. "Even as a fig tree when shaken by a great wind loses its young fruit." He compared a shaken tree, to the Church; a great wind, to persecution; young figs, to evil men, who must be shaken off and withdrawn from the Church. "And the heaven withdrew as an unrolled book." And in this place he says the heaven is the Church, which withdrew from the evil, and within itself contains the mysteries known to only itself, just like an unrolled book, which the wicked neither wish to understand entirely, nor are they able. "And every mountain and islands were moved from their places." What is the heaven, this the mountains, this the islands signify; that is the Church when the very recent persecution was made had all withdrawn from its place, whether among the good by fleeing persecution, or among the evil by yielding to faith. But it is able to be appropriate for each part; because even the good part is moved from its own place, fleeing, that is, losing that which it has: just as that {statement}, "I will move your candelabrum from its own place" (Apoc. 2, 5). "And the kings of the earth and the magistrates: the kings, powerful men we understand. Indeed from every rank and condition they are converted to Christ. For the rest those who at that time will be kings, besides the one persecutor, "hid themselves in the caves and rocks of the mountains." They all flee in the present age to the faith of the Church, and in the hidden mystery of the Scriptures are protected. "And they say, Fall: that is, cover/protect us. "And hide us": that is, in order that an old man may be hidden from the eyes of God. And otherwise: He who considers the future judgment, turns to the mountains, that is to the Church, so that his sins may be hidden through penitence in the present time, so that they are not punished in the future. "Until we mark servants of our God on their foreheads": he warns the Church; and he says to evil men, that is to the sinister part that harms, "Do not harm." This is the voice, which in the middle of four animals // says to the one harming. "Do not harm the wine and oil": in the wine and oil, all who are just are

understood, whom neither the devil nor evil humans will be able to harm, unless whenever God has permitted for their proof. “Do not harm the wine,” he says, “and oil”: the Lord commands all his spiritual land not to be harmed, until they all are indicated. “And I heard the number of witnesses, one hundred forty-four thousand witnesses from every tribe of the sons of Israel.” One hundred forty-four thousand, is entirely all the Church. “Afterwards I saw, and behold there was a bountiful people, whom no one was able to number, from all [2427] the nations and peoples and tongues”: he did not say, After these things I saw another people; but, I saw the people, that is the same one hundred forty-four thousand which he had seen in the mystery, this he sees innumerable from every tribe and tongue and nation, because all the nations were introduced to the base by believing. The Lord in the Gospel shows the Church both from Jews and from the Gentiles, in twelve tribes of Israel, saying: “You will sit over twelve thrones, judging twelve tribes of Israel (Mathh. 19, 28). “Wrapped in white stoles”: white stoles, he understand as a gift of the holy Spirit. “And all the angels were standing away from the circuit of the throne”: the angels, he says are the Church; because he was describing nothing else except itself. “And one of the elders responds to me saying: Those who are wrapped in white stoles, who are they?” One of the elders who responds, reveals the office of the priesthood; because they teach the Church, that is the people in the Church, what is the reward of the labor of the holy: saying, “These are the ones who came from great tribulation and washed their stoles in the blood of the lamb.” Indeed they are not, as some think, martyrs only, but all the population in the Church: because he said that they washed their own stoles not in their own blood, but in the blood of the lamb, that is in grace of God through Jesus Christ our Lord, just as it was written, “And the blood of his Son cleansed us” (I John 1, 72). “And the one who sits on the throne, dwells over them: for they themselves are the throne, over whom God dwells forever, that is in the Church. “Neither will the sun fall over them, nor the heat”: just as Isaiah says about the Church, “It will be in the shade away from the heat” (Isai. 25, 4). “And he will lead to the fountains of waters of life”: all these things also come about in the present life of the Church spiritually; since we rise again when sins are dismissed, and when we have been despoiled of the sorrows of the prior life and of the old human, we are dressed in Baptism in Christ, and we are filled with the joy of the holy. “And when {he had opened} the seventh seal had opened, there was silence in the sky”: that is, in the Church. “As if it were the middle hour”: in the half hour, he shows the beginning of eternal quiet. “And I saw seven angles, who stand in the sight of God.” Seven angels, he said are the Church. “The ones who have received seven trumpets,” that is a completed prophecy: just as it was written. “Exalt, just as if {you were} a trumpet, your voice” ([Isai]. 58, 1). “And another angel came, and stood before the altar”: the other angel which he speaks of, does not come after those seven, because he himself is the Lord Jesus Christ. “Having a golden censer”: which is the holy body. Indeed the Lord himself became the censer, from which God received the odor of sweetness; and he became favorable for the world, because he brought himself into the odor of sweetness (Ephes. 5, 2). “And the angel received the censer, and filled it from the fire of the altar”: Jesus received the body, that is the Church, and in order to complete the will of the Father, filled it {the Church} with the fire of the holy Spirit. “And there were voices and thunderings and lightning and earthquake{s}”: all these things are spiritual prophecies and strengths of the Church. “And seven angels who held seven trumpets, prepared themselves to sing with the trumpet”: that is, the

Church prepared itself to preach. “And the first angel sang with the trumpet, and there was made hail and fire mixed with blood”: there developed the anger of God, which had in itself the death of many. “And it {the anger} was sent into the land, and a third part of the land burned, and a third part of trees, and all the green grass burned”: what is the land, and this the trees, and this grass, that is humans. Moreover the green grass, understand as bloody and extravagant flesh, according to that {statement}, “All flesh is grass” (Isai. 40, 6). “And the second angel sang with the trumpet, and just like a great mountain burning with fire was sent into the sea, and a third part of the sea became blood”: the burning mountain, is the devil. And what is the third part of the earth or of trees, this is the third part of the sea. And the humans having souls, he said were the wicked; in order to show in the flesh the living, but spiritually dead. “And they broke to pieces a third part of the ships”: the heretics corrupted with their doctrine those who acquiesced to them. “And the third angel sang with the trumpet, and there fell from the sky a great burning star like a small torch”: from the Church he says that haughty and wicked humans had fallen. In truth he said a great star; because the personas of older ones, and of those holding power [2428] or riches. “And the name of this star is called absinth, and a third part of the waters was made into absinth”; a third part of humans was made similar to the star which fell over it {the earth}. “And many of the humans died from the waters, since the waters became bitter{?}.” Humans died from the waters. This is clearly able to be understood, in these who are rebaptized. “And the fourth angel sang on the trumpet, and a third part of the sun was struck down, and a third part of the moon and third part of the stars”: the sun, moon and stars, is the Church, of which the third part was struck down; in the third part, are understood all the evils. Moreover it was struck down, that is dragged by/to its evils and pleasures: in order to that it was made known in its own time, when the sins are overflowing and increasing. “And I saw and heard a voice of one eagle flying in the middle of the sky, and saying, Woe! woe! woe to those living on the earth!” He understands the eagle to be the Church flying in the middle of the sky, that is running to and fro in the middle of his, and predicting the plagues of a very recent time with a great voice. Indeed when the priest announces the day of judgment, the eagle flies in the middle of the sky. Just as therefore it was said above, another angel whom he said had ascended from the rise of the sun, is the Church, ascending from the rise of the sun, that is from the suffering or resurrection of the Lord. Moreover what he says. “Do not harm the earth, nor the sea”; the Church shouts this everyday {by preaching} to evil men by preaching. That it says, “Do not harm the wine and oil”; in the wine and oil, all who are just people in the Church are understood; and no one will be able to harm them, unless God has allowed for the testing of them. That moreover he says, a hundred forty-four thousand had been signified: all the Church is understood. Whence also in those concerning which he spoke that he had seen many people whom no one was able to number, the same Church was indicated. That moreover he said, that they were wrapped in white stoles; in the stoles the gift of the holy Spirit is understood: the angels standing around the throne, he said was the Church, because besides that nothing else was he describing. The elder who is responding and said, “Who are those, and whence have they come,” indicates the office of priests, who teach the people in the Church. What he said moreover, “They washed their stoles,” he said concerning the whole Church, not concerning martyrs only. Finally he does not say in his own blood, but “in the blood of the lamb,” because it/which is fulfilled through the sacrament of Baptism in particular.

“And the one who sits over the throne, dwells over those”: indeed they themselves // are the throne, over whom God dwells. “Neither does the sun fall over them, nor any heat: and it/he will lead them to the fountains of the waters of life”: all these things also in the present age, and in these days come spiritually of/to the Church; while thus through the grace of God it is defended, in order that it is exercised by the persecutions of this world more than it is conquered. That he says in the half hour silence was made in the sky; he says in the Church, and signifies the beginning of eternal quiet. And with the seven angels singing with trumpets: in the angels the Church, in the trumpets the preaching of the Church is understood. The other angel whom he said had stood before the altar, is Christ the Lord. “Holding the golden censer”: namely the holy body, through which God the Father has received the incense of suffering, the odor of sweetness. Moreover he says that, “There were voices, lightning and thundering”; they are spiritual predictions of the Church. The seven angels who prepared themselves to sing, are the Church: in which through the whole world against all sins or crimes there develops spiritual preaching. Moreover that a third part of the land burned when the first angel was singing, signifies humans haughty and devoted to pleasures, whom God allows with a just judgment to be burned by the fire of luxury and desire. Moreover that, when the second angel sings, a burning mountain fell into the sea; that mountain is understood to be the devil, the sea as that world. A third part of the sea, just as it was already said above, is the wicked and impious humans. Moreover that, when the third angel was singing, a great star fell from the sky, is understood as great men, who fall from the church as though from the sky by evil habits and wicked acts. That he says, “Many men have died from the waters, since the waters have become bitter{?}”; this is able to be understood among those who are rebaptized. That moreover, when the fourth angel sings, a third part of the sun, and moon and stars was struck down; in these the Church is understood, in which everyday those who are evil or pretend, are struck down in the soul when the devil persuades by the wounds of sins [2429]. That moreover he speaks of the Eagle flying in the middle of the Sky, and shouting Woe! woe! woe! he wanted to be understood as the Church flying in the middle of the sky, that is, in his midst, and announcing through the constancy of preaching the plagues of the very recent time. Indeed when the priest in the Church of God announces the day of judgment, an eagle flies in the middle of the sky. Let divine piety grant, that while both the priests are eager to predict perpetually, and the people to fulfill faithfully those things which are predicted, at the same time they deserve to arrive at eternal things, with the Lord Jesus Christ being present, who lives, etc.

## **Homily VII.**

[Apoc. 9 and 10] Now, very dear brothers, when the Apocalypse was read, I heard that when the fifth angel was singing with a trumpet, a star fell from the sky above the earth. One star is the body of many falling through sins. “And there was given to him the key of the pit of the depths”: the star, the abyss, the pit are the humans. Therefore a star fell from the sky: that is, the sinner is the people from the Church. “And he received the key of the pit of the depths”: that is, the power of his own heart, in order to open his heart, in which the devil who was tied up should not be restrained to make his wish. “And he opened the pit of the abyss”: that is, he revealed his own heart without any fear or shame of sinning. “And smoke ascended from the pit”: that is it ascended from the people because it/what

