

# Biographies and Glossary

**actualization.** The reading of the biblical text in relation to new circumstances.

**Alcázar, Luís de** (1554–1613). A Jesuit who pioneered a reading of the Apocalypse linking its prophecies to the period of the early Church.

**Alcuin** (c.740–804). An English theologian and administrator.

**Alexander Minorita** (d. 1271). A Franciscan commentator from north Germany who pioneered a way of interpreting the images of the Apocalypse as a historical sequence. Influenced by Joachim of Fiore, he saw the rise of the Franciscan and Dominican orders as fulfilling Joachim's predictions.

**Alsted, J. H.** (1588–1638). A German in the Calvinist tradition who saw the

sequences in the Apocalypse as referring to different periods in the history of the Church. He thought the millennium would begin at the end of the seventeenth century.

**Anabaptists.** A sixteenth-century movement which stressed that baptism was a personal pledge of faith of a committed believer. They rejected what they saw as the corrupt doctrines and practices of the Roman church, and the only partial reformation of the new Protestant churches, and sought to establish Christian communities based on their understanding of the early New Testament congregations. They were regarded as enemies of the state and hunted down, imprisoned or executed.

modern Mennonites, Hutterites and Amish trace their origins to sixteenth-century Anabaptism.

**Andrew of Caesarea** (late sixth and early seventh centuries). Author of a commentary, who helped ensure a place for the Apocalypse in Eastern Christianity. Influenced by Origen, he interpreted the Apocalypse in terms of the moral life.

**Andrews, J. N.** (1829–83). A Millerite and leader of the Seventh-Day Adventists. He suggested that the lamb-like Beast of Rev 13 was linked with the USA.

**Anselm of Havelberg** (twelfth century). An interpreter of the Apocalypse who expounded the seven seals as the seven periods of the church's history.

**apocalypse.** A text that purports to offer disclosure of heavenly secrets by vision, dream or audition.

**apocalyptic.** An adjective referring to that which is linked with revelation or the Apocalypse, the book of Revelation, often used as an alternative way of referring to apocalypticism.

**Apocalypticism.** A phenomenon in religion which is defined by either the form of the apocalypse (q.v.) or the contents of the various apocalypses. According to the first definition, apocalypticism is the religion characterized by ecstatic visionary experience in which divine mysteries beyond human understanding are communicated to humans. According to the latter definition, apocalypticism is a cluster of ideas corresponding to the contents of the Apocalypse (catastrophe, hope for a new world, and stark contrasts between good and evil).

**Aquinas, Thomas** (c.1225–74). A Dominican and the Christian church's major systematic theologian.

**Arnold of Villanova** (c.1240–1311). An interpreter in the Joachite tradition of Apocalypse interpretation.

**Augustine of Hippo** (354–430). The most influential theologian of Western Christianity, who first accepted the expectation of a this-worldly kingdom of God but in his classic *The City of God* adopted Tyconius' ecclesial interpretation and injected a note of agnosticism about the date and character of the future.

**Aytinger, W.** (fl. 1496). A German commentator on the revelations of Pseudo-Methodius.

**Bale, John** (1495–1563). A Renaissance interpreter of the Apocalypse who adopted the Augustinian contrast between two different communities modelled on Jerusalem and Babylon, and who found in the Roman Catholic Church (along with Islam) the latest manifestation of Babylon.

**Beatus of Liébana** (eighth century). A Spanish commentator who is an important resource for reconstructing the views of earlier commentators like Tyconius and whose commentaries prompted a tradition of illuminated manuscripts of the Apocalypse.

**Bede** (early eighth century). Chronicler of English Christianity, whose commentary on the Apocalypse relied heavily on earlier interpreters such as Tyconius and pioneered a sevenfold division of the text.

**Bellarmino, Robert** (1542–1621). A Jesuit interpreter who challenged sixteenth-century Protestants who used the Apocalypse to promote anti-Catholic views.

