

A  
TREATISE,  
TOUCHING AN-  
TICHRIST.

*Wherein, the Place, the Time, the Forme, the work-  
men, the Vpholders, the Proceeding; and lastly, the ru-  
ine and overthrow of the Kingdome of Antichrist, is plainly  
laid open out of the word of God: where also ma-  
nie darke, and hard places both of Daniell  
and the Revelation are made manifest.*

*R. D.* By Lambert Daneus. *C. V. J. H. V.*

*Meete in these dayes to be considered, where-in, the king-  
dome of the Beas, is by force and trecherie sought to be reuined:  
And published for the encouragement of those which ioyne in the  
intended actions against the Spurius, and otherwise, for the fur-  
ther overthrow of Antichrist, and enlarging of Christ  
his kingdome, with the pure preaching and  
sincere government of the same.*

*Reuel. 18. 4.*

Go out of her my people.

*1. Cor. 10. 11.*

*These things were written to admonish vs,  
Vppon whom the ends of the world are come.*

LONDON,  
Imprinted by Thomas Orwin, for Iohn  
Porter, and Thomas Gubbin,  
1589.



To the Right Honorable his verie  
*good Lord, Sir Christopher Wraic; Knight,*  
 Lord Cheife Iustice of *England*: a liberall be-  
*nefactor, and W<sup>th</sup> the founder in Magda-*  
*len Colledge in Cambride,* Ithon Swan  
 with this such cond<sup>o</sup>nion, as hath  
 promi<sup>s</sup>e, both of this life,  
 and of the life to  
 come.



Hat may be thought meete to be  
 spoken in the behalfe of this  
 booke (*right Honorable*) I sup-  
 pose may bee found sufficient in  
 the prefacc ensuing made by the  
 Author himselfe, and addressed  
 vnto his Lord, the Lord Casimire. But what occa-  
 sions moued me vnto the translation of the worke  
 and to offer it to your Honour, it may perhaps bee  
 looked for that my selfe should signifie. *W*e haue  
 seene Antichrist euen in this our Reatme, (as well  
 as in many other places of Christendome) to haue  
 taken a notable, both fall and soyle. In so much as  
 who so had liued in the daies of the famous King  
 Henry the eyght. (*W*home it pleased God to vs<sup>e</sup>  
 as the chiefest instrument to dismount the mon-  
 ster, and giue him his deadly wound) to haue seene  
 then the zeale and forwardnes that was in the  
 Nobilitie, the painefulnes of the Cleargie, both by  
 pen and in pulpit, the triumphes and ioyfull accla-  
 mations

mations of the people, he would haue thought that neither Antichrist himselfe would euer haue looked back, with hope to haue set foote in amongst vs againe, nor that in the heart of any one true English-man ( especially after so long a farewell ) hee might finde any residence or fauourable entertainment. But (tantum molis erit Romanam euertere gentem) it fell out other wise. For not long after it appeared that it was an easier matter to hurle out the Pope then poperie at a suddaine. In so much as\*one in a pretie pamphlet, intituled, The hunting of the Foxe, by the industry of such hounds as there he set on worke, and by print of the Beasts footing which in many corners he obserued, he descried, & withal cried out that the Foxe was still in the land. And as for our time, late, and that daungerous experience hath toulde vs (both in respect of Rome and Rhemes abroade, and of Jesuites and Seminarie Priests sent ouer vnto vs, and of hollowharted and trayterous subiects fostered amongst vs, (who all haue made waie to this late cruell attempt of the Spanyards) that both the Pope himselfe hath long since cast more then a glauncing eye toward England, and that many amongst vs (yea such as haue bin borne in time of her Maiesties most happie Raigne) haue liked, and longed for that unhappie

euents

euent of that vngracious aspect. But long may they looke in vaine as hetherto they haue done, by Gods mercifull prouidence our vs, and by the carefull gouernment of such as are our Magistrats. Whose labour and watchfulnes as it becommeth eache christian ( in loue of the Church ) to support and further by al such good meanes, as where-with God hath enabled him: So I being not able otherwise, haue endeouored hereby to do the best I maie; not for the helpe of the learned, who are able themselves to consult with the Author in the originall: but of such as to whome without such helpe this worke might seeme to bee a treasure hid in the ground. And they be the men that be most endaugered, as not being able to discearne the Beast though daily they see his footing before their face; and therefore had most need of a Mithridate to withstand his infection. And in my simple opinion, there is no one booke among many that hath bin penned of late to this purpose; which more fully, and effectually performeeb the same then this doth, in thwarting the enterprise of the Rhemist, and cracking the credit of this Romish maister: which also might daunt the desperat attempts of his fauourites amongst vs, considering the Beast vnder whose banner they fight.

\*Ould Doct<sup>r</sup>  
Turner.

The Epistle.

This little labour of mine being finished, considering with my selfe the place which your Lordship sustaines to the seruice, and fastic of her Maesties person, hir country and common-weale, and good of the Church: I was easely induced to presume to make offer of the same vnto your honour. And in so doing withall I conceived hope, to passe that which the Author himselfe affected in making his dedication vnto Prince Casimire, namely, that vnder your Lordships name and patronage, it may be the more willingly accepted, and the more safely passe through the handes of men. The which I beseeche your good Lordship in such fauourable sorte to accept as you did the former. The Lorde of Lords preserue your Lordship to see the happie and ioyfull returne of many a newe yere, and prosper your Honorable endeauours tending to the aduancement of his glorie and supplanting his, and her Maesties enemies, to the good of the Church, the safety of the Realme, the furtheraunce of Religion, and learning, and your owne endles comfort in Christ Jesu. Amen.

From the Colledge of Wyne in Kent, the first of Ianuary. 1589

Your I. or. Shippes most  
bounden, Iohn Sp. in.

To

To the famous and mightie Prince and

Lord, Iohn Casimire Countie Palantine of  
the R HINE, Duke of B AVER &c. his  
verie good Lord and Maister.

(\*\*\*)



Whereas in these our daies, (wherein the light of the glorious Gospell begins to reuiue and spring afresh) there be many poynts called into controuersie: there is not among them any one (Most noble Prince) more difficult, or lesse agreed vpon by such as write, then that question which concerneth *Antichrist*. The knowledge whereof, although it be most necessary, both for the vnderstanding of that truth which God himselfe hath reueiled, & exceeding profitable for the staie of the Church: yet in this poynt the Opinions of the aunient Fathers, haue bene so variable and diuers, that we are almost altogether to seeke, what we are to follow and hould in this behalfe. And this diuersitie of theirs, came to passe by this meanes partly, for that they liued in those dayes wherein all the marks and tokens of this *Iniquitie*, (the which notwithstanding the Spirit of God bewraied and poynted out beforehand) were not manifest, as not come to light (for as yet *Antichrist* was not come to his height or perfection:) and partie also for that the minds of men were so fore-stalled by preiudice of an other matter, and so dazeled, yea and blinded with the glorious shewe of the *Sea of Rome*: that they could neuer bee perswaded that such mischief could possibly euer rise from thence. And although in time by little and little, those foresaid tokens began to appeare and shew themselves, whereby that horrible *Monster* might be discerned; and withall although that *Sea* it selfe began now in that behalfe to bee suspected by manie: yet so great was the dreadfull power and authoritie of the Bishop of *Rome*, that they who had espied the light of the truth, durst not for their liues mutter or speake the least word, For if they did, they were by and by not onlie condemned in the next Synods



Synods as Scifmaticks, but also put to death by Magistrates as Hereticks more pestilent and haynous then any that euer liued. And so by meanes of feare and terrour they held their tongues. Notwithstanding, in the time of our Aunccestours, namely about the yeare 350. when *Leo* the first was Bishop of *Rome*: one *Hilarious* Bishop of *Vicenna* in *France*, did openlie gaine-saie the tyrannie of the Roman Bishop which then began to aduance and enlarge it self. After that, about 400. yeares ago there arose one *Arnold* in *Italy*, surnamed *Brixianus*, who with strong arguments and vehement perswasions (for he was a man accepted for his time both learned and eloquent) handled plainlie, and vrged pithilie this poynt and that verie commonlie, publicklie and euen in the midst of the Cittie of *Rome* it self: by which his labours and force of the truth, he moued manie indeed, but yet generallie he could not preuaile.