covers and obscures the Church, in such a way as it would be said. "And there was obscured the sun and the air from the smoke of the pit." He said the sun was obscured, not that it had fallen. Indeed the sins of evil and haughty humans, which are committed indiscriminately throughout the world, obscure the sun, that is the Church, and make obscurity meanwhile for the holy and just people: because such is the number of evil ones, that several times the good scarcely appear among them. "Just like," he says, "the smoke of a great furnace. And from the smoke of the pit there went out locusts into the earth, and power was given to them, just as the scorpions of the earth have power": that is, to harm with poison. "And it was commanded to them, not to harm the grass of the earth nor every tree, if not humans. And it was given to them not to kill them." And that there are two parts in the church, namely of good and of bad; one part thus is struck down in order to be corrected, the other is left to its own pleasures. The part of the good is dragged to humiliation for the awareness of the justice of God, and the memory of penitence, just as it was written, "It was good for me that you humiliated me, so that I would learn your justifications (Psal. 18. 17) "It was given to them not to kill, but to torment: and the torment of them was the torment of a scorpion/whip, when it strikes a human": this then would happen, when the devil passes poisons through vices or sins. "And humans will seek death": in truth he called death a relief. Therefore they will seek death, but for/by the evil things, that is tribulations, in order that they themselves rest, while the evils die. "Over the heads of these {fem.; crowns, women?}," he says, "as if they are crowns similar to gold." The church was represented earlier in twenty-four elders, who have golden crowns; moreover those similar to gold, are the heresies, which imitate the Church. "And they had hairs, as if the hairs of women": in the hairs of women not only the effeminate gender, but also each gender he wanted to show. "And they had tails similar to scorpions, and stings in their {women's} tails": he says the tails of the heretics were the ecclesiastic superiors, just as it was written. "The prophet teaching the lie, this is the tail" (Isai. 9, 15); and those who are pseudoprophets, these fulfill the cruel orders of kings. "Having over themselves a king as an angel of the abyss": that is, the devil or king of the age. The abyss is the people. "For whom the hebrew name is Abaddon, in greek, or latin Perdens {Destroying One}. Woe the one went away, and behold two alas come, after these things." And the sixth angel sang with a trumpet": from here there begins a very new prediction. "And I heard one angel of the four {with} horns of the golden altar, which is in the sight of God, saying to the sixth angel, who was holding a trumpet: Release the four angels, who were bound up in the great river Euphrates" The altar which [2430] is in the sight of God, he wants to be understood as the Church, which in the time of very recent persecution would dare to condemn the words or orders of the very cruel king, and to depart from those who were obeying. "Release the four angels in the river Euphrates." The Euphrates river he said was the sinner people, in which satan and his own wish was bound. The Euphrates moreover is the river of Babylon, just as Jeremias in the middle of Babylon drops a book into the Euphrates (Jerem. 51. 63). "And the four angels were released," that is the persecution was begun. "Prepared for the hour and day and month and year, to kill the third part of humans": these are the four times of the space of three years, and a part // of time. "And the number," he says, "of the armies twice myriads of myriads, I heard their number": but he did not say, how many myriads. "In order to kill a third part of humans": this is the third part of the haughty, from which the Church descended. "And I saw horses in the

vision, and those who were sitting over them, were holding fiery reins, both the color of hyacinth and sulfurous.” He says the horses are humans, the riders in truth worthless spirits, armed with fire, smoke and sulfur. “And the heads of horses were as if of lions”: for savaging in persecution. “From their mouth there went out smoke, fire and sulfur”: that is, blasphemies egress from their mouth against God. “Their tails are like serpents.” We called their tails priors, their heads the leaders of the world. And in these the devil is harmful, and without these he is not able to harm: indeed either the sacrilegious kings by ordering badly, or the sacrilegious priests harm by teaching badly do harm. “And I saw,” he says, “another brave angel descending from the sky, wrapped in a cloud, and a rainbow,” that is a bow, “{was} on its head, and his appearance was as the sun”: wrapped in a cloud, is understood as the Lord wrapped in the Church. We read indeed the holy, the clouds; just as Isaiah says, “Who are these, who fly as clouds” (Isai. 60, 8)? Therefore dressed by a spiritual cloud, that is, understand Christ with a holy body. “And the rainbow over his head”: that is, either a judgment which becomes and which will be, or a promise thoroughly protecting/persevering{?}. Indeed he describes the church in the Lord, saying, “And his appearance just as the sun”; that is, concerning the resurrection. Just as the sun indeed appeared, when he rose again from the dead. “And his feet as if columns of fire.” He says the feet are apostles, through whom his teaching disperses in the universal world: or certainly, because the foot is the most recent part of the body, he says the Church after the fire of the most recent persecution is the future clarity of saints. “And he placed his own right foot over the sea, but the left over the earth”: that is, to announce across the sea, and in the universal world. “And he shouted with a great voice, in the way a lion roars”: that is, he announced strongly. “And when he had shouted, seven thunders spoke as his own voices,” which are also seven trumpets. “And I heard a voice saying from the sky, The signs which the seven thunders have spoken, do not record them”: on account of those to be made weary, in order that the words of God are not visible everywhere to all the impious. Finally in another place on account of his servants: “You should not have indicated,” he says, “the words of this prophecy.” And he shows by/to whom he had ordered to be indicated, and to which not: “He who has persisted,” he says, “to harm, should not harm; and he who is among defilements, let him become dirty still” (Apoc. 22. 10, 11). This is, On that account I speak in those parables, in order that he who is just, may do more just things, and similarly a holy one more holy things: this is, Your happy eyes, since they see, and ears, since they hear: indeed to those the words of the book have not been indicated, yet to the evil they have been indicated. “And that angel swore, since the time will be no longer: but in the days of the seventh angel, when he began to sing with a trumpet”: the seventh trumpet is the end of persecution and the arrival of the Lord. On that account the Apostle said there would resurrection in the most recent trumpet (I Cor. 15, 52). Which moreover just as it was said above, when the fifth angel was singing with a trumpet he said a star again had fallen from the sky; and also this star is the body of many{?} stars from the sky, that is {ones} falling from the Church and it/he indicates the haughty and impious people. Moreover that “there was given to him a key of the abyss”; he was allowed in the power of his own heart, to open his own heart to the devil, and apart from any reverence to practice every evil. Moreover that the smoke ascends from the pit: that is, from the evil people: and [2431] it obscured the sun and moon; he said the sun was obscured, not that it had fallen. This therefore, because the sins of bad and haughty humans seem to obscure the sun, while they make obscurity for

the holy and just ones meanwhile through many tribulations. But they do not agree with those to consent to evil. That moreover he says, "That from the smoke of the pit locusts had gone out, and had received the power of harming: and it was given to them not to kill them"; this therefore, because two parts are in the Church, namely of good and of evil ones. One part thus is struck down in order to be corrected, another is left to their own pleasures. Moreover what he said, "The torture of the women as if the torture of a scorpion, when he strikes down a human": this then would happen, when the devil offers poisons to extravagant humans through vices and sins, in the mode of a scorpion. "And above the heads of the women as if crowns similar to gold." Twenty-four elders, in whom the Church was represented, had golden-crowns: those moreover similar to gold, heresies namely which imitate the Church. Moreover that they had the hairs of women; in the hairs not only the effeminate gender, but also either gender he wanted to show. In the tails of those {fe.}, which were as if scorpions, generals or leaders of heretics are understood: just as it was written, "The prophet teaching a lie this is a tail. They had above themselves a king of the abyss": that is, the devil. In the abyss the evil people are understood, whom the devil dominates. The altar which he said was in the sight of God, he wants to be understood as the Church, which just like cleansed gold, in the time of the most recent persecution would dare to despise the orders of a very cruel king, and to depart from those submitting. Moreover that he says that four angels were bound in the Euphrates river; the Euphrates river signifies the sinner people, in whom satan and his own wish was bound. Moreover the Euphrates is a stream of Babylon, which is interpreted as the Confusion. Whence they pertain to the river itself, whosoever practices things worthy of confusion. Moreover that he says that he had seen the horses, and those who were riding on them, had fiery reigns both of hyacinth-color and sulfurous; the horses he says are the haughty humans, and the rider of them is the devil and his angels. Moreover that he says the heads of horses as of lions, was said on account of the violent persecution of evil humans. "And from their mouth there went out fire, smoke and sulfur": that is, blasphemies go forth from their mouth against God. In the tails, which were similar to serpents, just as it was already said above, are princes and the priors of heretics, through whom the devil was accustomed to harm. Indeed either sacrilegious kings by ordering poorly, or sacrilegious priests by teaching poorly do harm. The angel whom he said was wrapped in a cloud, is our Lord and Savior, wrapped in a cloud, that is the Church: because it was written concerning the holy, "Who are those, who fly as clouds?" Moreover that he said, "His appearance as the sun," he said on account of the resurrection of the Lord; just as the sun indeed appeared, when it/he resurrected from the dead. In his feet, which were just as the columns of fire, the Apostles were depicted, through whom his teaching dispersed in the universal world. Moreover that, "he placed his own right foot over the sea," this signified, that his announcement would go all the way to across the sea, and into the universal world. Moreover that, "just like a lion roaring he shouted," this therefore because he announced strongly from the power. That moreover he said, "The signs which were spoken seven thunders," was said on account of the ones who would be wearied, concerning whom in the Gospel, "Do not give the holy one/thing to the dogs" (Matth. 7, 6): that is, that not // for all the wicked everywhere should the word of God be open. Finally in another place on account of his servants he said: "You should not have expressed," he says, "the words of this prophet." And he shows to whom he ordered to be expressed, and to whom not: "He who has

persisted,” he says, “to harm, should not harm: and he who is in defilements, should still become dirty.” Behold for whom the word of God was signified. On account of this I speak in parables to those, so that he who is just, may do more just things, and similarly the holy more holy things. Behold for whom it was not signified. Let me beseech this matter so that the Lord grants also to fulfill among us [2432] on behalf of his piety, who lives with the Father and the holy Spirit and rules. Amen.

### **Homily VIII.**

[Apoc. 10 and 11] The voice “from the sky,” is the empire of God, who touches the heart of the Church, and orders to receive it {the Church}, because the Church predicted future peace with an open book {when the book was revealed}. “And I went away to the angel, so that he might give the book to me”: the Church says this from the persona of John, desiring to be taught thoroughly. “And then he said to me, Receive and consume that one”: that is, expand/make known your innermost parts, and describe in the extent of the heart. “And he will make your stomach grow bitter, but in your mouth it will be sweet as honey”: that is when you have understood, you will be delighted with the sweetness of divine eloquence, but you will feel bitterness when you have begun to preach and work because/what you will have understood; just as it was written, “On account of the words of your lips I guarded the harsh paths” (Psal. 16, 4). And otherwise, “It will be,” he says, “sweet as honey in your mouth, and bitterness in your stomach.” In the mouth are understood the good and spiritual Christians, in the stomach the carnal and extravagant ones. Thence it is that when the word of God is preached, is sweet to the spiritual ones: to the carnal in truth, whose stomach is God according to the Apostle (Philipp. 3, 19), it seems bitter and harsh. “And there was given to me a staff similar to a rod, saying: Rise and measure out{?} the temple of God and the altar, even as you are worshiping in it. Rise,” is the appeal/awakening{?} of the Church. Indeed this John who was sitting{?} was not hearing {this}. “Measure the temple, and the altar, even as you are worship in it”: He orders the church to be counted, and to be prepared for the end, even as they are worshiping in it. But because not all who are seen, worship, therefore he said, “The hall which is outside the temple, throw outdoors, and do not measure that.” The hall is those very ones who seem to be in the Church, and are outdoors, whether the heretics, or catholics living badly. “Since it was given to the nations, they also will trample the holy citystate in forty-two months.” Those who will be excluded, and to whom it will be given, both will trample it. “And I will give to my two witnesses”: that is, to the two Testaments. “And they will prophesy for one thousand two hundred sixty days”: he said the number of the most recent persecution, and of the future peace, and of the whole time from the suffering of the Lord; since each time has/holds the same number of days, which {the time} will be said in its own place. “With sackcloths,” that is by hair shirts, “{you are} clothed.” Which in “gk”, that is, they should have been appointed in confession, because he said from the sense of humility they were clothed in sackcloths. Next he shows who are these two witnesses, saying, “These are two olive trees and two candelabra, standing {as lands} in the sight of the land of the Lord”: these are the ones who stand, and not the ones who will stand. The two candelabra are the Church, but for the number of the Testaments he said two. Just as he said four angels were the Church, although there are seven lands for the number of angels: thus from the seven candelabra,