**Bengel, J. A.** (1687–1752). A German Pietist and distinguished biblical exegete, whose commentary on the

- New Testament (*Gnomon Novi Testamenti*) had wide influence, including on John Wesley.
- Berengaudus** (c. ninth century). The first interpreter to explain the Apocalypse as a guide to the whole of history.
- Bernard of Clairvaux** (1090–1153). A monastic reformer and abbot of one of the chief centres of the Cistercian order.
- Beza, Theodore** (1519–1605). A Calvinist theologian, textual scholar and Calvin's successor in Geneva.
- Biblia Sagrada**, São Paulo (1990). A Bible in Portuguese, which in the marginal notes of the pastoral version reflects many of the ideas of Latin American liberation theology.
- Bicheno, James** (d. 1831). A Nonconformist minister in southern England who linked the Apocalypse with the events surrounding the French Revolution.
- Blake, William** (1757–1827). An English artist, poet and visionary whose illuminated books represent a distinctive appropriation of the apocalyptic tradition. He was on the fringe of radical movements in London at the time of the French Revolution.
- Boesak, Allan** (1945–). A Reformed minister, president of the World Alliance of Reformed Churches, founder of the United Democratic Front, and a leader of the anti-apartheid struggle in South Africa in the 1980s.
- Bonaventure** (1221–74). A Franciscan who mediated between the radical Franciscans, who wished to take Francis's Rule literally, and those who sought a more realistic compromise. His views were influenced by Joachim of Fiore, and he shared a conviction about the eschatological significance of Francis inspired by the Apocalypse.
- Bosch, Hieronymus** (c.1450–1516). A painter who depicted John on Patmos and whose pictures are pervaded with the ethos of the Apocalypse.
- Bossuet, J.-B.** (1627–1704). A French Roman Catholic preacher who rejected anti-Catholic interpretations of the Apocalypse and found in it prophecies relating to the first five centuries of the Church's existence.
- Botticelli, Sandro** (1444–1510). An Italian painter whose depiction of the nativity of Christ is linked with the fulfilment of the prophecies of the Apocalypse at the time of Savonarola (q.v.).
- Breviloquium**. A fourteenth-century Joachite interpretation of the Apocalypse influenced by Peter John Olivi and Arnold of Villanova.
- Brightman, Thomas** (1562–1607). An Anglican Calvinist who reproached the churches of the Reformation for the inadequacy of their reforms.
- Brothers, Richard** (1757–1824). Prophet and interpreter of the Apocalypse who on his own authority linked its prophecies with late eighteenth-century England. He thought of himself as messiah and was part of the rich prophetic tradition at the end of the eighteenth century in England.
- Browning, Robert** (1812–89). An English poet who, like Blake, was influenced by the Apocalypse (e.g. in his poem *Sordello*) and who reacted against the effects of higher criticism of the Bible.
- Buldesdorf, Nicholas** (d. 1446). The author of *Testimonies of the Holy Spirit in Prophecies* who was much influenced by Joachite ideas. He was burnt at the stake after the Council of Basel.
- Bullinger, Heinrich** (1504–75). A Swiss reformer, follower of Zwingli, and the major commentator on the Apocalypse

among the magisterial reformers. His sermons on the Apocalypse were translated into English in 1561.

**Bunyan, John** (1628–88). A preacher and member of an independent congregation in Bedford, and opponent of the Catholic tendencies in the Church of England, who was imprisoned for his beliefs. His spiritual classic *The Pilgrim's Progress* reflects the narrative direction of the Apocalypse.

**Byron, George, Lord** (1788–1824). An English poet.

**Calvin, John** (1509–64). A theologian and reformer whose pioneering theological polity paved the way for Reformed Christianity.

**Cary, Mary** (1621–c.1663). A Fifth Monarchist who regarded the saints on earth as the agents of Christ's eschatological victory in setting up his kingdom on earth.

**Cerinthus** (fl. c.100). A Christian teacher whose views are known only through the reports of church fathers such as Irenaeus; he apparently held that the world was created not by the supreme God but by an inferior being.