*So great a coyle it was alwaies found,  
To plucke the Romish Sea to ground.*

In so much as one *Bernardus Clareuallensis* (a man who otherwise stode not so greatly affected to the tyrannie of the Romaine Bishop; yet by meanes that men in those dayes were generallie so bewitched with a reuerend opinion of the Maiestie of that Sea;) tooke vpon him to tosse, and canaiffe that censure of *Arnolds* although it were most true and iust. And this auncient and receaued opinion touching the sacred authoritie of the Bishop of *Rome*, continued many generations and was neuer in the meane time controuled by anie, saue onlie the Greeke Bishops, and that but by a few of them. And in truth therein the *Grecians* shewed themselves to bee of a more free iudgement, and wiser disposition then were our men, and the Bishop of the Latine Churches, for they (as appeareth by the writings of *Nilsus* Bishop of *Thessalonica*, an eloquent man) earnestly auouched thar Antichrist, was not onelie come, and seated in the Church of God, but that the Bishop of *Rome* himself was the very partie, and this they enforced with such pregnant and strong proofes: as the best proctours that euer that Sea had, were neuer able as yet to ouerthrow. But as for the Westerne Bishops, they indeed

disagreed

disagreed in this pointe, but not vpon anie good ground or setled iudgement, but only caried away by the preiudice of commo custome: nay, they being deceiued by the great subtilty of Satan (who now bega to worke the militerie of iniquitie as *Paule* had fore-tould) proceeded further, and gaue their helping hand to the spreading abroad of that pestilent infectio (the suppression whereof it behooued each christian to haue endeouored) and very busie and petrish they were in helping and vpholding it, and in putting Oyle as you would saie, to the fire. And so in processe of time the said Bishop of *Rome* became as big as a *Briareus* (as it is in the Prouerbe) who before was as little as a foolish *Leucet*. At first in verie deed, vnder the raigne of the *Henries*, and after of the *Fredericks*, Emperours of *Germanie* the Kingdome of Antichrist received great strength and encroched vpon the consciences of men of all fortes. For although euen from the daies of the Apostles themselves, Satan began to lay the foundation thereof, yet by reason of the bright shining light of the Gospel, which in those dayes was kept in all integritie in the Church, hee tooke repulse, and so by meanes of the worke which GOD himself had (as it were) newly proclaimed and taken in hand he was enforced to be quiet & to defer his busines vnto some other time. Afterwards, looke what he had long since begon and somewhat brought forward hee found the meanes to finish and briug to perfection vnder the Raigne of *Constantinus*<sup>b</sup> *Pogonatus*, an Emperour of *Constantinople*. Now Satan being by the meanes and industrie of Antichrist (as it were his legate) once set ouer the Christian Church as it were in a Chaire of Estate: he nestled himself therein so sure, that after it proued a thing almost impossible by any power or pollicie to remoue him thence: but (euen as the strong armed man of whome Christ speaketh in *Matthew*) looke how more vehemently he was assaulted by the valiant Souldiers of Christs Church *Arnold*, *Wickliffe*, *Husse*, *Ierom* of *Prage*, and some moe such like. So did he as busilie oppose against them more wicked and vnclane spirits, as a supplie of fresh Souldiers in way of reskew. For the pompe & power of Antichrist was maintained by such men as were of as lewd a disposition and of as

<sup>a</sup> Monstrous  
Giant which  
had a hundred  
Armes.

<sup>b</sup> Bearded or  
which had a  
great beard.

B

brazen

brazen faces as euer liued; and that not onlie long agoe: but euen of late in our dayes as by *Eckius, Faber, Cochley* and such other prating Iackes, of the like stampe, by whose toyle-some traunails, mingled with cautils, coggs, and couzning trickes, the cause was a while cherished and vpheld. But God, the father of all mercies, in great compassion, pitying the estate of the world; vouchsafed in this old-age thereof to raise and send amongst vs the light of his glorious Gospel: the power whereof, is the onlie instrument to bring Antichrist vnderfoote. Therefore, he lightened the minds of our vnderstandings, displayed the foggie Mists of Antichristian darknes, and stirred vp his worthy seruants, as valiaunt Champions, to bruse and break, to quell and kil the power of Antichrist. For in this quarraile wherein Antichrist was to be encountered, manie haue dealt with verie prosperous successe. As first and cheiflie *M. Luther*, and after him, (for let me speake it without the offence of some, hee was not the last of the Prophets) *Hen. Bullinger, & Ralfe Gualter*: all which, were great and excellent men both for learning and godlines, and who of set purpose wrote treatises against Antichrist (as for *John Caluin, Theod. Beza, Ierom Zanchus*, verie worthie Captaines, and continual wrestlers with Antichrist: I purpose to pretermitt as also those more auint fellowes, *Math. Parris, Mich. Cefennate, Io, de Poliuaco, Militizius of Bohem*: ) by whose learned writings the foundations of the Antichristian Kingdome, haue bin shaken, yea and shuered.

Notwithstanding, seeing that there still remaine in the mindes of some, some rubbadge, and reliques of that old building, I also haue endeouored (most worthe Prince) according to my power, to scatter and set packing, into the pit of perpetual forgetfulness those shreds and sheards, & that by the force of the mightie gunne of Gods holy word. For such is the nature of this quarrell and controuersie, that it requirith the helping hands of manie workmen: the state whereof is such, as by means of some darke places in the Scriptures it could not on a suddaine so throughlie bee seene into, but daylie more and more be cleared and made plaine. Againe, there haue of late started vp new Proctours, and Pettie-foggers

© Note this and apply it to our time through out the booke.

gers to plead and prate in defence of this vsurped tyrannic, I meane the *Iesuites* (a kinde of Droanes among the *Monkes*, the vilest dreggs of all poperie, and as may be supposed, the last brood that the hâmering head of Sathan hath to hatch:) who endeouour by might and maine, to make vp the breaches which their kingdome hath sustained, Subtle workmen they are, who although they may seeme to counterfet the Syrens, yet in truth they are but *Iayes, & Magg-pies*: in life & practices drawing nere to the fish<sup>d</sup> *Mugil*, & the fowle<sup>e</sup> *Larus*, And being but yesterday (skipped out of the Cock-boat, (arrogetting to themselves the workes of other Monkes) are by & by with a mischeif mounted on Cock-horse. Now although these vpstart *Hucksters*, bring indeed nothing els, but the stale arguments, and as it were the foreworne and forelorne stuffe and baggage of the Papists, saue onlie that they haue disguised, painted and trickt it after the best fashion, & keepe a creaking like *Parrats*, as if they were come from the farthest *Indies*: yet among the rude people, they are taken for marueilous men, and such as haue brought strange, and that verie precious marchandise. These fellows taking themselves for the principall supporters of the Antichristian Kingdome, they vaunt and bragge it out lustelic, (as indeed they sweate sore, poore soules, in doing the best they can: ) It is meete therefore that somewhat were said, to thwart their wilful and oblitinate frowardnes especiallie if we consider the times and dayes wherein we liue.

Now as for this my defence of the Kingdome of Christ against Antichrist himself and his whole rabble, so the end it may be gladly accepted, and safely passe through the hands of men, I cannot see (most gracious Prince) to whom I might better or vpon more iust occasions dedicate the same then vnto your honour. For from your verie cradle you haue bin so trained vp in godlie education by your woorthie Father *Frederick Countie Palantine* and Prince *Electour*, (a man of renowned, or more then Heroicall minde) and so induced by God himself with such a kinde and vertuous disposition: that you among manie maie iustlie be supposed to be borne and giuen, by GOD himselfe vnto his Church for the ouer-

<sup>d</sup> Mugil is a fish rauencous and swift.  
<sup>e</sup> Larus, a bird that maketh a great noise, hauing laid but a litle.