if he names one or more for the places, the whole is the Church. For Zacharias saw one sevenfold candelabrum, and these two olive trees (Zach. IV, 2, 3), that is, the Testaments poured oil on the candelabrum, that is the Church. Just as there are in the same place seven eyes, thanks to the sevenfold holy Spirit, which are in the Church, looking closely at the whole earth. “And if any wishes to harm them or kill them, fire will go out from their mouth, and it will devour their enemies”: that is, if any either harms or has wished to kill the Church, he will be consumed by the prayers of its mouth with divine fire either for correction in the present, or for damnation in the future century. “These have the power to shut up the heaven with clouds, so that it may not rain in the days of the prophecy of the very ones. They have,” he says; not, They will have; he says this therefore, because he indicated the time which is being done now. But also the heaven is shut up spiritually, so that it doesn’t rain, that is so that there/he descends not with a hidden, but nevertheless with a just judgment of God as a benediction from the Church over the sterile earth. “And when they have ended their testimony, the beast which ascends from the abyss, will make battle with them.” He shows all these things openly happened before the very recent persecution, when he says, “when they finished their own testimony”: at least that which they offer up until the revelation of Christ. “And he will conquer those, and he will kill them: he will conquer,” [2433] in relation to those who have succumbed; “he will kill,” in relation to those who have acknowledged God. “And their body will be hurled forth in the streets of the great citystate”: he says one body of two, sometimes bodies, in order both to preserve the number of Testaments, and to show the one body of the Church. “In the streets of the great citystate”: that is, in the middle of the Church. “And they see because of the peoples and the tribes and the tongues the body of them, through three and a half days”: that is, three years and six months. Indeed he mixes up the time, now present, now future: just as also God says, “The hour will come, in which all who have killed you, will be judged to offer themselves as compliance to God (John 16, 2). And he is now, and he will come. “And they do not allow their bodies to be placed in a grave.” He said their wish for attack: not why they would prevail to act so that the Church is not in memory, just as also that, “You neither enter, nor allow others to enter (Matth. 23, 13): since many entered even while those were attacking. Thus therefore they do not allow to be placed in a grave. “And inhabiting the earth they rejoice over those, and feast, and send gifts in turn.” This was always done, and they now send in turn, and they will rejoice very recently and will feast; for as often as the just are afflicted, the unjust exult, and feast. “Since these two Prophets have tortured them”: through the plagues, which afflict the human race for the contempt of the Testaments of God. Finally even the sight itself of the just burdens the unjust, just as they themselves say, “It is oppressive for us even to live” (Sap. II, 15). Moreover they will rejoice everywhere, just as they have had nothing already which they bear impatiently, when the just are disturbed and killed, and when their heredity is taken hold of. “And after three and a half days the spirit of life entered from God into them.” It was already said about the days. From here the angel narrated up to the future, and brings in a deed which he hears will happen. “And they stood above their feet, and great fear fell over them when they saw. And I heard a great voice speaking from the sky, Ascend to here: and they ascended into the sky in a cloud.” This is what the Apostle said, “Let us seize in the clouds a meeting with Christ (I Thess. 4, // 16). Before the arrival however of the Lord it was written that it was possible for no one to reach to this: “Christ is the

beginning, and then these are the ones who are of Christ in his arrival” (I Cor. 15, 23). Whence there is excluded every suspicion of certain ones, who think that these two witnesses are two men, and before the arrival of Christ the heaven had ascended in clouds. Moreover, how were the ones inhabiting the land able to rejoice from the death of the two, when they died in one citystate, and to send gifts in turn, if there are three days, who before they rejoice about the death, will be made sad about the resurrection? Or what kind of banquets or pleasure is there able to be in the streets of the banqueting, when human cadavers return disease to the feasts with a three-day stench? Whence the Lord grants to free us. Amen.

### **Homily IX.**

[Apoc. XI and XII.] What we have heard, brothers, in the reading which has been recited, “that a great motion of the earth {earthquake} happened in that hour”; in that earthquake a persecution is understood, which the devil was accustomed to exercise through evil humans. “And a tenth,” he/it said/says, “part of the citystate fell, and there were killed seven thousand names of men in the earthquake.” The number both of ten and of seven is perfect: because if it weren’t, the whole would have had to have been understood in part. There are indeed two buildings in the Church; one over the rock, the other over the sand; the one which is above the sand, is said to have fallen down. “And the rest were afraid and gave renown to God.” Those people who were built over the rock gave renown, and they were not able to fall, with those who were over the sand. Therefore moreover he/it said, “they were afraid,” because the just one when he sees the destruction of the sinner, is motivated more in his observation of the precepts, just as it is said. “And he will wash hands {or: the hand will wash} in the blood of the sinner” (Psal. 57, 11). “And there was revealed,” he/it said, “the temple of God in heaven”; that is, the mysteries of the incarnation of Christ in the Church have become clear: whence the Church is shown to be the heavens. “And there was seen the box of his testament in his temple”; that is, it was understood that the Church was the box of the testament. “And there were brought about lightning [2434] and thundering and earthquake/s”: these all are powers of foretelling and [both] of lightning and of the wars of the Church. “And a great sign was seen in the sky, a woman clothed by the sun, and the moon under her feet”: It says that the church {has}, its part, that is, has deceitful men and evil Christians under its feet. “And on her head a crown of twelve stars.” Those twelve stars, can be understood as the twelve Apostles. Clothed by the sun, moreover, signifies the hope of resurrection, on account of that which was written, “Then the just will shine just as the sun in the kingdom of their Father” (Matth. XIII, 43). “A great red dragon”: is the devil seeking to devour the son of the Church. “Having,” it says, “ten horns and seven heads”: the heads are kings, the horns indeed {are} kingdoms. For all kings in seven heads, all kingdoms of the world in ten horns it says. “And its tail was dragging a third part of the stars of the sky, and it sent them {the stars} into the earth”: the tail is the wicked prophets, that is the heretics, who since they cling to/for themselves through repeated baptism throw the stars of heaven into the earth; they themselves are under the feet of the woman. Many, believe that those humans are the ones, whom the devil made comrades since they agreed with him: many {believe that}, the angels, {are those} who were cast headlong with that one when he fell.

“Ready to produce/being in labor she is in torment in order that she may give birth”: through the whole time daily the Church gives birth in prosperity and in adversity. “And the dragon stood before the woman who was going to give birth, in order to devour her son when he had been born”: for the Church is always giving birth in torments, to Christ through limbs, and always the dragon seeks to devour the one being born. “And the woman begot a male child”: that is, Christ. Then his body, that is the Church, always creates the limbs of Christ. However he/it said male, a victor against the devil. “And the woman fled into the wilderness”: we receive that world as a not unfitting wilderness, where up until the end Christ governs the Church and nourishes it, in which {the world} the Church itself tramples the haughty and // impious men as if scorpions and vipers, and every power of satan through the help of Christ, and it breaks {them} to pieces. “And there was a war in the heavens”: that is, in the Church. “Michael and his Angels were fighting with the dragon”: understand Michael, {to be} Christ; and his Angels, holy humans. “And the dragon fought and his angels”: that is, the devil and humans who were following his wish. For let it be absent that we believe the devil with his angels dared to fight in the heavens, he who did not dare on earth to attack one Job, unless he asked from the Lord to harm. “And they were not strong enough, nor was their place found any longer in the heavens”: that is, among holy humans, who since they believe, do not receive the devil once he has been expelled and his followers any longer; just as Zacharias said, so that the idols that have once been banished do not receive a place any longer. “And there was expelled the great dragon, an ancient serpent which is said {to be} the devil and satan, and his angels with him”: the devil and all the dirty spirits were expelled with their leader from the hearts of the holy into the earth, that is, into humans who understand earthly things, and determine their total hope on the earth. “And I heard a great voice speaking from the sky, Now there has been come about safety and strength and the kingdom of our God”: that is, of the Church. He/it shows in what sky those things happen. For in the presence of God indeed there was always both strength and the kingdom and the power of his Son: but in the Church he/it said that the safety of Christ was made through victory, and concerning those who see this {safety} the Lord said, “Many just people and Prophets have desired to see what you see (Matth. XIII, 17); they said, Now the safety of our Lord was made. Since the accuser of our brothers was excluded,” etc. If however, as certain ones think, the voice of Angels is in the upper sky, and not of the holy in the Church, they would not say, “the accuser of our brothers,” but, our accuser; nor, “he accuses,” but, he was accusing. Because if the Angels have named the just ones placed on earth our brothers, there was not joy that the devil was sent into the earth, whom the holy ones could prove more troublesome when he was placed with themselves on the lands, than if, as it is said, he were still in the sky. Thus indeed they speak evil of the earth when they say, “Woe to you, earth and sea!” that is, you who are not said to be the sky, were still in the sky. “Because the devil, having great anger, knowing that he has a short time, descended to you. He descended,” it says, to protect the allegory. All of the rest are in the sky, that is in the Church, [2435] which is said to be the sky rightly: whence having been thrown down by the holy ones the devil descended into his own people, who are the earth for the earthly love. Moreover he said that he was thrown down from the sky not thus, as for the fact that the heaven would now become among men who have been made, but because they are, not because they become. Indeed the holy are not able // to become the sky, unless when the devil has been excluded.

Therefore not with the first name, but with the second did he name them the sky, among whom the place of the devil has not been found beyond. From this danger the Lord sees fit to free us under his own protection, who lives, etc.

### **Homily X.**

[Apoc. XII and XIII.] Now, most dear brothers, we have heard that when the dragon had seen that he was excluded from the sacred into the earth, that is from the heaven into sinners, he chased after the woman who produced the male. For by the extent the devil is thrown out of the holy, so much more does he chase after them. “And there were given to the woman,” that is to the Church, “two wings of a great eagle, in order to fly into its/her deserted place, where it/she is nourished through the season and times and half of time by the shape of the serpent”: the time, is also understood both as a year and a hundred years. The two great wings, are the two Testaments of the Church which she received, when she evaded the serpent into the wilderness. “Into its own place” he/it said, that is, in this world, where serpents and scorpions live: because it was said to that one, just as the Lord says, “Behold I put/send you just as sheep in the middle of wolves” (Matth. X, 16); and Exekiel says, “Son of human, you live among scorpions” (Ezek. II. 6). “And the serpent sent out of its mouth after the woman water like a river”: that is, violence of persecutors. “And the earth helped the woman, and opened its mouth, and absorbed the river which the dragon sent from its mouth.” It/he says the holy earth, that is the holy people. As often as indeed the persecutions of the Church are inflicted {on the Church}, by prayers of the holy earth, that is by the orations of all the holy ones they are either removed, or moderated. For also our Lord Jesus Christ who interrupts on behalf of us, and also removes these persecutions, sits with the earth itself from the right hands of virtue. Moreover otherwise, that the woman has flown into the wilderness he understands {to be} the catholic Church itself, in which in a very recent time under Elias the Synagogue is going to be believed in. The two wings of the great eagle, he wants to be understood as two prophets, namely Elias, and the one who is going to come with him. The water which has been sent out from the mouth of the dragon, signifies the army of ones pursuing her: the water which was absorbed, the revenge made concerning the persecutors. “And the dragon was angered against the woman, and went away to make war with the rest descended from his offspring”: that is, when he had seen that he was not able to continue the persecutions, which he was in the habit of sending through the Pagans, because they were removed by the mouth of the holy earth, that is by holy orations, he brought about the heresies. “And he stood over the sand of the sea”: that is, over the multitude of heretics. “And I saw the beast ascending from the sea”: that is, from the evil people. He said “ascending,” this is being born. Just as a flower ascends into a good portion from the root Jesse. He says the beast ascending from the sea, {is} the wicked, who are the body of the devil. “And the beast which I saw, was similar to a leopard, and its feet just as a bear’s, and its mouth just as the mouth of a lion”: he resembled a leopard on account of the variety of nations, a bear on account of the malice and // madness, a lion on account of the strength of body and the haughtiness of the tongue. And because in the times of the Antichrist the kingdom of that one will be commingled with a variety of nations and peoples, the feet just as if of a bear, are its leaders; its mouth, his command. “And the

dragon gave to him its strength”: just as we see now that the heretics are powerful in this age, who have the strength of the devil. Just as once the Pagans, thus now those destroy the Church. “And I saw one of its heads as if/almost beaten into death; and the affliction of its death was cured”: what it says almost killed, are the heretics, who pretend that they praise Christ: and as long as they do not thus believe as the catholic faith holds, they blaspheme; when/since they preach/foretell him and {him} beaten, and that he has arisen again: that/because also satan himself transfigures himself into an angel of light (II Cor. XI, 14). And otherwise: the heresies are beaten through the Catholics, are crushed with the testimonies of the Scriptures, but those nevertheless as if renewed by the affliction of satan complete the works of satan, and do not cease to blaspheme, and [2436] to attract those whom they can to their dogma. “And all the earth wondered at and followed the beast, and they worshiped the dragon which gave power to the beast”: the heretics have power without condition, but especially the Arians. “And they worshiped the beast, saying, Who is like the beast? or who will be able to fight with it?” Therefore because the heretics delude themselves with this, that no one believes more than those, and that no one {who bases his reputation on the name of the beast} conquers the nation of those, which bases its reputation on the name of the beast: to which {the one who conquers/the nation} it was given by the devil himself, and was permitted by God, to speak great things and blasphemies; just as the Apostle says: “It is necessary that there are heresies, so that those who have been proven, may be manifest in you” (I Cor. XI, 19). “And there was given to him the power to make forty-two months”: the time of the very recent persecution we understand in those forty-two months. “And then he opened his mouth into blasphemy against God”: here it is clear that those who have withdrawn from the catholic Church are signified; when those who before secretly within the church seemed as if to hold the correct faith, produce blasphemy in persecution against God with an open mouth. “And into his tabernacle, and towards those who live in the heaven”: that is, toward the holy who are contained within the Church, which has been called the heaven, because they themselves are also the tabernacle of God. “And it was permitted to him to make war with the holy ones, and to conquer them”: we understand {that it is} a part from the whole, which is able to be conquered; for not good Christians, but those who are evil are conquered. “And there was given to him the power over every tribe and tongue, and all living on earth will worship it {the power?}”: he said all, but the ones living on earth, not in the heaven. “The name of them was not written in the book of life of the Lamb”: he spoke concerning the devil or his people, his name was not written in the book of life. “From the origin of the signified world”: because in the presence of God the Church was preordained before and was signified. Because he himself to stand over, etc.