**Chiliasm.** See **millennialism**.

**Coleridge, Samuel Taylor** (1772–1834). An English poet and theologian, whose early poetry reflects a willingness to use the Apocalypse to interpret the events of the French Revolution. He mediated the new German biblical criticism while being critical of its reductionist tendencies.

**Constantine** (d. 337). The first Christian emperor, whose rule began in 306.

**Cowper, William** (1731–1800). An English poet.

**Cranach, Lucas** (1472–1553). An illustrator of the Apocalypse for Luther's Bible of 1522.

**Cruz, Francisco de la** (d. 1578). An early millenarian interpreter in the context of the Americas.

**Cyprian** (d. 258). A Latin church father who used the Apocalypse to interpret the life of the Church and the crises of his day.

**Dante, Alighieri** (1265–1321). An Italian poet and political theorist whose *Divine Comedy* is infused with apocalyptic elements and who was influenced by the Joachite ideas current in his day.

**Darby, John Nelson** (1800–82). An Anglican priest who became a leader of the Plymouth Brethren and interpreted the prophecies of the Apocalypse as referring to future events (including the millennium).

**Darwin, Erasmus** (1731–1802). Physician, poet and scientist; grandfather of Charles Darwin.

**Decoding.** The presentation of apocalyptic images in another, less allusive form, thereby claiming to show by detailed explanation what the text *really* means.

**Deissmann, Adolf** (1866–1937). A professor of New Testament at the University of Berlin, whose support for the German cause in the First World War shocked Karl Barth.

**Dell, William** (fl. 1649). A chaplain to the New Model Army in the English Civil War and supporter of the radical cause.

**Deutz, Rupert of** (c.1075–1129). Abbot of Deutz in Germany and exponent of a historical exposition of the Apocalypse, which did not link it closely with events of his own day.

**Dionysius of Alexandria** (third century). A pupil of Origen and bishop who disputed the chiliastic interpretation and challenged the apostolic authorship of the Apocalypse.

- Donne, John** (1571–1631). An English priest and poet.
- Durden, Ralph** (fl. 1585). A man who received an apocalyptic vision and a vocation to be Elijah and the Lamb who could open the sealed book of the Apocalypse.
- Duvet, Jean** (c.1485–1561). An engraver who produced a series of woodcuts on the Apocalypse.
- Edwards, Jonathan** (1703–58). A North American Puritan preacher and revivalist.
- Eichhorn, Johann Gottfried** (1752–1827). An early historical interpreter of the Apocalypse who relates the text to the events of the first century.
- Eixemenis, Francesco** (1827–1409). A Franciscan writer an theology and philosophy from Catalonia.
- Eliot, George** (1819–80). An English novelist.
- Eliot, John** (1604–90). The ‘apostle to the Indians’, translator of the Bible into Algonquian and proponent of Fifth Monarchy ideas.
- English Civil War.** A struggle between supporters of Charles I and Parliament that embraced most parts of the British Isles between 1642 and 1649. It led to the king’s defeat and execution in 1649.
- Epiphanius of Salamis** (d. 403). Writer of *Panarion*, a large-scale description and rebuttal of ancient Christian heresies.
- Felgenhauer, Paul** (1593–1677). Interpreter of apocalyptic writings, mystic and critic of ecclesiastical authorities in Germany.
- Fifth Monarchists.** A group particularly active in the mid-seventeenth century who believed that the fifth kingdom of God or Christ, predicted in Daniel 2 and 7, would succeed the evil empires of the world, and that it might be set up by the violent intervention of the saints.
- Foster, George** (fl. 1650). A visionary inspired by the Apocalypse whose message linked him with Winstanley and the Levellers.
- Foxe, John** (1516–87). An apologist for the English Reformation (in his *Acts and Monuments*) who related the Apocalypse to events happening in church and society.
- Francis of Assisi** (1182–1226). Founder of the Franciscan order. His uncompromising commitment to the way of life of Jesus of Nazareth led to a rigorous Rule for his order which became the subject of controversy after his death. One group, the Spiritual Franciscans, sought to be faithful to the letter of the Rule of Francis, particularly in not owning property, and argued against the practices of more moderate Franciscans. Chief among the radical Franciscans was Peter John Olivi, who wrote in support of the Spirituals’ position, as well on the Apocalypse.
- Frederick II** (1194–1250). Holy Roman emperor, excommunicated by Pope Gregory IX for linking the pope with figures from the Apocalypse.
- Fulke, William** (1538–89). An English Puritan and apologist for Protestantism.
- Galloway, Joseph** (1730–1803). A lawyer born in Maryland who devoted himself to the study of biblical prophecies.
- Geneva Bible.** A sixteenth-century Calvinist translation of the Bible into English. Its marginal notes often relate the text of the Apocalypse to the religious upheavals of its own time.
- Gifford, George** (1548–1600). A Puritan and translator of William Fulke’s commentary on the Apocalypse from Latin,