<sup>f</sup> Which before he called the taile of Antichrist and the rubbadge of his building

throw of Antichrist what a profest enemy your selfe haue bin against the enimies of Christ (according to the example of *Dauid*) both the former course of your life doth sufficiently declare, and the general speeche of all the Godlie in *Fraunce* wil witness the same vnto all ages. For *Fraunce* thankfullie acknowledgeth you and your famous father (next vnto God) to be her Patrons, Reuengers, and such as enfranchised her into the libertie she enioyeth: and therefore she (that out of mine onlie mouth you may perceaue the minds of all the rest which are godlilie affected) taketh this right heauilie, that she is not able to commend and set out your excellencies defers towards her in such sorte as is meet. For what Oratour is able to frame any still so flatelie, but that it will seeme vnworthie your vertuous deservings. You being of such yong yeares, as wherein fewe, or none can tel what warr-fare meane: (did take vpon you twife) for the name of Iesus Christ, and for the defence of his Church against Antichrist and his mighty confederacy: to leade an army with great difficulty and daunger into *Fraunce*: you, by the only brute and fame that went of you, did twife terrifie the power & hoast of the *French-men*, whose dreadfull force is knowne & felt in other nations. You haue twife procured peace among Nations, Cuntries, and Houses, for such as were exiles, and the freedom of the Gospel to Churches distressed. You to shut vp al in a word, haue restored vnto vs our liues, naie, that which is dearer to vs then life it-self, the light of the Gospell, the which in deepe dispaire, almost wee neuer looked for.

The which great benefit, of vs al received from your Highnes, to the end I might in some measure, according to my hearts desire, commend vnto posteritie: and so leaue behind me some record of my thankfull minde for the same: I haue thought good in all humble and dutifull manner to offer vnto your Excellencie this simple worke. The which I entirly befeech your said Highnes to take in good worth. Farewell, dated the first day of *August*, in the yeare of this last age. 1576.

Your Highnes loyallie affected  
Lambert D.anson.

*A table of the Contents of  
this booke.*

**T**wo points to be graunted for the better handling of the discourse  
answring: touching Antichrist. cap. 1. pag. 1.

A double diuision of the disputation following, the one general, the other more particular. 2. 3.

The fore-telling of the comming of Antichrist Was a famous prophetic and giuen out by manie. 3. 4.

Why it was requisite that the kingdome and state of Antichrist should be fore-tould. 4. 5.

That Anti. should not be one singular or particular man, but that by that name was signified a multitude of men, and a long succession: and further, why Antichrist, is called an Apostata or backslider. 5. 6.

Why the kingdome and state of Antichrist is called by the spirit of God indefinite or without limitation, an Apostasie. 6. 10.

Why Paule calleth Antichrist a man. 7. 12.

Why Antichrist is called the sonne of perdition, Apollion, the Beast, a Woman, and an Harlot. 8. 16.

Which Beast of those three that are mentioned in the Revelation doth point vs out Antichrist. 9. 23.

How & in what manner Anti. is said to fashion a new, & to reuine and set on foote the Image of the former Wounded Beast, that is the Roman Empire, seated in Italie, and setled in Idolatrie. 10. 34.

Why Anti. is termed *Αντιχριστος*, (that is aduersarie to Christ) & not *Αντιθεος* (aduersarie to God) where also comparison is made (in some points) betweene the Doctrine of Christ or the Gospell, and the positions of poperie. 11. 40.

Why Antichrist is called indefinite (or without limitation) a false Prophet, and (Papa) a Pope. 12. 48.

That Antichrist did herein especially usurp the name of God, when he caused him-selfe to bee called the vniuersall Bishop of the Christian Church. 13. 50.

That Anti. did wickedly arrogate to himselfe, the power of God. 14. 53.

Of the place where Antichrist should sit, where it is apparant, that neither Mahumet himselfe, nor his accomplishes, bee the men whom the Scripture termeth Antichristes. 15. 56.

That Rome which is in Italie, & is repaired out of the dust & ruines of the old ouerthrowne Citie: is the Seate of Christs pointed at, and pain-  
16.

ted out by God himself for Antichrist that should come. 16. 58  
 In what respect the assemblies of the Papistes and of Antichrist are called the temple and Church of God: wherein answer is made to many of their obiections. 17. 67.  
 Of the time of the coming of Anti. and first that it is plainly to be gathered out of the Scriptures that he was not to be renewed before the Romane Empire should begin to totter, and that the kingdome of Christ should by the preaching of the Gospell begin to growe & increase. 18. 73.  
 Whether Antichrist could come and settle himself before the Emperiall regiment of French-men were ended. 19. 78.  
 That the time of the coming of Anti. wherein he should seat, and settle himself in the Church, was by the spirit of God precisely set downe to be 666. yeres fro the time to this prophecie of Iohn Was made known, the which terme of time did expire much about the raigne of Constantine (Pogonatus) the bearded, an Emperour of Costantinople. 20. 80.  
 That those thousand yeres after which it is said Satan should be loosed, cannot appertaine to the time of the coming of Antichrist. 21. 89.  
 That the practises which were used to frame and set up the kingdome of Antichrist were diuellsish and deceitfull. 22. 90.  
 That the Antichristian kingdome was to rise by little & little, & not at a suddaine, according to the fore-warning of the spirit of God. 23. 93.  
 That these three things were the chiefe and principall grounds of the kingdome of popery. First the diuers heresies that sprang up in the church touching the natures & office of Christ. Secondlie, the bitter bickering that were among the Bishops: and thirdlie the large bounties of Emperours and certaine other men (who both were able, and superstitiouslie bent) which they bestowed on the Church of Rome. 24. 97.  
 By what other degrees and occasions the authoritie of the Romane Bishop and kingdome of Antichrist was either silie drawne forward, or strongly established. 25. 101.  
 That the authoritie and power of Antichrist was at no time received, without the resistance & gaine-saying of some good Bishops. 26. 104.  
 Of the destruction and ouerthrowe of the kingdome of Antichrist, which is to be brought to passe by the only breath of the Lordes mouth, and not by any power or strength of a fift, sixt, or seauenth Monarchie to be raised, or looked for. 27. 107.  
 What those ten Kings signifie which in the Reuelation are said should deuoure and consume with fire the harlot and her flesh. 28. 111.  
 Whether

Whether it be lawfull for Christians and such as professe the Gospell, to wage war with the Papistes, in purpose to ouertrow the kingdome of Antichrist and to roote out his doctrine. 29. 117.  
 That the kingdome of Antichrist shall at the last be quite taken away by the last coming of Christ. 30. 121.  
 That the kingdome of Antichrist was to be broken and brought vnder foot by parts & pece-meale, & not at once, or in a short time. 31. 123.  
 That there is no corruption of Christian Religion prophecied of, which should succede this kingdome of Antichrist. 32. eadem.  
 Whether besides the fourth and Roman Monarchie, there remaine any other, a fift, to be erected, Where a verie hard place of Daniell is expounded. 33. 125.  
 That the enlarging of the kingdome of Antichrist, was (in imitation of Christ) to be performed by these two means: especiallie, namelie, the publike preaching of a kinde of Doctrine, and the vaunting shew of diuers miracles. 34. 137.  
 Who be those three spirits whereof mention is made in the Reuelation, and are said to be the chiefe ministers of the Antichristian kingdome. 35. 140.  
 Why the miracles that were wrought, for the credit of the kingdome of Antichrist are termed by S. Paule, Lying wonders. 36. 144.  
 That not euerie particular man which heretofore liued, or is yet a-lie, either, did or doth approne of the kingdome of Antichrist: no not when it had preuailed and gotten the vpper hand. 37. 147.  
 That only the reprobate and such as are forsaken of God, haue, and shall stifie and obstinate stick to the kingdome of Antic. 38. 148.  
 What iust cause the Lord had to punish the world with this plague of blindness, that it should admit of this miserable state of the Antichristian kingdome: and further, what monstrous contempt of Gods word, went before this Antichristianitie. 39. 149.  
 An answer vnto three certaine principall arguments of the Papists wherewith they would iustifie them-selues and approue this saide kingdome of Antichrist. 40. 153.  
 A proposition and position proving, the Pope to be Antichriste. page, 157.

FINIS.

**T**His I may protest (gentle reader) that touching the places of Scripture which I haue cited and interpreted out of Daniel and the Revelation, my purpose was to offer them to the censure of other, and that I am not in mine opinion so resolut, or peremptory, that I wil not admit of other mens iudgments which iump not herewith. Provided alwaies, that they containe nothing contrarie to the word of God, or disagreeing from the accomplishment or issue of things, the which in my mind, is the best interpretour of prophecies that can be.

Places of Scripture cited and by the way  
expounded in this treatise.

## Daniell.

Chap. 2. verse 34. and 44.	cap. 18. pag. 74.
Chap. 7. verse 8. and 20. verse 13.	cap. 13. pag. 50. cap. 18. pag. 74.
Chap. 11. verse 40. 41. 42. 43. 44. 45.	cap. 33. pag. 125. 126.