## **Homily XI.**

[Apoc. 13 and 14.] In the reading which was just now recited, very dear friends, we have heard saint John saying, “And I have seen the other beast ascending from the land”: which is the sea, this the land. “And it had two horns similar to a Lamb’s”: that is, two Testaments in the likeness of a Lamb, which is the Church. “And it spoke like a dragon”: this is that one which presents the lamb under the Christian name, in order to pour out the poisons of the dragon in secret; this is the heretical Church. Indeed // it would not imitate the lamb’s likeness, if it spoke openly: now it feigns Christianity, by which it deceives

the incautious more securely. Therefore the Lord says, "Beware of pseudoprophets," etc. (Matth. 7, 15). "And he makes the earth and those who are in it to worship the earlier/preferable beast, whose affliction of his death has been healed: and he will make great signs, so that he may make fire descend from the sky into the earth": and because the sky is the Church, what is the fire descending from the sky, except for heresies falling from the Church? just as it was written, "They departed from us, but they were not from us" (I John 2, 19). Indeed the fire descends from the sky when the heretics who withdraw from the Church like fire, persecute the Church itself. Therefore the beast with its two horns, acts so that the people worship the likeness of the beast, that is the invention of the devil. "In order that he give to them a mark upon their right hand, or upon their forehead": for he disputes/preaches the mystery of the crime. Indeed the holy who are in the Church, receive Christ in the hand and in the front; the hypocrites however {receive} the beast under the name of Christ. "If any have not worshiped the beast, nor his image, nor have received an inscription on the forehead, or on their hand, let them be killed": he does not shrink away from the faith, in order that the beast itself is understood as the wicked citystate, that is the congregation or the conspiracy of all the wicked or haughty, which is said to be Babylonia, and should be interpreted as the Confusion; and whoever wanted to exercise things worthy of confusion relate to this very one. He himself is the people of the unfaithful, contrary to the faithful people and the citystate of God. His image in truth is a simulation, namely among those humans, who just as if they profess the catholic faith, also live unfaithfully; indeed they depict themselves to be what they are not, and are called not true in image, but false in the image of the Christian: concerning them [2437] the Apostle says, "Having indeed the appearance of piety, but denying its strength" (II Tim. 3, 5); a not small portion of them is contained in the catholic Church. The just however do not worship the beast, that is, they do not agree, they are not placed under: nor do they receive the inscription, namely the mark of the crime, on their front on account of their profession, on the hand on account of their action. Thus therefore let them act, "So that no one is able to be bought, unless he has the name or mark of the beast, or the number of his name. This is wisdom. He who has understanding, let him compute the number of the beast: indeed the number is of a human": that is, of Christ the son of a human, whose name the beast has made among heretics for himself. Let us therefore make the number which he said, in order to find the name and mark when the number has been received. "His number," he says, "is six hundred sixteen." Let us make this according to the Greeks especially because he writes to Asia, "And I," he says, am alpha and omega." Six hundred and sixteen in greek letters thus would be 'chist.' And these marks when understood, are the number: moreover when reduced into a monogram, they also make the mark, and the number, and the name. This sign of Christ is understood, and the likeness of itself is shown, which {likeness} the Church honors in the truth. The adversity of the heretics makes itself similar to it, when those who persecute Christ spiritually, nevertheless seem to take pride in the sign of the cross of Christ. This therefore, because it was said, "The number of the beast is the number of the human. And I have seen, and behold the Land standing on the mountain Sion, and with it one hundred forty-four thousand, having its name and the name of its Father written on their foreheads." He revealed what is the imitation of the mark on the fronts, while he says both God and Christ have been written on the fronts of the Church. "And I have heard a voice from the sky as if of many waters": that is, one hundred forty-four thousand. "And

as great thunderings: and the voice which I heard as if of harpists playing on their lyres.” What moreover he said, “These are those who have not defiled themselves with women,” etc., we should understand as virgins in this place chaste in body not only, but especially all the Church, which holds the pure faith, just as the Apostle says, “I indeed have pledged you to one husband, to present to Christ a chaste virgin” (II Cor. 11, 2): polluted with no adulterous intermingling of heretics, nor contracted in evil with soothing and fatal pleasures of this world up to the end of their life apart from the remedy of penitence by unhappy perseverance. He adds after this, saying: “And in the mouth of themselves there was not found a lie.” He did not say, there was not; but, “there was not found.” Indeed such kind as the Lord finds when he calls forth from here, such he also judges: for either through Baptism, or through penitence we are able to be made virgins in the inner human and without a lie. Now again a recapitulation. “And I saw,” he says, “another angel flying in the middle of the sky”: that is, the foretelling running to and fro in the middle of the Church. “Having an eternal Gospel; in order that he may evangelize to those living on the earth, saying” Fear the Lord,” etc. Some wish the angel flying in the middle of the sky to be understood as Elias; and the other angel who follows him, the comrade of Elias, who will preach in this time. “And another angel followed”: that is, the prediction of future peace. “Saying, It fell, that great Babylon fell”: He says that Babylon the wicked citystate, just as it was said above already, is the company of the devil, that is, the people agreeing with himself: and all the concupiscence and corruption, which he seeks after for the destruction of his own and the human race. For just as the Church is the citystate of God and all the heavenly conduct: thus to the contrary the citystate of the devil is Babylon in all the world, just as the Lord says, “Behold I will place Jerusalem as a stone able to be trampled{?} in all the races” (Zach. 12, 3). Therefore the church says, “It fell, that great Babylon fell.” As if already completed he says, what was still the future: just as that, “They divided my clothes for themselves” (Psal. 21, 19). “What he drank from the wine of his anger of fornication {is} all the races”: all the races, are the citystate of the world, that is all the haughty and impious ones, whether outside the Church, or constituted into the Church. “And I saw, and behold a white cloud, and above the cloud sitting the Son of a human,” that is, Christ. Indeed he describes in his clarity [2438] the Church extraordinarily turning white after the flames of the persecutions. “Having on his head a golden crown”: they themselves are the seniors with golden crowns. “And in his hand a sharp sickle”: that sickle separates Catholics from the heretics, the holy from the sinners, just as the Lord says about harvesters. If moreover it should be thought that Christ himself especially was seen in the white cloud as a harvester; who is the grape picker, if not the same, but in his body which is the Church? By chance it is not understood badly, if those three angels who went out, we understand as the triform meaning of the Scriptures, alike historial, moral, and spiritual: for the sickle is the disagreement. “And he sent into the great winepress of the anger of God”: not into the great winepress; but he sent the one himself into the winepress, that is each haughty one. “And the winepress was trampled outside the citystate”: that is, outside the Church. Indeed when the dissension was made, every human of sin went out to the outdoors. Moreover the trampling{?} of the winepress, is the retribution of sinners. “And the blood went out from the winepress up to the reigns of the horses”: the revenge will go up to the rulers of the peoples. Indeed up to the devil and his angels revenge of the poured out blood will go in the most recent struggle. “Through // six hundred thousand stades”: that

is, through all four parts of the world. Indeed the fourness{?} has been made four{?}, just as there is in the four fourfold and entire faces. Indeed the forty-four are the six hundred thousand.

## **Homily XII.**

[Apoc. 15 and 16.] In the reading which was recited, dearest brothers, saint John said that he had seen “another great and wonderful sign in the sky: seven angels”: that is, the Church. “Having/holding seven very recent afflictions, since in these the anger of God was ended”: he said very recent, because the anger of God always strikes down the obstinate people with seven afflictions, that is, completely; just as God himself repeats frequently in Leviticus, “And I will strike you down seven times, on account of your sins” (Levit. 26, 24). “And I saw even as a glass sea”: that is, a very clear font of Baptism. “Mixed, with fire”: that is, with spirit or trial. “And the victors of the beast over the glass sea”: that is, in Baptism. “Holding the cithers of God”: that is, hearts of ones praising which were dedicated to God. “And singing the canticle of Moses the servant of God, and the canticle of the Lamb”: that is, each Testament. “Great and wonderful are your works”: indeed these are in each Testament, which the ones mentioned above sing. He repeats what he had proposed, saying: “After these things I saw, and behold there was revealed the temple of the tabernacle of the testimony in the sky.” We have already said that the temple should be perceived as the Church; the angel who went out from the temple and ordered to the one sitting above a cloud, was said to be, the rule of the Lord. Indeed he/it is the outcome of the order, just as the evangelist says, “There went out an edict from Caesar Augustus” (Luc. 2. 1). “Dressed in clean and shining linen, and having bound over their chests golden sashes”: he clearly shows the Church in the seven angels. Thus indeed he described the beginning from Christ: “Having,” he says, a golden sash above their breasts. And one of the four animals gave to the seven angels golden saucers, full of the wrath of God” (Apoc. I, 13): those are saucers which the seniors and animals carry with odor, which are the Church; and they are also the seven angels. And that which are odors, this is the anger of God, this is also the word of God. But also these all give life to the good, to the evil bring death: just as is that {statement}, “For some the odor of life into life, for the others the odor of death into death (II Cor. 2, 16). Indeed the prayers of the holy, who are the fire going out from the mouth of witnesses, are the anger for the world and the wicked. Therefore, because this is not enough for the haughty and wicked, that those who are holy, they do not esteem, nor imitate, but also wherever they could. All those plagues are spiritual, and happen in the mind. For in that very time every wicked populace will be harmed by every affliction of the body; because it will not be worthy to be whipped in the present age, as one who received the entire power of being cruel; but spiritually, that is, voluntary and mortal sins, which are ulcers in their souls, all the wicked and haughty suffer. “The second one poured his saucer into the sea,” and the remaining things. The sea, rivers, fountains of waters, sun, throne of the beast, Euphrates river, [2429] air, over which the angels poured the saucers, are the earth and humans: because to all the angels it was commanded to pour onto the earth. However all those afflictions must be understood to the contrary: indeed the affliction is incurable, and the anger great, to receive the power of sinning, especially among the holy, and not to be corrupted; still greater is the anger of God, and the poultices of errors to be supplied to

injustice. This affliction of the anger of God, these wounds, that each is stabbed through and rejoices and is pleasing to himself in sins. Thus the prosperity of the evil, are the ulcers of the souls: and the adversity of the just, are the rewards of eternal joys. In the third true angel and conversion of waters into blood, understand all the angels of the peoples, that is, weaker humans bloody in mind. “The fourth angel poured out his saucer over the sun, and humans were burned with a great burning”: this is the future still in the fire of hell. For the devil in the present when in the soul he kills his lovers in the soul, not only does not burn in body, but praises as much as he is permitted: this glory and happiness the holy Spirit has defined as afflictions and griefs. “And they blasphemed the name of God who has the power in these afflictions, nor did they give penitence.” Because not in the body, but in the mind they are struck down with those afflictions by God: therefore neither are they mindful of the Lord, but they advance into worse; and on that account they blaspheme, persecuting his saints. “The fifth poured his saucer out over the seat of the beast, and his kingdom was made cloudy”: the throne of the beast, is of the Church itself, that is the congregation of the haughty, which is blinded with afflictions of every kind. “They were devouring their own tongues from their own griefs”: that is, the blaspheming ones were harming themselves out of the anger of God, because they were thinking of joys after having been transfixed. “And they did not pay penitence”: certainly they were stubborn with happiness. “And the sixth angel poured his saucer over that great river Euphrates”: that is over the populace. “And his water was dried”: just as he said above, the harvest of the land dried up, that is, it was prepared to be put on fire. “In order that there is prepared the way of those who are from the rise of the sun”: that is, for Christ: indeed when these are completed the just, set out to meet Christ.