- whose preaching reflects events round about the time of the Spanish Armada.
- Gill, John** (1698–1771). A Baptist commentator.
- Gillray, James** (1756–1815). A satirist and painter of *Presages of the Millenium [sic]*.
- Gnosticism**. A blanket term to describe a variety of texts and movements from about the second century CE onwards. Some of these involve revealed knowledge (*gnosis*) through apocalypses, often involving a complex mythological explanation of the origin of both God and the world. The Nag Hammadi gnostic documents indicate a great diversity among the texts and groups.
- Grotius, Hugo** (1583–1645). A theologian and lawyer, who advocated an interpretative approach to the Apocalypse which linked the images with the first century CE.
- Hazzard, Dorothy** (d. 1674). Founding member of Broad Mead Baptist Church in Bristol. Her support for Anabaptism led her to separate from the Church of England.
- Herder, J. R.** (1744–1803). A poet and literary critic who shared the historicist approach to the Apocalypse while at the same time looking for ways in which its vision could illuminate the present life of the reader.
- Hildegard of Bingen** (1098–1179). An abbess and prophet whose writings, especially the visionary *Scivias* (completed in 1151), are pervaded with imagery from the Apocalypse.
- Hippolytus** (d. 235). A leader and later schismatic bishop of the Church in Rome, who collected eschatological material from Scripture in *On the Antichrist*, and whose commentary on Daniel is the earliest on an apocalyptic text. In both works there is little attempt to relate the Scriptures to contemporary events.
- Hoffman, Melchior** (c.1500–c.1543). An Anabaptist sympathizer who influenced those who established the apocalyptic commonwealth in Münster.
- Hölderlin, Johann Christian Friedrich** (1770–1843). German lyric poet.
- Houteff, Victor** (1885–1955). A Seventh-Day Adventist leader and supporter of Ellen White's vocation as a prophet.
- Hugo, Victor** (1802–55). A French novelist.
- Hus, Jan** (1369–1415). A Czech reformer put to death at the Council of Constance. He was influenced by Wyclif.
- Innocent III** (1160–1216). A pope who was intimately involved with the promotion of the Dominican and Franciscan orders.
- Irenaeus of Lyons** (late second century). Early Christian bishop who was an early exponent of chiliasm, or millennialism, which sees the fulfilment of God's purposes in a this-worldly millennium.
- Irving, Edward** (1792–1834). Early nineteenth-century preacher and founder of the Catholic Apostolic Church.
- Jacopone da Todi** (1230–1306). A poet and supporter of the Franciscan Spirituals who became a Franciscan lay brother.
- Jansz, Anna** (d. 1539). An Anabaptist martyr who was influenced by its early apocalypticism. *En route* to her untimely death at the stake, she left a moving testament to her infant son.
- Jerome** (c.340–420). The biblical scholar who was responsible for the Vulgate, the Latin translation of the Bible, and reviser of Victorinus' (q.v.) commen-