## 2. Theff.

Chap. 2. v. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. through out this booke.

## Reuelation.

Chap. 11. verse 7.	cap. 9. pag. 23.
Chap. 12. verse 3. verse 18.	cap. 9. pag. 23. cap. 7. pag. 13.
Chap. 13. verse 1. 2. 3. verse 11. verse 15. verse 18.	cap. 9. pag. 27. cap. 9. pag. 23. cap. 10. pag. 40. cap. 20. pag. 88.
Chap. 16. verse 13. 14. verse 16.	cap. 35. pag. 140.
Chap. 17. verse 9. verse 12. and 17. verse 16.	cap. 19. pag. 65. cap. 16. pag. 59. cap. 23. pag. 93.
Chap. 19. verse 20.	cap. 28. pag. 111.
Chap. 20. verse 2. and 7.	cap. 9. pag. 32. cap. 21. pag. 99.



**T**wo poynts to be graunted for the  
*better handling of the discourse en-*  
*suuing touching Antichrist.*

*The first Chapter.*

**B**eing purposed to treatate of Antichrist: I haue thought good first to set downe the deep words of St. Paule himselfe, wherein expresselie he handleth this Argument.  
2. Theff. 2. 3. 4. &c.

- Let no man deceiue you by any meanes: for that daie (of Christ) shall not come, except there come a departing first: and that man of sinne be disclosed, euen the sonne of perdition.
- Which is an aduersarie and exalteth himselfe agaynst all that is called God, or that is worshipped: So that he doth sit as God in the temple of God, shewing himselfe that he is God.
- Remember ye not, that when I was yet with you I told ye these things.
- And now ye know what with-houldeth, that he might be reueiled in his time.
- For the misterie of iniquitie doth already worke: only that which with-houldeth, shall let, till he be taken out of the way.
- And then shall that wicked man bee reueiled, whom the Lord shall consume with the spirit of his mouth, and shal abolish with the brightnes of his comming.
- Euen him, whose comming is by the effectual working

C. of

of Sathan, with all power, and signes, and lying wonders.

- 10 And in all deceiuableness of vnrightheousnes among them that perish, because they receiued not the loue of the trueth that they might be saued.
- 11 And therefore God shall send them strong delusion, that they should beleue lyes.
- 12 That all they might bee damned which beleue not the truth, but had pleasure in vnrightheousnes.

Now adressing my selfe to the making plain of this Scripture: I am to require that these two poynts be persued me. First, that seeing this matter of controuersie is altogether very obscure; it may be lawfull for me to touch the writings of the ancient Fathers, least in so doubtful a question, I should seeme to rest only vpon mine own fauour, my speech and opinion should be the lesse regarded. But, if it be seeme to relie also vpon the iudgements of the Catholike writers, and to be approued by their censures: then both my wordes are like to haue the greater weight with them; and so shall I be cleared from all suspicion of enuie: whereby otherwise I might bee suspected to bee caried in hatred and p̄iudice against the Pope, and Poperie.

Secondly I require, that seeing the Scripture is the best expositor of it selfe, and that those things here spoken of by Paul, receiue great light out of the Reuelation, where this poynt is moze fully handled. It may likewise be permitted vnto me to conferre some places thereof with this of Paul, and, but briefly to expound them, least if I should stand long vpon the interpretation of them, I should seeme to some, to be too tedious, and to ouer-reach the set limits of my purposed argument.

*A double*

*A double diuision of the disputation following, the one generall, the other more particular.*

*The second Chapter.*

**A**nd whereas in this question of argument concerning Antichrist, there are three things especially enquired after:

- 1 The one, touching the word, or name what it signifieth.
- 2 The other, concerning the thing, or the partie him-selfe, what Antichrist is: This last, touching the thing of person, containeth many branches to be considered of, as namely:
  - 2 Who it is that should be Antichrist, as, whether he should be any one certaine of particular man, or diuers and sundry men?
  - 3 Where, and from whence he should arise?
  - 4 When, or in what time, or age?
  - 5 What manner a one touching the condition of his person, or manner of his doctrine?
  - 6 The meanes, or steps whereby he should be cræped vnto?
  - 7 His power, whereby he should be able to mainteine him-selfe, and that in flourishing estate?
  - 8 His workemen, and Abettours, what they are?
  - 9 Who they are on whom he should exercise his power?
  - 10 Lastly, after what manner he should be destroyed?

So in the whole we haue tenne heads touching this treatise of argument: all which, Paul in this place hath briefly, but very pitcheily vnsolued. And in truth, euen as in the Kingdom of Christ the like heads both for the number and qualitie of them are obserued: so also touching Antichrist, it was meete that the same should be beloyled, and made knowne, both for the better forewarning and comfort of the Godly.

*The foretelling of the coming of Antichrist*  
was a famous Prophecy, and giuen out  
by many.

*The third Chapter.*

**B**E first, some haue moued this doubt or questi-  
on, whether this speech of Paule be to be ac-  
counted a prophetic and extraordinary reuelation  
from God, or only an aduised and plaine in-  
terpretation of the Scripture, which befoze had  
bettered (but somewhat obscurely) that which Paule heere  
more plainly deliuereth. For, as for Paule, we know he was  
an Apostle: and, as himselfe witnesseth, Apostles are in their  
functions and callings distinguished from Prophets, Ephe. 4.  
11. Therefore some are of opinion, that this place of Paule,  
is but a graue and sound exposition of some other places of  
Scripture either out of Daniell cap. 7. & 11. or out of Math.  
24. or Luke 21. But (in my iudgement) it may more truly  
be affirmed, that this place of Paule, as others such like, is a  
meere prophetic, and extraordinary, as we knowe Paule had  
many such gifts giuen him, 1. Cor. 14. 2. Cor. 12. among  
which also, the gift of prophesying is one, a proofe whereof,  
we haue 1. Tim. 4. 1. and in other places of his writings, we  
finde other notable and extraordinary reuelations, as name-  
ly, 1. Cor. 15. 21. And it maketh no matter, though the gifts  
of Apostleship and of prophetic, be severall and diuers; for  
this indoe is true, if we consider and weigh them by them-  
selues, as they be in their owne natures: but, notwithstanding  
God many times bestowes them both vpon one and the  
selfe-same man. As for example, Peter by a speciall reuelati-  
on from God, fore-told his death, 2. Pet. 1. 14. Againe, Iohn  
the Euangelist was a Prophet (as appeareth by the Apoca-  
lyptic) and also an Euangelist. Further, we are not to ac-  
count it absurd, that this one and the selfe-same matter should  
be

be fore-told both by Christ himselfe, and after by Iohn in the  
Reuelation, in as much as it often cometh to passe, that  
many Prophets haue spoken of one and the same thing. For  
it is well spoken of Bernard, There was one spirit (saith he)  
that guided all the Prophets, although they foresawe, and  
fore-shewed one thing at diuers times, in diuers man-  
ners, and with sundry signes.

*Why it was requisite that the kingdome  
and state of Antichrist should be  
fore-tolde.*

*The fourth Chapter.*

**P**Aule hath in one word signified what it is that  
would after insue, wher he saith, that there should  
come a departing, or falling away: for by that  
word, he hath laide open the whole estate of the  
thing that should follow, and the whole power  
and effect of the kingdome of Antichrist. Doubtlesse it is a  
fearfull and horrible matter that Paule speaketh of, that the  
Church of God, which was planted by so great labours of so  
many Apostles and holy Pastours, and after watered with so  
much bloud of so many Martyrs, should after by the force of  
Sathan be ouerthrowne, and brought to confusion. The con-  
sideration whereof, can not but in the hearts of all the godly  
woyke great griefe, as well such as liued befoze the accom-  
plishment hereof, as such as liued after.

Whereupon some maruaile, why it stode with the plea-  
sure of the spirit of God, to fore-tell so much, seeing the know-  
ledge thereof could not but greatly grieue the godly, and make  
the wicked more obstinate and insolent against the Church,  
when they should consider, that according to the word reu-  
100, it should come to passe, that true doctrine should be  
and trampled vnder foote, and that false doctrine should

plausibly, and publickly received. Whereunto I answer, that this was done and fore-told in a double respect, both in regard of the godly, and vngodly.