### **Homily XIII.**

[Apoc. 16 and 17.] Saint John, very dear brothers, while he was speaking about the saucers or afflictions of the seven angels, recapitulates in the accustomed manner since the seventh angel was omitted speaking briefly from the beginning: “And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the pseudoprophet the three spirits unclean in the manner of frogs.” He saw one spirit, but in place of the number and portion of one body. The dragon, that is the devil: for both the beast, that is the body of the devil, and the pseudoprophet, that is of the body of the devil put in charge, is one spirit, as if of a frog. “Indeed there spirits of demons making signs.” For in fact frogs besides their own horror, also are in an unclean place. And since they seem inhabitants and native of waters, not only are they fugitives of waters and unable to take dryness, but also in the waters themselves, are involved in the defilements and mud/slime of water. Thus they do not live as hypocrites in water, as they are thought; but in defilements, which they put aside when they trust the water. Also similar to frogs are humans, who in crimes or offenses, which others through // penitence or Baptism put aside, are not ashamed to be involved in. Indeed when someone converts himself to God, and is sorry that he was haughty, adulterous, drunken or greedy, the one who imitates those sins which another left behind by confessing, thinking with himself and saying, “I do what I want, and later just as that one does penitence, I myself do also: and suddenly while the final day has come upon him, confession perishes, and damnation remains: that one who is such a kind, while he wishes to imitate others not for the good, but for the

bad, in the mud, whence the other was liberated, just as a frog is involved, he also wallows. Therefore the frogs signify the spirits of demons making signs. "And they go out to kings of the entire world to gather them for the war [2440] of the great day of the Lord." The great day he speaks of is the entire time from the suffering of the Lord. But a day must be taken in the places: now and then he says the day of judgment, sometimes the most recent persecution, which is going to be under Antichrist, sometimes the entire time, just as through Amos the prophet: "Woe," he says, "to those who long for the day of the Lord! And just as/how/why{?} the day of the Lord" (Amos. 5, 18)? and the remaining things which follow there. All these things are in this life for these days by/in which are the shadows of the Lord: those who long for the day of the Lord, that is those who delight in this age, for whom it is sweet, who in that when they serve pleasure and luxury take wealth, who think it must be demanded of religion, to whom it is said. "Woe to you who have been satisfied" (Luc. 6, 25)! not those to whom it is said, "Blessed are those who grieve" (Matth. 5, 5). He recapitulates again from the same persecution saying: "And there was lightning and thundering, and a great earthquake, such as was not made from what humans were made, and that great citystate was made into three parts." This great citystate, is understood as entirely all the populace which is under the sky, which would become into three parts when the Church was divided, in order that there be Gentiles as one part, heretics and pretend Catholics in another, the catholic Church in the third. Indeed he follows/ continues, and shows what are the three parts, saying: "The citystates of the nations{=t} have fallen, and that great Babylon has come into mind for God to give to it a drink of the wine of his/its wrath, and every island flees, and the mountains have not been found." The citystates are the nations of nations, Babylon the abomination of devastation, the mountains and the islands are the Church; in the citystates every defense of the nations and hope of the nations he says has fallen. Indeed they do not hold different {-s} from Christians, but good and bad citystates among humans are described. Therefore at that time Babylon fell or drank the wrath of God, when it received the power against Jerusalem, which is the Church. "The islands were not found": that is, they did not survive. "And a great hail as large as a silver dollar coin descended from the sky over humans": he says that the hail is the wrath of God. He says that all the afflictions are those forms of spiritual afflictions. "And the humans blasphemed God from the affliction of hail, since it is very much a great affliction of him." He recapitulates again when he says: "And one of the seven angels came, and said to me, Come, I will show you the damnation of the great harlot, who sits over many waters, with whom the kings of the earth have fornicated," that is all the earthborn creatures. "And he brought me in the wilderness in the spirit, and I saw a woman sitting over the beast." In the beast all the evil populace is understood; in the woman corruption is shown: he says that the woman sits in the wilderness, because she would sit among the wicked, dead in spirit and deserted by God: in spirit, he said; because only in spirit is it able to seem a desertion of this kind. He said she was preciously decorated, on account of the decorations of luxury. For just as it was already said, the beast over which she sits, he says, is the populace, which the many waters are, just as he himself explains: "The water which you see, where the woman sits, is the peoples and the crowds, and the races and the languages." He says that corruption sits over the peoples in the wilderness. The harlot, beast, wilderness are one. The beast, as it was already said, is the body against the Lamb, in which body now the devil is, now the head just as if killed, which signifies the

heretics, who just as they seem to take pride in the death of Christ, must be taken not only as the people of the haughty: because it all is Babylon. In the three spirits, which proceeding forth from the mouth of the dragon as of a frog: it is understood in one as the devil; in another, the pseudoprophets or those put in charge of the heretics; in the third, the body of the devil, that is all the pretend, haughty, or wicked Christians, a great number of whom is contained in the Church. At last those who are of such a kind, according to the likeness of frogs, wallow in every filth and dirtinesses of luxury. Men are also similar to frogs, because they are not ashamed to be involved in sins or offenses, which others put aside through penitence or Baptism, saying to themselves, For the present I fulfill my wants; later, when those have been converted, [2441] I also will be converted to God. And suddenly when death comes upon confession perishes, damnation remains. What he says, that humans must be gathered for the great day; he says the great day is the entire time from the suffering of the Lord up to the end of the world. Indeed that day is pleasant for them, and those who, obedient in this to pleasure and luxury, seek wealth, are converted into great misery, because that of prophet must be fulfilled in those, "Woe to those desiring the day of the Lord!" Indeed through false and transitory sweetness they prepare for themselves an eternal bitterness. It is possible in this place that the great day is understood as that desolation, when Jerusalem was besieged by Titus and Vespasian, when with these excepted who were led into captivity, fifteen hundred thousand are referred to as dead. Because moreover he says, "He gathered those in the place of Hermagedon," he wanted all the enemies of the Church to be understood. Finally he follows, and he says, "They surrounded the camp of the holy and the holy beloved citystate (Apoc. 20, 8): that is, the Church. Because moreover there was thundering, and a great earthquake, and the great citystate was made into three parts; the great citystate, is understood as all the people, where one part {is} of the Pagans, another of heretics, a third of Christians, in which {part} there are also hypocrites. Since from that third part the good were separated, then those who are fictitious in the Church, receive the judgment of God when they have been joined to those two parts: that also in this time it is now fulfilled from another part. Indeed at that time Babylon falls, when the evil receive the power, to persecute the good who are the Churches. Moreover that the great hail the size of a silver dollar descends from the sky, in the hail the wrath of God is understood: and the one which also would come before the day of judgment, is sent over the wicked and haughty spiritually within in the soul. The harlot woman, whom he sees in the spirit sitting over the beast {sitting} in the wilderness; therefore he says in the wilderness, because she would sit among the wicked, that is, dead in the soul and deserted by God. "In the Spirit," he says, because only spiritually is a desertion of this kind able to be seen, since it happens within in the soul. The harlot, the beast, the wilderness are one, because all of Babylonia is understood. The beast, as it was already said, is the body of the wicked against the Lamb; in this body now is the devil, now the head as if killed, which signifies the treachery of the heretics, who seem as if to glory in the death of Christ, when nevertheless they persecute the Church of Christ perpetually. And because not only the heretics or Pagans, but also the evil Catholics, // that is the haughty and wicked persecute those whom they see in the Church as meek and humble; as much as we can, let us pray for the compassion of God, in order that he may both correct those from such evil acts according to the good, and grant to us fortunate perseverance in good works on behalf of his own piety, he who lives and rules with the Father and the holy Spirit, etc.

## Homily XIV.

[Apoc. 17.] When the divine reading was just now read, dearest brothers, we have heard that the blessed John has said that he saw “a woman sitting over a scarlet beast”: that is, a sinful, bloody one. “One full of blasphemy for/with names”: he/it shows that there are many names in the beast, that is in the wicked populace, as we have already said. “Having seven heads, and ten horns”: that is, kings of the world and the kingdom, with whom the devil has been seen in the sky. “And the woman,” that is, all the multitude of the haughty, “was surrounded with purple, and with scarlet, and was adorned with gold and precious stone”: that is, with all the enticements of a simulated truth. What is finally within this beauty, he thus explains, saying: “And holding a golden goblet in her hand, full of abominations and of the impurities of her fornication.” The gold is the imitation of the impurities; those who from the outside indeed obey the humans as if just, yet within are full of every impurity (Matth. 23, 28). “And on her forehead his name was written, Mystery, great Babylon, mother of fornications and abominations of the earth”: there is no superstition/fear, which gives a sign on the front, unless imitation. The spirit moreover told what was written on [2442] the front. For who places such a title openly? Indeed he said the mystery was, what he interpreted when he said, “And I saw a woman intoxicated from the blood of the saints and the martyrs of Jesus.” One is indeed the body, which opposes the Church within and outside; that is, the fictitious Christians in the Church, and outside the Church the heretics or Pagans. Although this body seems separated from the place, in persecution of the Church nevertheless it attends the unity of the spirit {the spirit attends the unity of the Church}. It is impossible indeed that the Prophet perish in addition to Jerusalem who kills Prophets (Luc. 13, 33, 34); that is, it is not possible to happen that good Christians suffer any persecution without evil Christians. Thus the grandsons of ancestors with one accord, are accused to have stoned Zacharias (Matth. 23, 35), although they themselves didn’t. “And the beast was and is not, and will be, and will ascend from the abyss, and it will go into the perdition of the wrath of God”: that is, it is born from the populace, in order to be able to say, “The beast from the beast, abyss from abyss. What is the beast from the beast, and abyss from abyss, except an evil populace being born from an evil populace? This may happen while evil sons imitate very bad parents. And the one remaining ascends, and walks into perdition, just as also his fathers, from whom he ascends. And already they exist now, because others succeed them when some die. And thus never are they lacking, either in a few or in many, either secretly or as if openly, who will not plot against the Church from the beginning. That moreover he says, a woman sitting over a scarlet beast; he wanted to be understood as a sinful and bloody plebs. That moreover he says, she was surrounded with purple and scarlet, and adorned with gold and a precious stone; he shows the plebs of the haughty and wicked humans full of all the enticements of simulated truth. That moreover she was holding a golden goblet in her hand full of abominations and impurities of his fornication; the hypocrites and false Christians are understood, who appear from the outside indeed as if just, but within are full of every impurity. That moreover, she had written on her forehead, “Babylon mother of fornications”: there is no superstition/fear which gives a sign on the front, except an imitation, that is, they depict themselves as good when they are evil. Moreover what he said, that the woman was intoxicated with the blood of saints

and of martyrs of Jesus; he wanted one body of the evil ones to be understood, which/because it always is opposed to the Church within and outside: because both in the Church there are false Christians, and outside the Church heretics or Pagans. And although they are meanwhile separated from the body, yet in one mind they are joined in the persecution of the Church. Moreover what he says, “There was a beast, and he is not, and will be, and will ascend from the abyss”: this is understood, that an evil populace is born from an evil populace, in order that it can be said, The beast from the beast, abyss from abyss. What is the beast from the beast, except an evil populace being born from an evil populace? This may be while the evil sons imitate very bad parents: and thus while although some die others succeed, never are there lacking either in few, or in many, or secretly, or openly, those who will not be against the Church always from the beginning. Because from the company of these we are not able by body to be separated in this age, let us beseech the compassion of God, so that we may be separated in this way by customs, and not perish with them from an eternal punishment: but more when those have heard, “Depart from me, you who have been spoken ill of, into the perpetual fire”; let us be worthy of hearing, “Come, blessed ones of my Father, take up the kingdom” ([Matth] 25, 41, 34); with the Lord our Jesus Christ being present. Amen.