- tary. His position on the Apocalypse largely parallels that of Augustine.
- Joachim of Fiore** (c.1135–1202). Arguably the most influential interpreter of the Apocalypse, he saw the book as the key to Scripture and the whole of history. He opened up the possibility of a this-worldly application, which had a decisive influence on late medieval politics and spirituality.
- John of the Cross** (1542–91). A mystic and exponent of a reading of the Apocalypse which related it to the spiritual life.
- Jonson, Ben** (1572–1637). A sixteenth-century playwright.
- Jost, Ursula** (c.1539). An Anabaptist visionary and contemporary of Melchior Hoffman.
- Jung, C. J.** (1875–1961). A pioneer psychoanalyst who interpreted the differences between the Apocalypse and the other Johannine writings as indicating a change in John's psychology.
- Justin** (mid-second century). An early Christian theologian and apologist who expected the coming of God's kingdom on earth and based this on Rev 20. He offers one of the earliest witnesses to the apostolic authority of the book.
- Justinian** (485–565). Roman emperor from 527 who sought to establish the political and religious unity of the empire.
- Keach, Benjamin** (1640–1704). An interpreter who saw in the advent of William of Orange a sign of the last things and the beginning of the ultimate opposition to Rome.
- Keats, John** (1795–1821). An English poet.
- Kempe, Margery** (c.1373–1438). Author of an early English spiritual autobiography (*The Book of Margery Kempe*), who was suspected of sympathy with the Lollards.
- Kershaw, James** (c.1730–97). A Methodist who believed that the end of the present age would come in 2000.
- Knowlys, H.** (1598–1691). An independent Baptist writing around 1688 when there was fear of a return of Roman Catholicism in England.
- Koresh, David** (Vernon Howell, 1959–93). Leader of the Branch Davidians, who was killed when the sect's compound was stormed by US federal troops in 1993. Coming from an Adventist background, he seems to have claimed to be one of the eschatological agents found in the Apocalypse. His change of name involves a claim to messianic status based on Isaiah 45.
- Lactantius** (c.250–325). A Christian apologist and author of the *Divine Institutes* who espoused a this-worldly eschatological expectation.
- LaHaye, T.** (1926– ) and **Jenkins, J. B.** (1949– ). Authors of the 'Left Behind' series of novels, which draw heavily on the interpretation of the Apocalypse and other eschatological texts from the Bible in the *Scofield Reference Bible*.
- Lambert, Francis** (c.1486–1530). A reformer from Hesse and later a follower of Zwingli, who wrote one of earliest Reformation commentaries on the Apocalypse, which he saw as a prediction of the triumph of the just within history.
- Langland, William** (c.1330–1400). English author of *Piers Plowman*.
- Lawrence, D. H.** (1885–1930). An English novelist who devoted the later years of his life to the study of the Apocalypse, which he regarded as the product of 'a second-rate mind'.