In regard of the godly, first, that they should not take offence when they should see those things come to passe (which they knowe were fore-told) and that by the will and iust iudgement of God. Secondly, that they, or we, should not therefore make the lesse account of the Gospell as lesse glorious and heavenly, for that it should seeme to passe that it should be publickly, and in every place repeated, and that men should vniuersally and in heapes fall from the embracing of the same, therefore we see how in respect hereof this point of prophetic was requisite for the comfort of the godly, and stay of the Church.

And as for the wicked, it serues to tell them, that the wrath of God is then ready to be poured on their heads, when they shall see those things fulfilled, after which, the last iudgement of God, and their better destruction should immediately ensue. And therefore in these two respects, both Christ himselfe in the 24. of Math. and the Spirit of God throughout the whole Revelation, did plainely fore-tell, what should befall the Church, revealing euen the most wofull and dangerous conditions. So that no man is to thinke that this was vnreasonably, or vnrasonably b. vrayed.

*That Antichrist should not be one singular or*

*particular man, but that by that name was*

*signified a multitude of men, and a long suc-*

*cession. And further, why Antichrist is called*

*an Apostata, or back-slid.*

*The fifth Chapter.*

**T**Hus much being spoken, let vs in hand with the former plare of Paule, wherein (touching the words) there is some difficulty, or doubt. For our booke haue vni-

ally the word ἀποστασία (that is, a defection) being a noun substantive (or primatiue) and which includeth more then one man: And yet Augustine readeth ἀποστάτης, a deriuatiue, and which intendeth no more then one, and therefore he translated it, the Reneger, in his booke *De ciuitate Dei*, and 19. Chap. But all the Greeke, and most auncient coppies agree, and the grecke interpreters themselves do reade it as we do ἀποστασις. Doubtlesse that erroneous reading which Augustine followed, bred a great error: for thereupon some haue in such sort interpreted this place, as if Paule had spoken of one onely man (whome he so pointed out, and rearned him only by the name of Antichrist) and not of a whole bodie or bodie of a multitude. But both the meaning of Paule, reason it selfe, and the issue of things can in no wise admit this reading or exposition. For Paule speaketh not of any one man, but of a crewe clustered together, an assembly, and kind of fraternitie of men agreed and swoyne together, in horrible and blasphemous manner, against God himselfe. Therefore be blest the primatiue word Apostacie: and after in the twelfth verse he vnfoloweth himselfe, and speaketh plainely in the plural number, That all they might be damned &c.

Againe, reason it selfe importeth, that it cannot bee vnderstood of one man, but of a multitude and kingdome. For one, and the selfe-same man, cannot possible liue so many yeares, as there were betwene the daies of Paule, and the ouerthrow of the Romane Emppire, after which the very Antichrist was to come.

Lastly, the euent hereof declareth that it is to be vnderstood vniuersally of the estate of the Church & of the whole world, the which hath continued many ages, and as yet is in vse, and not of the life or age of any one man: For of the life of one man (though he were of a great age) is but short, if it be compared with the time of this defection, which hath lasted now full out 900. yeares. And as touching this Apostacie, or falling away, it is a wofull or most miserable Estate, or condition of things, which should take place in the world before the second comming



comming of Christ, wherein should be not only a fearfull and lamentable persecution and slaughter of the Church: but also a killing, and almost a final quelling and putting out of all Christian faith, from the face of the earth, because that commonly, publicly, and in every corner, a doctrine most false and contrary to the Gospell, should bee admitted, approved, and published, and that in the midst of the Church it selfe.

This exposition of mine is warranted, first by the words of Christ himselfe Luk. 18. 8. When the sonne of man shall come, do ye thinke he shall finde faith vpon the earth? And of Math. 24. 12. The loue of many (whereby Faith in that place is meant) shall waxe colde. Therefore that miserable estate of the Church (made known vnto vs by the name of Antichrist) reacheth to many, and concerneth not one alone. So also it is warranted by the Prophecie of Iohn in the Revelation Chap. 17. 1. & 18. 3. where so great and so farre spreading power of this Apostacie is in such sort described, as that it is there termed an Harlot, (that opposite and contrary to Christ) which with her poyson and corrupt doctrine should infect the Kings and Nations of the earth. Lastly, it is warranted by the 1. Iohn Cap. 2. vers. 18. where it is apparent that the name of Antichrist is attributed to many. Upon the which place Maister Calvin writeth thus, Paule (2. The. 2. 3.) speaking of the Apostacie, or falling away, that should in fine, plainly giue it out, that it should bee a bodie, or as you would say, a kingdom of defection.

This being so, wee may from hence gather and conlude, (and that vpon an Antecedent (or thing gone before) that before the last comming of Christ this was to be fulfilled, namely, that the Gospell should bee preached ouer the face of the earth, the Church generally enlarged and planted, and the doctrine of saluation publicly receiued; the which our Saviour himselfe fore-told Math. 26. 13.

But for the due and orderly handling of this point, let us see what this word Apostata significeth. Apostates or backsliders are diversely taken and defined among the Lawyers, then

then they be among the Diuines. The Ciuill law termeth that Souldier an Apostate, which fleeth from his Campe, and with-draweth himselfe from the allegiance that he oweth to his Captaine. So doth Modestinus the Lawyer writt [in L. *Desertores, D. de re milita:*] for he termeth him a Runnagate, and Apostate Souldier, who hath ben straggling long from his tents, although after he be brought back againe.

But among the Diuines [L. *Apostata C. de Apostatis*] Apostates are otherwise accounted: namely, such as betray and renouce their holie and Christian profession once made and receiued. On the other side, the Schoole-men and Papists do yet make an other reckoning of Apostates, and describe them to bee such as breake the rule and leaue the order of religion, the which with a bow they once take vpon them. But doubtlesse in this place of Paule which we haue now in hand, he neither talketh of Militarie discipline, nor of Popish professions, which as yet were not hatched. Therefore the Apostacie or defection that he speaketh of here, must needs bee vnderstood either of a departing from the Christian faith, or from subiection vnder the Emperre of Rome. And in deede, some haue vnderstood it of the Romane Emperre, (as *Lactantius lib. 7. cap. 15. August. lib. 20. De ciuitate Dei. cap. 19. Jerom ad Alg. quest. 11.*) which opinion how true it is, let vs consider. To speake briefly in the point, this is my iudgement, that this place of Paule cannot bee meant only of the Emperre of Rome, and that in many respects. First, Paule intreateth not in that place of earthly kingdomes, or change of Common wealthes, but deliuereth doctrine touching Christian faith. Againe, the issue of the matter (which is the best oppositour of this Prophecie that can be) doth thewe no lesse. For the kingdom of Antichrist was not so much a withdrawing of subiection from the Romane Emperre, as a denying of obedience vnto the word of God. Further, *Damascent (lib. 4. cap. 27. de orthodoxa fide)* maketh for me, affirming that Antichrist should come after that the doctrine of the Gospell were once spread abroad. Lastly, all the ancient Commentaries

when once they affirme that Antichrist himselfe is already come, by and by, for prooofe thereof, they make instance of the heresies which he maintaineth contrarie to sound doctrine, not mentioning any sedition or insurrection of the subjects against the sacred Paestie of the Romane Emperre.

Therefore this Apostacie, which is the ground and pillar of the estate of Antichrist, is a back-sliding or departure from the true doctrine of Christian faith.