### **Homily XV.**

[Apoc. 17 and 18.] In the reading which was recited, dearest brothers, those kings whom he spoke of because they persecute Jerusalem, are evil peoples, who persecute the Church of God: who are called as if kings, because they rule as if in dreams. Indeed every evil one who persecutes a good one, just as he does this in dreams: because the persecution of all the evil will not remain, but just like a dream will vanish, just as Isaiah says, “The riches of all races will be just as one dreaming in a dream” (Isai. 29, 7). “These have one opinion”: that is, they persecute the good with one mind. Therefore he says, “they have”; and not they will have: because the persecution of evil will be not only on the coming [2443] day of judgment, but also does not cease in the present. “And they will give both strength and their majesty to the devil”: this he says therefore, because the wicked humans, themselves seem to give strength, with this urging they make evils. “These fight with the Lamb”: that is, up until the end, until the holy take all the kingdom, they oppose the Church. “And the Lamb will conquer them”: that is, in particular, because God does not permit those to be tried beyond that which they are able. Therefore he says, “And the Lamb will conquer them, since he is the Lord of lords, and the king of kings; and who // {are} with him, have been called and chosen and are faithful”: that is, the Church. On account of this moreover he said, “called and chosen,” because not all have been called and chosen: just as the Lord says, “Many have been called, few however chosen” (Matth. 20, 16). “And the angel said to me: You see the waters where the mother sits, these things are both the populace and the crowds, and nations and tongues: and the ten horns which you see, these have a harlot with hatred”: that is, that woman. The harlot is indeed the luxurious life, which is lived by plunderings and pleasures. Therefore he said that they would have a harlot with hatred, because humans who are extravagant, haughty, desirous and proud, not only persecute the holy; but also hold themselves in hatred. And they hold themselves in hatred in another way, in whom it is fulfilled what was written, “He who esteems unfairness, hates his own soul” (Psal. 10, 6). “And they will make her deserted

and nude.” Indeed they themselves through the wrath of God and the just judgment by which they are deserted by him, make the world deserted; while they have been dedicated to it and use it unjustly. “And he will eat its flesh.” This therefore, because according to the Apostle they bite themselves in turn and are consumed (Galat. 5, 15). And therefore he added the reason when he said, “Indeed God gave into their hearts to do its opinion”: that is, he instigated the afflictions, which he decided to afflict on the world with law and merit. “And they will give their kingdom to the beast, continuously while the words of God are finished”: that is, evil humans obey the devil, until the Scriptures are fulfilled, and the day of judgment comes. After these things he follows, “The woman whom you saw, is a great citystate, which holds a kingdom over the kings of the earth”: that is, all the evil and wicked. Thus also it was said about the Church, “Come, I will show you the woman of the Lamb:” and he shows to me a citystate descending from the sky (Apoc. 21, 9, 10). Later I saw another angel descending from the sky, holding great power: and the earth was illuminated for his clarity. And he shouted in strength, saying: There has fallen, that great Babylon has fallen, and she has been made a habitation of demons, and the confinement of every unclean and defiled bird.” Is the ruin of one citystate able to take all unclean spirits, or every unclean bird; or in that time when the citystate itself fell, was the whole world deserted from spirits and unclean birds, and in the ruin of one citystate will they live? There is no citystate which holds every unclean soul, except the citystate of the devil, in which every impurity in evil humans, abides through the whole world. The kings whom he spoke of because they persecute Jerusalem, are evil humans, who persecute the Church of God: who lives and rules, etc.

### **Homily XVI.**

[Apoc. 18-20.] As many times as you hear Babylonia named, do not understand that the citystate was made from stones; because Babylonia is interpreted as Confusion: but know

that the name of the very one signifies haughty men, robbers, extravagant and wicked persevering in their own evils: just as on the contrary as many times as you have heard the name Jerusalem, which is said to be the Vision of peace, understand holy humans reaching to God. For because Babylonia bears an image of evil humans, therefore concerning them he says in the following, “Since all nations have drunk from the wine of the anger of its fornication, and the kings of the land who have fornicated with her”: that is, with each other. Indeed not with one harlot are all kings able to fornicate, but while the extravagant ones, who are the limbs of the harlot, corrupt themselves in turn, with the harlot, that is with an extravagant familiarity they are said to fornicate. After these he follows, saying: “And all the merchants of the earth were made rich from the strength of her luxury.” He speaks in this place of the rich by sins: for the excess of luxury makes poor men more than rich. “And I heard,” he said, “another voice speaking from the sky: Go out from it, my people, so that you do not communicate with its sins [2444]; and are not harmed by its afflictions.” In this place he shows Babylon to be divided into two parts: because while, with God assisting, the evil are converted to the good, Babylonia is divided; and that part which departed from that is made Jerusalem. Daily indeed they are transferred from Babylonia to Jerusalem, and from Jerusalem they are led astray to Babylonia; and while the evil are converted to the good, and those who seemed to be

good in the imitation of good, are revealed publicly as evil. Finally for the good thus also the Scripture says through Isaiah, "Go out from the middle of them, and do not touch the unclean one: go out from the middle of them, and be separated, you who bring vases of the Lord (Isai. 52, 11). The Apostle is mindful of this separation, saying: "Indeed the foundation of God remains firm; and God knew who are his, and he should depart from the iniquity everyone who names the name of the Lord" (II Tim 2, 19). "Do not communicate," he says, "with his sins, and do not be harmed by his afflictions." Since it was written, "Whoever when involved in death was just, will be in refreshment" (Sap. 4. 7); how is a participant of sin able to be just, whom the fall of the citystate has brought forth with the wicked? Unless by chance when from the citystate of the devil, that is, from the extravagant and wicked conduct the good go out, if anyone of them wanted to remain and to take delight in the pleasures of Babylonia; if he did this, without a doubt he will be a participant of its affliction. What moreover he has said so often, "Go out," do not understand this related to the body, but spiritually. It is warded off from the middle of Babylonia, when the evil conduct is deserted. For also in one home and in one Church and in one citystate at the same time are Babylonians with the Jerusalemites: and yet as long as neither the good agree with the bad, nor the bad are converted to the good, both Jerusalem is recognized to be in the good, and Babylonia among the bad. At the same time they live in the body, but have been divided at a distance by the heart: because the conduct of the evil is always in the lands, because they esteem the land, and they establish every hope of theirs and all intention of their mind on the land; in truth the mind of the good according to the Apostle is always in the heavens, because they know what things are above (Coloss. 3, 2). "Go out," he says, "from that, my people," that is, from Babylonia: "do not communcate with its sins, and do not be harmed by its afflictions. Since its sins have ascended all the way up to the sky, God has also remembered its iniquity. Return to her just as also she herself has returned to you, and double double things according to her works: in that goblet in which he has mixed, mix double for that one: as much as he has clarified and {?} himself, give that much torture to him, and sorrow as his own goblet." All these things for good Christians, that is, God says for the Church: from the Church indeed visible and invisible afflictions go out into the world. "Since Babylon says in its heart," that is, the plebs of all evil or haughty ones, "I am sitting as a queen, and I am not a widow, and // I will not see sorrow. Therefore its afflictions of death and sorrow and thunder will come in one day: and it will be consumed thoroughly by fire." If it will die in one day, and be consumed thoroughly, who will mourn the dead one in addition to those, or how much hunger is there able to be of one day? But he said the day was a short time of a present life, by which both spiritually and carnally they are afflicted: for over all the haughty and those devoted to pleasures, greater afflictions in the soul, than in the body are coming. Indeed at that time they are persecuted by a greater plague, when extolling themselves from/concerning their own wickednesses, thus they are allowed to do evil by a just judgment of God, in order that among the sons of God they do not deserve to be whipped, but there may be fulfilled among them that which was written: "In the labors of humans they are not, and they will not be whipped with humans; therefore their haughtiness has held them {he has held them by their haughtiness} (Psal. 72. 5, 6). Since strong is Lord God, who will judge it. And they will weep and lament that they {are} over it {like} the kings of the earth, who have fornicated with it." What kings will lament it when overturned, if they as kings will

overturn it? But what is the citystate, this is also the kings, who will lament it. They do not bewail the evil of extravagance because they sin with it, by doing penitence; but because they know the prosperity of the age, through which they will serve their pleasures, perishes: or because they begin to cease these things in them, which were pleasing before through extravagance, the extravagance are in turn consumed, “as if [2445] smoke of the present hell, while they stand far away on account of the fear of its penalty”: standing afar not in body, but in mind; while each fears for himself, what he sees another suffer through trickeries and through the power of the haughty. “Saying, Woe, woe, the great citystate Babylon, a strong citystate, since your damnation came in one hour!” The spirit speaks the name of the citystate: those lament that the true world, when intercepted by a still scanty time of penalty, has ceased all weakened industry. “And the merchants of both horses and carts and pigs who were enriched by it, will stand afar crying and saying, Woe, woe, great citystate!” Wherever he speaks of the spirits enriched by it, it signifies the riches of the sins. “Dressed in fine linen, and purple, and scarlet, and adorned with gold and precious stone and pearls.” Is the citystate dressed in fine linen or purple, and not humans? They themselves therefore bewail themselves, while they are robbed by the words above. “And every governor, and each one who sails in ships, and the sailors, and however many work on the sea, have stood far away, and have shouted when they see the smoke of the fire.” Does every governor and the sailors however many ply the sea, been able to have been present to see the burning of one citystate? But he says that all the lovers of the age and the workers of unfairness fear for themselves, seeing the ruin of their hope. After these things he says, “And I saw the beast and the kings of the land and their armies”: in the beast he signifies the devil; in the kings of the land and in the army, all his people. “Gathered to make war with the one sitting over the horse, and with his army,” that is with Christ and the Church. “And I saw another angel descending from the sky”: he says {is} the Lord Christ in the first arrival. “Having the key of the abyss”: that is, the power of the people; indeed he wants the abyss to be understood as the evil people. “And a great chain in his hand”: this is, God gave the power in his hand. “And he held the dragon, an ancient serpent, which is the devil and satan, and he bound him for a thousand years”: especially at the first arrival, just as he himself says, “Who is able to enter into the home of a strong one and to steal his vases (Matth. 12, 29), unless he first has bound the strong one? Indeed when he excludes the devil from the people of believing ones, he sends him into the abyss, that is, into the evil people: and what he shows invisibly, when driving them out from the humans into pigs, who had been plunged into the abyss, he permits to go; which matter especially among heretics is fulfilled.

### **Homily XVII.**

[Apoc. 18-20.] Those things which your Charity has now heard from/about the reading of the Apocalypse, receive with an attentive mind according to your custom. Indeed the evangelist blessed John said that he had seen the sky opened. “And behold a white horse, and its rider is called Faithful and True, and his eyes as the flame of fire, and above his head were many diadems”: indeed on that there is a multitude of crowners. “Having a name written, which no one knows except he himself”: he himself especially and the things in that one are all the Church. “And he was surrounded by clothing sprinkled with

blood”: the garment of Christ is the Church which he is wearing; this is altered with the blood of sufferings. “And his name is said to be Sermon of God. The army/host which are in the sky were following him on white horses”: that is, the Church in the white bodies represents him, just as it was said above, “These are the ones who follow the Lamb, wherever he has gone” (Apoc. 14, 4). “Dressed in a white world of linen,” by which he has defined the just deeds of the holy. “And from his mouth there comes forth a two-edged sword”: it itself is {the one} from which the just are defended, the unjust are punished. “In order that he in this strike down the nations: and he himself will rule them in an iron rod. He himself tramples the winepress of wine of the indignation of the wrath of the omnipotent God”: he also tramples now, when he permits the evil to do evil, and releases them in their pleasures; and later outside of the city, that is, outside the Church he will trample, when he will hand over those who did not give penitence, to the fires of hell. “This one has on his clothing, and over his thigh his name written [2446], King of kings and Lord of lords”: this is the name which none of the haughty knows; because the Church by serving, rules in Christ, and is master of those dominating ones; that is, he conquers vices and sins. His thigh moreover is posterity, just as that “statement,” “Let the prince not defect from the thighs/loins of Juda”: and Abraham, lest his posterity be mixed with strangers, applies between himself and his slave, his thigh as a certain testimony (Gen. 49, 10, and 24, 2-4). “And I saw,” he says, “an angel standing in the sun”: that is, a eulogist in the Church. “And he shouted in a great voice saying to all the birds, which are flying in the middle of the sky”: we receive birds or beasts for the place as good and evil, just as there is that {statement}, “Let the beasts of the field bless me” (Isai. 43, 20); and, “The lion from the tribe of Juda” (Apoc. 5, 5): therefore the birds flying in the middle of the sky, he says are the Churches, which when he gathers into one body he had said was an eagle flying in the middle of the sky. “Come, be congregated at the great dinner of God, in order to eat the flesh of kings, and the flesh of tribunes and of the strong, and the flesh of horses and of those sitting above them, and the flesh of all freedmen and slaves both small and great”: indeed all the nations, when the believing Churches are incorporated in Christ, spiritually are consumed thoroughly by the Church. And after these things he says concerning the devil: “And // he shut and signed over him, lest he lead astray the nations: continuously while a thousand years are finished.” Those thousand years are understood, which are done from the arrival of our Lord. In those therefore the Lord prohibited the devil to lead astray the nations; but the ones which were determined into life, which he was leading astray before, {God prohibited} from being reconciled to God. “After these things it is necessary for him to be released for a little time”: that is, in the time of the Antichrist, when the human of sin was revealed, when he received the total power of persecuting, such as he did not receive from the beginning. He said a thousand years, a part for the whole. Here he wanted to be understood that the remains{?}{of the sixth} are called a thousand years of the sixth, in which the Lord was born and suffered. After these things he says: “Woe, woe, that great city, in which the enriched are all those who had ships in the sea; since in one hour it {the city} was deserted! Rejoice, sky, over it and the holy, and the Apostles, and the Prophets.” Does the city Babylon alone in all the world persecute or has it alone persecuted the servants of God, in order that those extinguished things themselves of the universe may be revenged? Indeed in the whole world Babylon is among evil humans, and in the whole world persecutes the good ones. “And one angel has brought a stone, like a great