- Lead, Jane** (1624–1704). A mystic and visionary whose revelations use the Apocalypse to describe the soul's journey to be reunited with the divine Wisdom (Sophia).
- Lee, Anne** (1736–84). The leader of the Shakers (q.v.). A revivalist movement which originated in England but moved to North America. She was believed by her followers to be the Woman Clothed with the Sun of Rev 12.
- Lindsey, Hal** (1930–). An American evangelist whose *The Late Great Planet Earth* has sold hundreds of thousands of copies. He relates late twentieth-century persons and events to the symbols of the Apocalypse, following an interpretative approach similar to that in the *Scofield Reference Bible*.
- Lollards** (c.1382–1430). A late medieval reform movement, based on the writings and teachings of the Oxford theologian John Wyclif. The term 'Lollard' was an abusive term for heretical religious views.
- Llul Raimon** (c.1233–c.1315). Spanish lay philosopher, mystic and missionary who wanted to convert Muslims to Christianity.
- Luther, Martin** (1483–1546). An Augustinian monk who became the leader of the Reformation in Germany. He initially challenged the authority of the Apocalypse in his 1522 *Preface to the New Testament*, but in the 1546 *Preface* he took a much more positive approach and welcomed its different perspective on the church and the world.
- Mather, Cotton** (1663–1728). A Boston minister and millennial preacher.
- Matthijs, Jan** (c.1500–1534). Anabaptist leader in Münster, along with Jan van Leiden. Matthijs died while leading what appears to have been a suicidal sortie, seemingly at divine prompting.
- Mayer, L.** Composer of a pamphlet in 1803 which related the images of the Apocalypse to England's struggle with France in the Napoleonic Wars.
- Mede, Joseph** (1586–1638). Fellow of Christ's College, Cambridge, who was a proponent of a recapitulative reading which sees the different sequences of the Apocalypse as overlapping in time. Though he was not involved in politics, the implicit imminent expectation of his minute exegetical calculations gave an impetus to future hope in the seventeenth century.
- Melville, Herman** (1819–91). An American novelist.
- Memling, Hans** (c.1440–94). Painter of the altar-piece in the Hospital of Saint John, Bruges.
- Methodius of Olympus** (d. 311). An interpreter who used the Apocalypse to promote the ascetical life.
- Methodius, Pseudo-** (late seventh century). The anonymous author of a commentary on the Apocalypse, mistakenly attributed to the fourth-century bishop Methodius of Olympus, which reflects on the rise of Islam.
- Meyer, Sebastian** (1465–1546). A leader of the Reformation in Bern who published a commentary on the Apocalypse in 1539, following the tradition of Francis Lambert except in its rejection of Joachim's influence. He influenced John Bale.
- Miller, William** (1782–1849). Founder of the Seventh-Day Adventists, who predicted the return of Christ in 1843–4. The mutation of the group's shattered hopes offers a paradigm for the way in which an eschatologically orientated group deals with disappointment.

- Millennialism**, or **chiliasm**. The view that the millennium, the 1000-year kingdom promised in Rev 20, will be established on earth.
- Milton, John** (1609–74). Poet, Nonconformist, anti-monarchist and apologist for the Commonwealth in England from 1649 to 1660.
- Montanus** (mid-second century). Founder of a prophetic movement in Phrygia (in modern Turkey). which claimed inspiration by the Spirit-Paraclete and expected the New Jerusalem in Phrygia.
- Moulin, Pierre du** (1558–1658). A French Reformed theologian whose book *The Fulfilment of Prophecies* (1624) predicted the date 1689 as the end of the Beast's reign.
- Münster**. The site of an Anabaptist apocalyptic commonwealth (1533–5), led by Jan Matthijs (d. 1534) and Jan Bockelson (1509–36, also known as John of Leiden). which was brutally repressed.
- Muentzer, Thomas** (c.1485–1525). A radical reformer, whose mix of mysticism with the practice of revolutionary change led him to participate in the Peasants' Revolt, in which he was defeated and executed in 1525.
- Muggleton, Ludowick** (1609–98). English founder of a sect in 1652; he and John Reeve claimed to be the witnesses of Rev 11.
- Napier, John** (1550–1617). A Scottish mathematician whose systematization of the images in the Apocalypse had a wide circulation.
- Newton, Isaac** (1642–1727). A distinguished and influential mathematician from Trinity College, Cambridge, who looked in biblical *prophecy* for the same kind of providential arrangement of history and eschatology that he found in the laws of nature.
- Olivi, Peter John** (c.1248–98). A philosopher, theologian and leader of the radical Franciscans who identified Francis as the angel of the sixth seal. He initiated the critique of Rome that was to have widespread influence in subsequent centuries.
- Origen** (c.185–235). A leading third-century theologian and exegete, based in Alexandria and later in Caesarea, who was tortured for his faith. Rejecting this-worldly hopes, he explored the christology of the Apocalypse and its relevance for the spiritual life.
- Paine, Tom** (1737–1809). An English rationalist, political reformer, and campaigner who had great influence on revolutionary politics in France and North America.
- Papias**. An early second-century Christian bishop of Hierapolis and early witness to the chiliastic tradition in second-century Christianity. Fragments of his work are preserved by Irenaeus and Eusebius.
- Pareus, David** (1548–1622). A professor at Heidelberg, a Calvinist who applied the Apocalypse to the contemporary Church, especially the papacy.
- Pirie, Alexander** (fl. 1794). A writer who connected the Apocalypse with the French Revolution.
- Priestley, Joseph** (1733–1804). A Unitarian and a scientist (the discoverer of oxygen), who related the Apocalypse to the French Revolution.
- Primasius of Hadrumetum** (mid-sixth century). A commentator who was dependent on Tyconius (q.v.).
- Prous Boneta, Na** (c.1297–c.1325). A member of the Beguins, a lay religious movement often suspected of heresy