*Why the kingdome and state of Antichrist is by the Spirit of God, indefinitely, or without limitation called an Apostacie.*

*The sixth Chapter.*

**N**ow, whereas S. Paule teacheth it by a generall voyce Apostacie, he giueth vs thereby to understand, that this departing should not fall out in one or two Churches only, but in the whole bodie (as it is called) of the vniuersall and visible Church. And therefore Paule speaketh without circumscription, for such indefinite speeches are answerable in quantitie to vniuersals, as the Logicians teach. And this is confirmed and made plaine by that in the Revelation, where the whoze is said to make drinke with her poisoned cup, not only one Church or Province, but all the Kings, Nations, & inhabitants of the whole world. And yet not euery pericular man and member of the Church of God shall become a back-slides, (for God will alwayes keepe some vnto himselfe, euen in the midst of that generall defection, as he did lixe thousand in the bayes of Eliah, who were the true Church) but an incorporation (as you would say) a conspiracie, and the greater number of such as should challenge vnto themselves the name of the Church of God, shall depart from the faith of Christ, and shall betake them to a doctrine cleane contrarie therunto, and this to be done

done euery where, openly, by common consent, and publique authoritie: the which we see to be done in Turkie, in Mahometisme, and in Popery. From hence therefore we may gather two points worthy the knowledge and obseruation: the first, that, that argument is not so strong and vnaunswerable to perswade the truth of any doctrine, which is taken from long continuance and tradition of our Elders. For why once this generall defection shall haue set in foote, how may a man then safely make this collection, This doctrine is true, and Apostolike, because it is publicly received, taught, and allowed commonly in euery Congregation. For Paule hath said that it should come to passe, that a doctrine contrarie to that of the Gospell should be admitted, yea, and that with approbation, into the very Churches in euery place, publicly. Indeede the auncient Writers were wont to vse this argument (of succession and consent:) and before this defection it was both a forcible, and sound kinde of prooofe: but now, it's nothing so. The second is, that a man can not rightly gather and conclude, that the true Church and true doctrine is there to be found, where there hath bin inuoiably kept and obserued a continuall and orderly succession of persons. For seeing this defection was to take place and continue long in the very Church of God, euen through many successions of persons and ages of men: how may a man thence gather and conclude substantially, that therefore the Church of God is to be found in the midst of these back-sliders, because that there are to be seene a continuall succession of persons, whereas those persons be the verie Apostates themselves.

Lastly, from thence may be obserued, that this is a false position in Popery, which notwithstanding the Schoole-men maintaine with tooth, and naile, namely, that the Church can not erre: nay, it is certaine that it can, and that not only one pericular Church, or two, but many plentiful Congregacions, yea, whole Countiees, are to make short, the vniuersall Church it selfe, whose fall, the spirit of God fore-warned, and the euent or issue thereof hath since verified.

D 2

Against

Against all which offences, this is the only and onmisufficient remedie, to resort to the word of God, whereby the true Church, true Doctrine, and true Passours, are to be discerned and seuered from the false and counterfaine: and thus haue we hitherto considered why Antichrist is tearmed an Apostata. For now my purpose was but briefly to prosecute this point, intending afterwards to crosse this sea againe with moze full sailes, hauing hitherto only wayed anchor, and launched forth a little.

*Why Paule calleth Antichrist  
a man.*

*The seauenth Chapter.*

Paule proceedeth further, and addeth, and that man of sinne: heere he speaketh directly and plainly of Antichrist: as first of his name, and then of his person, or of his qualitie and doctrine. Touching his name, he tearmeth him, The man of sinne, and Sonne of perdition. And here againe, that is called into question, whereof I haue already disputed, namely, where as Paule calleth Antichrist a man, whether it be to be vnderstood of any one private man that should liue in the world at some one time or other, or else of the whole rabble of men in their successions, which in that Apostacie should beare a swinge for many yeares, whome Paule likeneth to a man, and so tearmeth it in the singular number: although in truth it be a troupe and crewe, gathered and compact together of many men, yea, of all the nations & kingdomes of the world. In like manner as Paule, 1. Cor. 4. 1. by man in the singular number vnderstandeth many; which kinde of speache is vsuall and familiar to such as follow the Hebrew phrase, the which Paule in his writings doth greatly affect and imitate.

But withall, this is diligently to be obserued, which *Damasce*

*mascen* affirmeth, namely, that Antichrist should not be one of the Diuels that should take vpon him the flesh and substance of man (euen as our Saviour tooke vnto him our humane nature) although notwithstanding such as should become Antichrists, should be possessed with a diuclish disposition, and caried in enmitie against God. Truth it is, the Papists will haue it vnderstood of one singular and private man, who one day should liue and keepe a stirre, and further, that he should arise out of the tribe of Dan: but in this their dotage, they relie vpon no ground of Scripture, and therefore they are vnmeeete in this point to be dealt withall. Others there are (and that learned men to) that are of opinion that this is to be vnderstood indeede of one man, but such an one, as among all the route of Apostates, should be the most peruerse, the chiefe, and ring-leader of all the rest: for (say they) there is one head of the godly and faithfull, euen Christ Iesus. And touching the name of this one principall, & arch-Apostata: they thinke it is as well couertly insinuated in this place of Paule, as also especially bewrayed in the 13. of the Reuelation, vers. 18. where the figures & letters of the said name are said to make vp the number of 666. And (to say the truth) this opinion is generally receiued, and seemeth to be somewhat likely. Vnto these points I will adde mine answer. And first touching the first. Although it be very true, that there is one principall head of all the vnfaithfull, yet he is not any peticular & mortall man (such as it appeareth Math. 24. that famous Antichrist should be) but euen Sathan himselfe, that old Serpent, who also is called the Dragon. And as for the second opinion, me thinks it is weake and wauerey in it selfe, in as much as that place of the Apocalypse, cap. 13. vers. 18. is wrongly interpreted of any certaine name, title, or calling of any one man, the letters whereof should containe the number of 666. For the Spirit of God in that place medeth not with the Arithmetical signification of letters wherewith any word is framed: but of the time and number of yeares wherein those things should be accomplished that are there spoken of. For

the Scripture neuer vseth to deale in such manner of Sojers & foolish mystery by letters, which is but flat iuggling of the Cabalists, and damned dotages of the Magicians: but, it vseth to speake very plainly, when it sojers-telseth of the coming of any, as namely, when it sojers-sheweth the coming of Cyrus and Iosias, and that an hundred yeares before they came indeede. Therefore looke what men are any where by the Spirit of God spoken of, they be mentioned vnder their plaine, proper, and peculiar names, and not by such circumstance of words: as, Cyrus, Iosias, Iesus Christ &c. as I said before. And to the end we may the better see into the matter, let vs examine the words of the text it selfe, Reuel. 13. vers. 18. Heere is wisdome. Let him that hath vnderstanding, coumpt the number of the Beast, for it is the number of a man, and his number is fixe hundred threescore and sixe.

Now I would demaund of what tongue, or language that word or name should be, the letters whereof must be searched after, whether it should be an Hebrew, Greeke or Latin word: soj (as *August. affirmeth, lib. 12. de Genesi ad litteram*) these three languages were alwaies accounted principall among all men. Truely they that first thought by that interpretation, whereof I speake (as namely *Irenaus lib. 5.*) do euen solter in the matter, and labour their wittes in deuiling any one word, whose letters would amount vnto the number of 666. And yet *Eusebius (lib. 5. hist. cap. 8.)* followeth that which he saw *Irenaus* to haue set downe before him: I could my selfe deuille many such wordes, but it would bee to no purpose. For this name *Claudius Ruber*, contains the like number that these do, *Italica, Ecclesia, & Latinos, & Titian*: the which neuertheless *Irenaus* thinketh should be the very names of this egregeous Antichrist. Agayne, the ancient wryters before  $\beta$  daies of *Irenaus* fetching the matter out of the Greeke, affirme: that this word  $\lambda\epsilon\tau\alpha\iota\omega\varsigma$ , and these two  $\iota\tau\alpha\lambda\iota\kappa\alpha$   $\epsilon\kappa\kappa\lambda\omicron\nu\omicron\iota\epsilon$  should be meant, which should make by the number 666, namely the letter  $\lambda$ : to signifie 30,  $\alpha$ : 1, 7: 300,  $\epsilon$ : 5, 1: 10,  $\nu$ : 50,  $\theta$ : 70.

S: 200.