millstone, and sent {it} into the sea, saying: Thus will that great citystate Babylon be thrown down by force”: therefore he says that Babylonia just as that great millstone which was thrown, because the revolution of times just as a millstone crushes all the lovers of the world just like a boulder, and sends it spinning, about which it was been written, “The wicked are walking round about” (Psal. 11, 9). The unhappy occupation of which is always as if it is beginning. “And it will not be found any more: and the voice of harpists, and of musicians, and of trumpeters, and of pipers will not be heard in it any more”: he says the pleasantness of the wicked goes across, and now is not found. And he added the reason, saying, “Since your merchants were the greatest of the earth”: that is, since you reaped the good things in your life. “Since all the nations went astray in your malicious moral influences, and the blood of the Prophets and of the Holy was found by you of all the murderers over the land.” Has the same citystate killed the Apostles, which {killed} both the Prophets and all the remaining martyrs? But this is the citystate of all the haughty, which Cain founded by the blood of his brother, and he called it his name by the name of his son Enoch (Gen. 4, 17), that is of posterity: because all the evil, in whom there is Babylonia, succeeding themselves, up until the end of the world persecute the Church of God. In the citystate therefore of Cain there is thrown down all the just blood by the blood of the just Able, up until the blood of Zacharia, that is, of the people and of the priest; “between the temple and the altar” (Matth. 23, 35), that is, between the people and the priests. This therefore was said, because not only the people, but also the priests conspired against the death of Zacharia. “Between the temple,” he says, “and the altar”: in the altar are understood the priests; in the temple, the peoples were signified [2447] for there was not another reason of naming the place. This is the citystate which kills the Prophets, and stones the ones sent to them. This is the citystate which is built by blood, just as it was written: “Woe, he who builds the citystate in bloods, and prepares a citystate among injustices” (Habac. 2, 12)! On the white horse, about which it was spoken above, understand the Church: in its rider, Christ the Lord recognize. Moreover that he said, “Having its name written, which no one new except he himself”: he himself in particular, and what is in that, all the Church. “In the garment sprinkled with blood,” martyrs who are in the Church, should be understood. That moreover, “the army/host which is in the sky, followed him on white horses”; the Church is in the white bodies. In the double-edged sword, the power of Christ is understood, from which the just are defended, the unjust are punished. “In an iron rod,” his justice is recognized, about which the humble are instructed, the haughty as if earthen vases are broken. Moreover that he said, “The winepress itself of the wine of the anger of the omnipotent God”: indeed it tramples also now, when he permits the evil to persecute the good, and he dismisses them in their pleasures; but afterwards he will requite, when he will send those who did not pay penitence, will send into hell. Understand the angel standing in the sun, as preaching in the Church. Indeed therefore the Church is compared to the sun, because concerning it was written, “At that time the just will shine just as the sun, in the kingdom of their father” (Matth. 13, 43). That moreover, “He shouted to all the birds, which are flying in the middle of the sky”; those birds are understood to be the Church. That moreover it was said, “Be gathered for the great dinner, in order to eat the flesh of kings and the flesh of tribunes”; this we know happened in the Church in truth. For when all the nations of the Church are incorporated, spiritually they are consumed entirely: and those who having been devoured by the devil were the body of the devil, undertaken by the Church are

made the limbs of Christ. What moreover concerning the devil he said, “And he closed and signed above him, that he not lead astray the nations, continuously while a thousand years are finished”; just as it was said, those thousand years are done from the suffering of the Lord, in which {years} it is not permitted to the devil to do how much he wants; because God does not permit the servants to be tried beyond that which they are able to sustain (I Cor. 10, 13). That moreover later in a little time he must be released, the time of Antichrist is designated, in which the devil will receive a greater power of being cruel. What moreover is said, “Woe, woe, great citystate!” is understood as Babylonia. Yet it should be known, that not only the citystate Babylonia persecutes the holy, in order that extinguished things themselves of the universe will be revenged. Indeed in the whole world Babylonia is among evil humans, and in the whole world she persecutes the good. Moreover that “a great stone like a millstone the angel sent into the sea, saying, Thus will Babylonia be sent”; therefore just as a millstone he says is Babylon, because the revolution of the times just as a millstone crushes the lovers of the world and sends them spinning. What moreover he said, “In your evil influences all the nations have gone astray, and the blood of the Prophets has been found by you of all the murderers over the earth”: not indeed in one citystate were killed the Apostles and the prophets or the remaining Martyrs; but this is the citystate of haughty ones, which follows in the whole world the holy. The citystate itself is the one which Cain founded by the blood of his brother, and he called by the name of his son Enoch, that is, posterity: because all the evil ones in which Babylonia is, succeeding themselves up until the end of the world persecute the Church of God. From the persecution of them the Lord judges us worthy to free through his compassion, who with the Father and the holy Spirit, etc.

### **Homily XVIII.**

[Apoc. 19-22.] In the reading which has been recited, dearest brothers, the blessed evangelist John says thus: “I have heard the great voice of a bountiful people, of those in the heaven saying: Alleluia, Health, and clarity, and strength for our God: since true and just { are} // his judgments, since he has judged that great harlot, who has corrupted the earth with her fornication, and has revenged the blood of his servants from his hand. And again they said, Alleluia.”

This voice [2448] is of the Church, when the revolt was done, and when all the evil ones exited from it {the church} for the eternal fire of burning up. “And their smoke ascended forever.” Listen, brothers, and panic, and know for certain because/that Babylonia and the harlot, whose smoke ascends forever, are not understood unless as greedy humans, adulterous and haughty. And therefore if you wish to evade these evil things, do not commit such serious sins. “And their smoke,” he says, “ascends”: indeed does the {visible} smoke of the visible destroyed citystate rise up forever, and not of humans holding out in haughtiness? “It ascends” however; and not, it will ascend: for always even in the present time it goes into perdition. Babylon moreover is cremated in part, just as Jerusalem in those holy ones who travel from the lifetime, goes across into paradise, with the Lord manifesting in the poor and the rich (Luc. 16, 19-22). “And I heard as a voice of the bountiful people, and as a voice of the many waters, and as a voice of the strong thunderings, them saying: Alleluia; since our Lord God omnipotent has ruled: let

us rejoice, and let us exult, and let us glorify his name; since the nuptials of the Lamb have come, and his woman has prepared herself”: the woman of the Lamb is the church. “And it was given to her to produce a splendid world of linen, for at Byssinus were the just deeds of the saints done:” that is, it was given to her to dress in her own deeds, just as it was written, “Your priests should be clothed in justice” (Psal. 131.9) “These,” he says, “all have lived and, have ruled with Christ for a thousand years”: that is, in the present century. And he has spoken correctly, “All both the surviving and the souls of the just”: that is, both those who still live in this world, and those who have already traveled from this life, should rule with Christ. “They have ruled” truly he said, just as, “They have divided my clothes for themselves” (Psal. 21, 19). For he was going to say, They will rule. In order to show however what those thousand years were in this life, he says, “This is the first resurrection.” Indeed itself is by what we arise again through baptism, just as the Apostle says, “If you have arisen with Christ, seek what things are above”( Coloss. 3, 2): and again, “Living as if from the dead” (Rom. 6, 13). Indeed sin is a death {death is a sin}, just as the Apostle said, “Since you died for dishonors and your sins” (Ephes. 2. 1). And just as the first death in this is the life through the sin, thus also the first resurrection in this is the life through the remission of sins. “Blessed and holy is the one who has a part in the first resurrection”: that is, he who has served what he received when he was reborn in Baptism. “In this one the second death does not have power”: that is, he will not feel eternal torments. “But there will be priests of God and of Christ, and they will rule with him for a thousand years.” The spirit brought back when he wrote these things, that the Church would rule for a thousand years in this age up until the end of the world. It is manifest that it should not be doubted concerning the perpetual kingdom, when the holy ones will rule also in the present age. Indeed they are said to rule well, if they rule with the help of God also among the afflictions themselves of the world both themselves and others well. “And when a thousand years has ended, satan will be loosed from his custody.” He said ended, a part from the whole. For thus he will be loosed, in order that three years and six months of the very recent struggle remain in the times of the Antichrist. “And he will go out to lead astray the nations which are in the four corners of the earth.” He says the whole from the part: for not all are able to be led astray. Only the and the wicked are led astray: because the true and humble Christians are not led astray. “For many have been called, few chosen” (Matth. 20. 16). “And the devil and his people ascended into the depth of the earth”: that is, into the elation of the haughtiness. “And they surrounded the camps of the holy and the citystate of the beloved ones”: that is, the Church. This is what he said above, {that they were} collected in Armagedon (Apoc. 16, 6). Indeed they were not able to be assembled into one citystate from the four corners of the earth; but in the four corners themselves each nation will be gathered into the fortress of the holy citystate, that is, for/to the persecution of the Church. “And fire descended from the sky from God”: that is, from the Church. “And he consumes them entirely”: doubly in this place is fire understood: for either through the fire of the holy spirit they {the holy spirits} believe into Christ, and spiritually [2449] they are thoroughly consumed by the Church, that is, they are incorporated into the Church; or they are thoroughly consumed by the fire of their sins, and they perish. “And the devil who was leading the very ones astray, was sent into the pool of fire and sulfur, where {there are} both the beast and pseudoprophets”: pseudoprophets are understood as either heretics or false Christians. For from this the Lord suffered, the beast dies and the

pseudoprophets, also are sent into the fire, continuously while a thousand years are finished from the arrival of the Lord. “And they will be punished day and night forever. And I saw great and small dead ones standing in the sight of the throne: and the books were opened, and another book was opened, which is of the life of each one.” He says the opened books are the Testaments of God: indeed according to each Testament the Church will be judged. The book of life, he says is the memory of our deeds: not that a witness should have a book as a record of secret things. “And the dead have been judged for these things which were written in the books according to their works”: that is, they were judged from the Testaments, according to what the precepts of God either did, or did not do {according to that they either did or did not do the precepts of God}. “And the sea gave its dead {he gave the sea as his dead}”: those whom this day of judgment will find alive, they themselves are the dead of the sea; because this age is the sea. “Death and the underworld have given their dead”: that is, those who must/will be found in the sepulchers on the day of judgment. “Death and the underworld have been sent into the pool”: death and the underworld he says are the devil and his people. “And if there is anyone who has not been found written in the book of life”: and who was released by/to his pleasures, through the timely examination in this age did not deserve to be judged by God while he was alive, “he was sent into the pool of fire. And I saw the new heaven and the new earth. Indeed the first heaven and the first earth went away, and the sea is no longer. And I saw the new holy citystate of Jerusalem, descending from the heaven from God, composed as if a bride, and adorned for her husband. And I heard a great voice from the sky saying: Behold the tabernacle of God with humans, and it will live with themselves; and they themselves will be his people, and God himself will be with them as their God: and God wipes away every tear from their eyes; and there will not be death any more, and there will not be sorrow.” He said this all concerning the glory of the Church, what kind he will have after resurrection. “And he said, Write; since those sermons are faithful and true. And he said to me; I am both the beginning and the end. I will give to the thirsty from the fountain of the water of life freely;” that is, to the one desiring remission of sins through the fount of Baptism. “He who conquers, will possess these things; and I will be his God, and he himself will be my son. However for the timid, and unbelieving, and the detestable, and murders, and poisoners, and // worshipers of idols, there will be a part of all liars in the burning pool of fire and sulfur, which is a second death.” What was said above, “He has judged that great harlot who has corrupted the earth in her fornication, and he has revenged the blood of his servants from his hand”; this voice is of the Church, since all the evil ones went out from it on the day of judgment, to the eternal consuming of burning up. “And their smoke ascends forever.” Indeed the {visible} smoke of the visible citystate does not forever, but of humans persisting in haughtiness. What however he says, “Because the nuptials of the Lamb came”; is understood concerning Christ, and concerning the Church. That in truth he says she was covered by fine linen; things covered in fine linen are understood as the just things of the holy, by which the just are dressed, according to what was said. “Let your priests be dressed in justice.” What moreover he says, that they have ruled for a thousand years; is understood as the present time, in which the holy are said to rule justly, because they rule thus with the help of God, in order that they are not able to be conquered by sins. And in order to show this clearly, he continued saying: “This is the first resurrection.” Indeed the first resurrection, by which the souls rise from the death of the