(as evidenced by the trial of Marguerite Porete), and follower of Peter Olivi, who opposed the church's hostility to the radical Franciscans. A visionary, she was burnt at the stake.

**Quarles, Francis** (1592–1664). An English poet.

**Raphael, Sanzio** (1483–1520). An Italian painter.

**Reeve, John** (fl. 1652). An English visionary who believed he was commissioned, along with Ludowick Muggleton, to be one of the two witnesses of Rev 11.

**Ribera, Francisco** (1537–91). A Jesuit from Salamanca, who proposed a futurist interpretation of the Apocalypse to counteract its contemporary application by many Protestant exegetes who linked Babylon with the Roman church.

**Ridley, Nicholas** (c.1500–55). An English bishop and martyr.

**Rossetti, Christina** (1830–94). A poet and part of the Pre-Raphaelite circle in nineteenth-century England, whose poetry often reflects the Apocalypse.

**Rupescissa** (or Roquettillade, d. 1362). An interpreter of the Apocalypse in the Franciscan Spiritualist tradition who entered the Minorite order in 1322.

**Saladin** (1137–93). Sultan of Egypt who captured Jerusalem.

**Savonarola, Girolamo** (1452–98). An apocalyptic visionary and Dominican preacher in Florence, who was put to death in 1498. He predicted a time of trial and hardship for the Church, which would later be reformed.

**Scofield Reference Bible**. An edition of the Bible with marginal notes by Cyrus Scofield, which largely followed the approach of John Nelson Darby (q.v.).

**Sewall, Samuel** (1652–1730). A New England magistrate who corresponded

with Cotton Mather about the interpretation of the Apocalypse and its applicability to the New England settlements.

**Shakers**. A radical Protestant group which emerged in England in the eighteenth century and transferred to America, led by Anne Lee (q.v.).

**Shelley, P. B.** (1792–1822). An English poet, whose *Prometheus Unbound* reflects the influence of the Apocalypse.

**Southcott, Joanna** (1750–1814). A visionary who made an enormous impact on early nineteenth-century England when, at the age of 64, she claimed to be the Woman Clothed with the Sun and the one to bear the messiah, Shiloh. Her self-understanding and her prophecies were pervaded by the imagery of the Apocalypse.

**Spenser, Edmund** (1552–99). Author of *The Faerie Queene* and member of the fledgling Protestant Elizabethan state.

**Stringfellow, William** (1928–85). A civil rights activist, lawyer and theologian, who spoke of the struggle between Jerusalem and Babylon in the context of protests against the war in Vietnam.

**Suárez, Francisco** (1548–1617). A Spanish Jesuit theologian.

**Sutcliffe, Joseph** (1762–1856). An early Methodist who related the symbols of the Apocalypse to the events of the late eighteenth century.

**Swedenborg, Emanuel** (1688–1772). A visionary and voluminous writer who discussed interrelations between the human and the divine, and claimed to have visionary insight into the spiritual world.