5: 200. For these numbers being added together amount vnto 666. And that somme also is contained in the two other wordes, according to the Greeckish manner of supputation of numbering by letters, 1: 10. 7: 300.  $\alpha$ : 1,  $\lambda$ : 30. 1: 10.  $\alpha$ : 20.  $\alpha$ : 1,  $\epsilon$ : 5.  $\nu$ : 20.  $\mu$ : 20.  $\lambda$ : 30.  $\mu$ : 8.  $\sigma$ : 200. 1: 10.  $\alpha$ : 1.  $\kappa$  which likewise being put together make 666. And no doubt but the truth of the thing, bred and fostered this opinion in them. For in the Italian Church (the head whereof the Citie of Rome alwaies was) they sawe before their eyes, that the very kingdome of Antichrist began then to be reitected, and so by such beginnings as then appeared, the Spirit of GOD guided those good men to sojers-see and sojers-shewe, that there also in time it would grow to his height and perfection. And as touching *Irenaus* himselfe, he rather thought that the word  $\tau\epsilon\tau\alpha\upsilon$ , should bee the proper name of Antichrist. Hereunto may be added the Hebrew word *Romub*: which signifieth a Roman: whereof the letter  $\gamma$ : signifieth (in their manner of numbering also) 200,  $\gamma$ : 6,  $\gamma$ : 40,  $\gamma$ : 10,  $\nu$ : 10,  $\nu$ : 400. But these are but quiddities: and come not nere the true exposition of that place of the Apoc. which I alleadged: the which that wee may attaine vnto, wee must make recourse vnto the holie Scriptures, and vnto such like places as this is, as namely vnto that of *Daniel, cap. 7.* where not only one particular man, but a whole and vniuersall state of a kingdome, is set forth vnder the name and shaype of a Beast, as here of a man. So the kingdome and all the Kings of Persia are shadowed vnder the figure of one Beare: of the Macedonians vnder the shaype of a Leopard. So also all such as should bee the principallest and hold the helme (as you would say) in that Apostacie, are resembled by the name of a Beast in the singular number. Whereby it appeareth, that this place of the Apoc. is to be referred vnto the whole manner and continuance of a certaine succession, and not vnto any one man. Lastly, it is not to bee doubted but that by these wordes (the man of sinne, &c.) the prerogatiues and potentates in this  $\beta$ . state are poponed out.

What

Cap. 20.

What the true and proper meaning is of this place (of the Reuel. touching the number of 666.) I will hereafter discourse, when I come to talke of the time which the Spirit of God did set before the coming of Antichrist.

Now the purpose of Paule in setting of him out in this place with such ouglie and fearefull names: was to the end, that all men should the more reuerent, shie from him, and: that the goodlie and faithfull ones, should euen tremble to heare the very name of him.

*VV*hy Antichrist is called the sonne of perdition, Apollion, the Beast, a Woman, and an Harlot.

*The eight Chapter.*

**B**Ut there are other termes giuen also, vnto Antichrist in the Scripture: which are likewise of vs to be obserued. As first Paule calls him, The child of perdition: and, the man of sinne: that is, a most wicked and lewd man, according to the Hebrews speech (euen as Iudas, the betrayer of our Saviour, is called the lost child (Iohn 17. 12.) And therefore, he that should sit as chiefe in that Apostacie being described rather by his properties, then by a proper name, is called a most wicked, and cursed kaitife. And in this respect it skilfully not, though all of vs, euen the faithfull themselves are called the children of wrath & sonnes of disobedience, Ephes. 2. 3. & 5. 16. For that is true in deed: But here Paule speaketh of a certaine sort of miscreants more pernicious and damnable then all the rest, of a more reprobate mind and despightfull agaynst the truth: and therefore more detestable for impietie and mischief: The which cankred crew he therefore termeth the man of sinne, and reprobation. And surely it is well noted of *D. Gualter*, that Antichrist is called the sonne of destruction, both in the *active*, and *passiue* signification, for that he both destroyeth others, and is destroyed himselfe:

himselfe: whereupon in another place he is called *Apollion*, (as namely Apoc. 9. 12.) because he is the author of all pestilent infection, and destruction both of bodie and soule. Therefore he is well termed by Paule, The sonne of perdition, whom the Spirit of God calleth *Απολλων*, destroyer, or destroying.

And although he be in other places commonly called by others, Antichrist, (as in the 1. of Iohn, & 4.) yet it seemeth that Paule made choyse rather thus to describe him for two respects. First, because that manner of expressing him, carrieth with it a greater vehemencie, and representeth more effectually his detestable wickednesse and blasphemie, when he is sayd to be a most vile and abominable wretch. Secondly, because, that by this meanes, we are better directed in iudgement, of what kinde of Antichrist to vnderstand this place. For (as *Origen* sayth vpon *Math. Hom. 30.*) the name of Antichrist is generall and pertaines to many: but here, one of them only is meant, the worst, the most mischeuous, and horrible: so that hereby he is pointed out, who among all the other Antichristes should be the captaine and chiefe Antichrist.

Furthermore, the same Antichrist is also called a Beast, and an Whore (Reuelation 17. & 18.) And it maketh no matter though he bee termed there of Iohn by the name of a Beast and Harlot, and here of Paule, by the name of a Man. For here in this place I take it, that his kinde, and nature is signified, and there, by the names of Beast, and Harlot, that his manners, and disposition are layd open. And therefore this estate, or bodie of this Apostacie, together with the head and principall member of the same, is in the Scripture, especially compared vnto these three things.

To a Beast, in respect of crueltie, and blockish ignorance.

To a Woman, in regard of couetousnesse, haughtinesse, and weaknes of minde.

To an Harlot, for their dissolute manners: and chiefly their Idolatrie, which is the greatest kinde of whoyedome

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that the Scripture speaketh of.

And touching the crueltie of this kingdome: *Lactantius* (*lib. 7.*) telleth, that it should bee exceeding great, writing thus of Antichrist (*cap. 17.*) That shall bee a time (sayth he) wherein Iustice shall bee troden vnder foote, and Innocencie contemned, wherein the wicked shall cruelly prea vpon the godlie, all things shall bee confounded and turned vp-side downe agaynst law and nature. And this saying of *Lactantius* agreeth fitly with that of the Revel. (*cap. 17. 6.*) where Antichrist is sayd to bee that Harlot, that is made ydonken with the blood of Spartyes, and Sanctes of God. Whereby appeareth that Antichrist should (as he doth) alwaies raise bloody persecutions against y faithful. *Christoff.* (*Hom. 40. on Math.*) A firmeth no lesse, now touching this lesse, now touching this matter of persecution, when, or by whome was it ever moze practised, then it hath bin, and sit is, by the Bishop of Rome, and that whole retinue? And let this suffice by itselfe, to be spoken of the crueltie of this generation. Concerning the ignorance of it: I finde it thus written in a booke, intituled, *De Antichristo*, and attributed vnto *Aufsin*: The kingdome of Antichrist shall be furnished with Magicians, Witches, Southlayers and Inchaunters, which shall teach, and perswade with all manner of impietie, falsehood, and detestable practises.

And where (I pray) may this be found moze verified, than among the Papistes, and in the kingdome of Poperie. And sure the Popish Clergie (which is the mayne pillar of this state and Apostacie) being described by Peter in his 2. Epist. *cap. 2. 12. & 15.* is said there to be a kind of brutish Beastes, which despise that they know not, and which alwaies forsake the right way. And, experience it selfe hath shewed it; that they are as great lubberly dolts, as ever lived, in so much as their Donkes were accounted great Clerkes, and principall Doctoz among them: and yet among themselves, this Drouer be began (speaking of a Dunce) As great a Moarne as a Monke,

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As for the couetousnes of that order and kinde of people, I neede not speake much of it, being the case is to cleare. For Peter in the place before alleadged vers. 14. They haue hearts exercised with couetousnes. And in the 18. of the Revel. vers. 3. They are called Merchants. *Bernard*, who bare as much fauour as might bee to his *Eugenius*, and after vnto *Innocentius* the 2. pet. (treating of the Psalm which be-ginneth, Who so dwelleth:) he speaketh on this manner of these Popish professors, The dignities and promotions of the Church, are fought after for filthy lucre sake, and to keepe reuill route withal, and for these roumes, & their reuenues, they labour, and contend in very shamelesse manner. *Agapne*, in his Sermon of the conuersion of Paule, intreating directly, and plainly of the government of the Church, vnder the Bishop of Rome, at last he flatly determineth of him in this sort, He is the very Antichrist. *Agapne*, vpon the Canticles, Sermon 33. (that I persecute not many places of his Authour touching this point) he blith the very same speech, and assertion. Further, what shall wee thinke of that famous Epistle of the Church of *Leodium* agaynst *Paschall* the 2. which is creant in the 2. Tome of the Councils: doth it not adde great testimonie and credit in this behalfe? The words whereof are these. Wee do vterly dislike those Legates, a Latere, sent from the Pope, that runne prolling about to scrape vp pence, and fill their bagges, as in the daies of *Zofimus*, *Celestine*, and *Boniface*, the Councils of Affricke approved. For (that we may iudge them by their fruites) there insued by their meanes no amendment of manners; but oppression of men and spoyle of Gods Church.