sin to a life of justice, now is done in the whole time: in truth the second, by which they return from the dust of the earth to the life of the body, is expected in the future. For it itself {resurrection} is by which we rise again through Baptism. Because just as the first death in this life is through sin, thus also the first resurrection {is} through the remission of sins. “Blessed [2450] and holy the one who has a part in the first resurrection”: that is, he who has preserved what he has received when reborn in Baptism. Moreover what he says, the Church will rule for a thousand years; in this age it is understood up until the end of the world. Whence it is clear that it should not be doubted concerning the perpetual kingdom, since even in the present age the holy will rule. Indeed they are said to rule correctly, those who with the assistance of God, rule well also among the afflictions themselves of the world, both themselves and others. What moreover he says about the devil, “Because he leads astray the nations which are in the four corners of the earth,” is understood as a whole from the part. For only the evil are led astray, according to that {statement}, “Many have been called, few chosen.” Moreover what he says, that “the devil and angels surrounded the camps of the holy, and the citystate of the blessed ones”: indeed they were not able to be gathered from the four corners of the earth into one citystate, but in the four corners themselves each race is gathered into/against the persecution of the Church. Moreover what he says, “The fire fell from the heaven and consumed them entirely,” is understood doubly: for either through the fire of the holy spirit spiritually they are consumed entirely, while they are incorporated into the Church; or if they didn’t want to be converted to God, they are consumed entirely by the fire of their sins, and they perish. Moreover what he says, that the books were opened, he wanted to be understood as the Testaments of God. Indeed according to each Testament the Church will be judged. The book in truth of each life, he says is the memory of our deeds, because on the day of judgment nothing will lie hidden, nor will anyone be able to hide his sins or his offenses. What he says, that “the sea gave its dead”; he says that {they are} those whom the arrival of Christ will have found alive in this world. They themselves are the dead of the sea, because this age is the sea. What he says, “Death and the underworld have given their dead”; those are understood, who must/will be found in sepulchers on the day of judgment. “And death and the underworld were sent into the pool of fire.” In this place he wanted to be understood death and underworld, as the devil and his people, who although they were released from their pleasures, were not worthy to be judged through the timely examination. After these things when the glory of the Church has been explained he adds and says, “I will give to the thirsting from the fountain of the water of life freely”: that is, to the one desiring remission of sins through the font of Baptism. “He who conquers, will possess these things, and I will be his God, and he will be my son”: what he himself will consider worthy to offer, he who with God the Father, etc.

### **Homily XIX (a).**

[Apoc. 21 and 22.] Just as we have just now heard, dearest brothers, the angel of the Lord spoke to blessed John, saying: “Come, I will show to you a bride, the wife of the Lamb. And he has brought me in spirit above a great and high mountain”: the mountain he says is Christ: “And he showed to me the holy citystate of Jerusalem, descending from the heaven from God.” This is the Church, a citystate established on the mountain, the

bride of the Lamb. For the citystate itself at that time was established on the mountain, when it was called back on the shoulders of a shepherd, as if a sheep to its own sheep pen (Luc. 15, 5). If indeed one is the Church, the other is a citystate descending from the sky, there will be two brides, a thing which is not able to happen entirely. And this citystate indeed he said {was} the bride of the Lamb. Whence it is clear that it itself is the Church, which he describes thus, saying: "The one having the clarity of God. His light like a very precious stone." The very precious stone is Christ. "Having a great and high wall, having twelve gates, and over the gates twelve angels." He shows the twelve gates and twelve angels, to be the Apostles and the Prophets: since, just as it was written, we have been "built together above the foundation of the Apostles and the Prophets" (Ephes. 2, 20); just as also the Lord said to Peter, "Over this rock I will build my Church" (Matth. 16, 18). "From the east three gates, from the north three gates, from the south three gates, from the west three gates": and because that citystate which is described, is the Church spread in the whole world, therefore through four parts of the citystate there are said to be three gates each, because through all the four parts of the world, the mystery of the Trinity in the Church is preached. "And the wall of the citystate having twelve foundations, and over them the twelve names of the Apostles of the Lamb": what are the gates, this the foundations; what is the citystate, this the wall, this the furniture. [2541] "And the one who was talking with me was holding a golden measure for a reed/staff?": in the golden staff, he shows the humans of the Church, indeed with fragile flesh, but founded on golden faith; just as the Apostle says, "Having a treasury in earthen vases" (2 Cor. 4. 7). "And the furniture of the wall and the citystate {having} a golden world, like a glass world": Indeed the Church is golden, because its faith shines as if gold; just as seven candelabra, and the golden altar and the golden saucers; this entire thing depicted the Church. The glass returned however to the purity of faith, because what is seen on the outside, this is also within, and nothing is simulated, but all is evident in the holy ones of the Church. "The foundations of the wall of the citystate by every precious stone. The first foundation jasper, the second sapphire, the third chalcedon, the fourth emerald, the fifth of sardonyx, the sixth sardian stone, the seventh of chrysolite, the eighth of beryl, the ninth topaz, the tenth chrysolite, the eleventh hyacinth, the twelfth amethyst: // therefore he wanted to name the diversity of the gems in the foundations, in order to show the gifts of different thanks, which were given to the Apostles; just as it was said from the holy Spirit, "Dividing for individuals as he wishes" (I Cor. 12, 11). "And twelve pearls individually: and every gate was from one pearl": and in those pearls, just as it was said, he designated the Apostles; and they are therefore said to be the gates, because they open the door of eternal life through their teaching. "And the street of the citystate {has} a golden world, as a clear glass: and I did not see a temple in it; indeed the Lord God omnipotent is its temple and the Lamb:" this therefore, because in God is the Church, and in the Church {there is} God. "The citystate does not need a sun nor moon, to shine in it": because the Church is ruled not by light or by the elements of the world, but is led by Christ the eternal sun through the shadows of the world. "Indeed the clarity of God has illuminated it: and its lamp is the Lamb": with the very one saying, "I am the light of the world" (John 8, 12): and again, "I am the true light, which illuminates every man coming into this world" (John I, 9). "The nations will walk in his light," up to the end. "And the kings of the land will bring glory": the kings of the land, he says are the sons of God. "And its gates will not be closed for/by the day. Indeed there is not a night there:" up

until eternity. “And they will bring in glory and the honor of nations”: especially of those believing in Christ. “And there will not enter into this {citystate} every kind of dirty thing, or one making an abomination and lie, if they were not written {of the script} in the book of the life of the Lamb. And he shows to me a river of water, just like crystal, going out from the throne of God and of the Lamb, in the middle of its street”: he shows the fount of Baptism in the middle of the Church, coming from God and Christ. For what kind of décor of the citystate can there be, if the river descends through the middle of its street to the impediment of those living there? “And from each part of the river the tree of life making fruits through the individual twelve months, and restoring its own fruit.” Concerning the cross of the Lord he said this. There is no tree which will bear fruit in every time, except the cross which the faithful bear, who are washed by the water of the ecclesiastic river, and give back perpetual fruit in every time. “And the throne of God and of the lamb will be in it” certainly from now forever. “And his servants will obey him, and they will see his face”: just as he says, “He who sees me, sees also the Father ([John] 14, 9); and, “{They are} Blessed with a clean heart, because they themselves will see God” (Matth. 5.8). “And his name on their foreheads. And it will not be night any more, and they will not need the light of a lamp, and the light of the sun; since the Lord God will illuminate over them, and they will rule forever.” All of those things have begun from the suffering of the Lord. “And the angel said to me: Indeed you will have marked the words of the prophecy of this book: for the time is near. He who is unjust may do unjust things still, and the dirty one may still become dirty”: those are the ones on account of whom he had said, “The signs which the seven thunderings spoke” (Apoc. 10, 4). “And the just may do justice still, and the holy may be holy still:” those are the ones on account of whom he said, “Indeed you will not have marked the words of the prophecy of this book.” And thus the divine Scriptures for all the haughty ones, and those loving the world more than God were signified: moreover they were opened for the humble and those fearing God. “Behold I come quickly, and my reward with me, to return to each according to his works. I am both the first and the most recent, the beginning and the end. The blessed who protect these commands, in order that there is power of them over the staff/tree of life, may enter also through the gates [2452] into the citystate”: indeed those who do not protect the mandates, do not enter through the gates, but in/by another part. The book was signified among those, concerning whom he aims at and says, “Outdoors are dogs, and the poisoners, and the fornicators, and the murderers, and the worshipers of idols, and every one loving and making a lie. I Jesus have sent my angel to bring to light to you these things in the Churches. I am the root and the race of David, a splendid star of morning. The Spirit and bride say, Come”: especially the groom and bride, Christ and the Church. “He who thirsts, let him come; he who wishes, let him receive the water of life freely”: that is, Baptism. “Therefore I bring to light each one hearing the sermons of the prophecy of this book”: If anyone has added to these things, let God place over him the afflictions written in this book: and if anyone has withdrawn from the sermons of this prophecy, let God remove a part of him from the staff/tree of life and from the sacred citystate; written in the book.” This he who gives proof of these things on account of the forgers{?} of the sacred Scriptures; not on account of those who say simply what they believe. “Also I come quickly”: a high mountain, on which the holy John said that he had climbed, is understood as the spirit. In the citystate of Jerusalem, which he said that he had seen there, the Church was signified. And this the Lord himself

shows in the Gospel, when he said, “The citystate is not able to be hidden when placed above a mountain” (Matth. 5.14). Moreover he says that, it has a light like a very precious stone: in that stone the clarity of Christ is shown. In the twelve gates and in the twelve angels, are understood the Apostles and the patriarchs, according to that {statement}, “Having been built on top of the foundation of the Apostles and of the Prophets”: and because the citystate which is described, is the Church spread in the whole world, therefore through four parts of it on account of the mystery of the Trinity there are said to be three gates each. On the golden staff, it/he shows the humans of the Church, indeed with fragile flesh, but founded on/with golden faith, on account of that {statement} of the Apostle: “Having that treasury in earthen vases.” What he says is the golden citystate, golden altar, and golden saucers: is the Church on account of correct faith. Moreover in the glass the purity of faith itself is signified. That moreover he wanted to name the names of the different gems in the foundations; he showed {were} the gifts of different thanks, which were given to the Apostles. In those pearls moreover he designated the Apostles, who therefore are said to be the gates, because they open the door of life through their teaching. What moreover he says, “Because I did not see a temple in it, because the omnipotent Lord is its temple, and the Lamb”; therefore {is} this, because God is in the Church, and the Church in God. What in truth he says, “Because the citystate does not need the sun nor moon”; this therefore, because the Church is not illuminated with a visible sun, but by the eternal light of Christ among the shadows of that world spiritually, just as he himself says, “I am the light of the world.” The kings of the earth, the sons of God, that is, he wanted to be understood as Christians. In the river of water, just like crystal, the font of Baptism in the middle of the Church coming from God and Christ. That moreover he said, “The staff next to the river through the twelve individual months gives fruit”; the cross is understood, which through the whole world not only in all the months, but also in all the days, among those who are baptized, will show the fruit to God. What moreover he says, “The Lord God will illuminate those, and will rule forever”; all those things began from the suffering of the Lord. What in truth in the upper part of the book he said, “The signs which the seven thunderings spoke”; he said on account of these, concerning whom he says: “In order that the dirty one still gets dirty, and the one who is unjust still does unjust things.” Moreover that which he says, “You will certainly not have signified the words of the prophecy”; he wanted to be understood on account of the holy and the just. And thus the divine Scriptures were signified by all the haughty, and those loving the world more than God, moreover to the humble and those fearing God they were opened. And because thus the Apocalypse of John the evangelist concludes, // in order that he says, “Behold I come quickly”; let us pray that the Lord Jesus Christ comes to us according to his promise, and frees us through his compassion from the prison of that world, and considers it worthy to lead to his blessedness for his piety: he who lives with the Father and the holy Spirit and rules forever. Amen.

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