**Sylvester**. Name of two different popes, the first from the fourth century, who was a contemporary of Constantine,

- the first Christian emperor, and the second from the tenth century.
- Tabornites.** The radical followers of Jan Hus, who in the fifteenth century sought to establish God's reign on earth by violent means.
- Taylor, Thomas** (1738–1816). An early Methodist preacher.
- Tertullian** (c.160–c.220). An early Christian theologian, writing in Latin, who became a member of an apocalyptic sect, the Montanists. Like Justin and Irenaeus, he rejected attempts to spiritualize the Christian hope and asserted the this-worldly fulfilment of the divine promises.
- Thruston, Frederic** (fl. 1812). An Anglican priest whose interpretation of the Apocalypse gave a salvific role to England and the Church of England in the fulfilment of the divine promises.
- Tillinghast, John** (1604–55). An interpreter who read the Apocalypse as a sequence of events from the apostolic times to the end of the world.
- Towers, Joseph** (fl. 1790). Interpreter of the Apocalypse in the context of the French Revolution and in support of liberal causes. His writing on biblical prophecy was suppressed by the British Prime Minister William Pitt.
- Trapnel, Anna** (fl. 1654). A Fifth Monarchist (q.v.) whose visions, inspired by the Apocalypse, reflect political dissatisfaction with the Commonwealth.
- Turner, J. M. W.** (1775–1851). An English painter.
- Tyconius** (d. c.400). A member of the Donatist Church in North Africa and leading biblical exegete whose *Book of Rules* influenced Augustine. His influential commentary on the Apocalypse, which emphasizes the contemporary more than the eschatological import of the visions, is no longer extant, but it is quoted by later commentators, including Beatus of Liébana and Bede.
- Tyndale, William** (c.1492–1536). A biblical translator.
- Ubertino of Casale** (c.1259–c.1330). A leading Franciscan Spiritual and follower of Olivi who identified Pope Boniface VIII (1294–1303) with the Antichrist.
- Valerian** (193–260). Roman emperor.
- Velasquez, Diego de Silvey** (1599–1660). A Spanish painter.
- Victorinus** (d. 304). Bishop in Slovenia and author of the first surviving commentary on the Apocalypse. He looked for a this-worldly millennium but also saw the images as having a relevance for the church of his day.
- Waldensians.** A group founded by Peter Waldo in the twelfth century which challenged the practices of the church.
- Ward Howe, Julia** (1819–1910). Poet, reformer and author of 'The Battle Hymn of the Republic'.
- Wentworth, Anne** (fl. 1679). A Baptist who used the Apocalypse to interpret her ejection from her family home by her husband.
- Wesley, Charles** (1707–80). An Early Methodist theologian and hymn writer, brother of John.
- Wesley, John** (1707–88). An Anglican priest, evangelist and founder of Methodism.
- Whiston, William** (1667–1732). Professor of mathematics at Cambridge, following Isaac Newton, who translated the works of Josephus. He believed that a pre-millennial period would begin in 1716 and that the world would end in 2000.
- White, Ellen** (1827–1915). An Adventist prophet, esteemed by Branch David-

ans, who asserted that the USA was the second beast of Rev 13.

**Whitefield, George** (1714–71). An English Methodist preacher who also preached widely in North America.

**Wilkinson, Henry** (fl. 1640). A preacher of the English Civil War period.

**Willet, Andrew** (1562–1621). A Puritan theologian and biblical commentator.

**Winstanley, Gerrard** (1609–76). A leader of the Digger commune in Surrey. He believed that the Beast and Babylon were manifest in the monarchy, the magistracy, the army and the Church.

**Witham, R.** (d. 1778). A Roman Catholic commentator whose *Annotations on the NT* (1733) included refutation of anti-Catholic readings of the Apocalypse.

**Wordsworth, William** (1770–1850). An English poet.

**Wyclif, John** (c.1324–1384). An English theologian who attacked abuses in the church and a forerunner of the later Reformation. His writings influenced Jan Hus in Bohemia.

**Yoder, John Howard** (1927–97). A Mennonite theologian who was in large part responsible for the renewal of interest in the Anabaptist tradition in the late twentieth century.