Touching the matter of Haughtinesse, or Ambition: where in al the world was it ever greater? Surely Peter (2. Pet. 2.) toucheth, and tainteth this crue of Clergie men with the note of extreme insolencie, as men who set not a button by lawfull Magistrates. And seeing the Span of Rome maketh open challenge, that him selfe is set aboue all Kingdomes, and

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Kings in the world (as did *Leo* the 12. in a Bull, and Preface, beginning *Concordat*: And *Boniface* the 8. upon a day of *Iubilie*, causing to be carried before him in the sight of the people a Key and a Sword:) what could bee more plainlie and fitly spoken, then to compare both Antichrist himselfe & his whole Hierarchie, unto the weak and impotent affliction of a sicke woman. All the world knowes (and the thing it selfe shewes no lesse) what often and bitter contentions and bickerings have been raised, about the getting of the triple Crowne. And indeede *Austin* himselfe, euen in his daies obserued no lesse, (as he rejoyceth in his 6. Booke agaynst *Julian* cap. 4.) yea very heathen men haue obserued & recorded the same in writings, as namely *Ammianus*. *Marcellinus* of *Pope Damasus*. *Agapne*. *Bernard* vpon the Canticles (Sermon 33.) speaking of that stately State, and of those that were pre eminent in it: There are arisen (sayth he) vaine men, itching after renoune and glorie, and faine they would become some bodie, and procure themselves a name. And lastly, in his 4. Booke *De Consideratione* vnto *Eugenius* the Pope, after he hath described and detested, the pride and pompe of the Bishops of Rome: at last hee shuteeth vp the matter in these words. Herein (sayth he) thou shewest thy selfe to haue succeeded not Peter, but Constantine: Peter is he, who neuer knew what belonged to such solemn shewing himselfe abroad in braueries of precious stones, or silkes, or golde, or riding vpon a white palfrey, or being guarded with a troupe of tall fellows, or inuirowed with a companie of rustling seruing-men. But to say the truth, *Bernard* speaketh sparingly to compare the Bishop to *Constantine*, he should rather haue named *Dioclesian*, (that cruell tyrant) or *Cahigula*, both which by means of their precious and glorious attyre, would needs bee accompanied and reuerenced as Gods. *Agapne*. *Hilarinus* (contra *Auxent*) speaking of the State of Antichrist. These fellows (sayth he) do ambitiously affect the countenance and maiestically port of the Secular power, and so thinke to vphold the flourishing estate

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of the Church by a shewe of worldly pompe. And lastly he sayth: They make great accompt of this, to be greatly accompted of in the world. All this he speaketh of Antichrist. And I pray what was more vsuall, or common to be seene in the Papacie, than the practise hereof? What was there euer more puffed vp and insolent, then that route of the Romish rabble? In somuch as the Bishop of Rome decreed, and established it, that his Cardinalls should take the upper hand of Kings themselves: which is euident to be seene in their *Clementines*. And thus much of their Ambition.

As concerning their Idolatry, the penne of euery wyiter is plentifull in shewing how outrageous it should be in the kingdome of Antichrist. *Austin* in his treatise *De Antichristo*, He shall reuiue (sayth he) the worshipping of Deuils: he shall set vp and magnifie the wicked, and shall violate, and reiect the lawe of the Gospell. And all these things (sayth he) shall he do in the midde of the Church. Whereupon it is that in many places of the Reuel, as cap. 17. & 18. The Kings of the earth are said to commit fornication with the Harlot: which is to be referred vnto the matter of Idolatry. But what, and where was there euer Idolatry so grosse and apparant, as was, and is, in Poperie?

As concerning their riot and licentious behauiour, there was no want of that to be found in that kingdome, and that in the very bosome of the Church: by occasion whereof, it is said, Reuel. 18.9. that the kings and nations of the earth, did not only commit whoredome, but also liued with her in licentious wantonnesse: *seniloco* *aviles*, drenched & drowned in all manner of pleasures, as *Paule* speaketh of *wanton Widowes* 1. Tim. 5. 11. This insenselle of life is both common, and commended among the very Bishops, and Preests, and other Prelates of the popish Cleargy: the which also began not of late to be espied, but such as liued aboue 400. yeares ago, (as namely *Bernard*) bewayped, and bewailed it often, and that in vehement manner, (as in his 5. booke *De considerat.* and vpon the Canticles, Sermon 33.) the which

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place, because it expresseth, as it were in colours, the loose behavours of the Romish Prelates, I haue thought good to exemplifie it word, for word. They beare out themselves (saith he) in an honorable port, with the goods of the Church, whereunto notwithstanding themselves bring no credit, or worship at all. Hence, commeth that whorish tricking, that Stage-like attire, that Prince-like pompe, which daily we see in them. Hence, proceedes the golde that they vse in their bridles, saddles, and spurs: in so much, as their spurs are more glittering then their Alters. Hence, came their stately tables; their varietie of dishes, and quaffing cups: hence issued their ionketing bankets, their dronkennes, and surfaits: hence, followed their Viols, Harpes, and Shawmes: hence, flowed their Cellers, and Pantries, so stuffed with wines, and viands of all sorts: hence gat they their Lee-pots, & painting boxes: and hence, had they their purses so wel lined with coines: Iye vpon it? such men they will needes be, and yet they are our great maisters in Israel, as Deanes, Archdeaons, Bishops, and Archbishops, These works of theirs are little inferiour vnto that filthines, which they commit in darknesse. And lastly, he addeth these words, For, he is the very Antichrist. Let any that list, peruse the whole place, as also the said Fathers Epistle vnto *Engenius*: and againe, let him reade the little booke of *Nicholas de Clemenis*, wherein, he complaineth of all the orders of the Papacie: And lastly, *Peter de Vnois*, in his Epistles: To conclude, let him reade, and obserue what *Platina* himselfe (who otherwise for the most part shewes himselfe the Popes claw-backe) writeth of these matters in many places: but especially what he reporteth of *Samasatenis* in the life of *Dionisius* the first, where he sheweth that neuer was there seene, or heard of more rechelesse, and lewde behavours, then was found in the pontificall, and Romish minion; *Ierome* also in his Prologue, *De spiritū sancto*, confirms this same, where he examineth Rome, *Babylon*, and that purple coloured whore, spoken of in the Revelation.

Therefore

Therefore to conclude, seeing this place of Paule is not to be vnderstoode of any one man, but of the whole hobie, and order of Apostates, which should succede, and last for many ages, boasting it selfe vnder the name of the Church: it may now easily be discerned, who be the men, and what corporation, or state that is, whereof Paule in this place fore-warned: and no man can doubt (except such as are wilfully blind) that the Papists are they.

*Which Beast of those three, that are mentioned in the Revelation, doth point vs out Antichrist.*

*The ninth Chapter.*



Of which that it may yet more plainly appeare, let vs see which beast it is vnder whose shape or figure Antichrist is expresse and shewed vnto vs in the Apocalypse. And first, it is manifest out of Daniell, that by the name of a beast, a certaine state, or condition of things is signified, Cap. 7. and 8. Now the Beasts that are mentioned in the Revelation, are in number three, (bests the Dragon himselfe, who is the Diuell (as the Angell there expoundeth it) the father and begetter of those other three Beasts.) The first whereof is that which there is said, to come up out of the bottomlesse pit, and is not otherwise described vnto vs by any expresse fourme or shape, Reuel. 11. 7. & 17. 8. The second is that which cometh up out of the Sea, and is there likened vnto many beasts, as vnto a Leopard, a Beare, and a Lion: which also is there described to haue seauen heads, and ten hornes, euen as his graundfire the Dragon had, Cap. 13. 1. & 12. 3. The third is that, which is there said to be like vnto the second, but hauing two hornes like vnto the hornes of the Lambe, and this to rise out of the earth, Cap. 13. 11. And vnto this Beast in other



other places, is adde, as a companion, a false Prophet, by whose helpe the Beast can worke many things, and is maintained in flourishing state; whose father also the Dragon is said to be, Cap. 16. 13. & 19. 20.

Concerning the first Beast mentioned in the 11. Chapter, it is all one with the third, as we may perceiue by the effects of them both. For by either of these Beasts, one, and the selfesame order and state of men is signified, which was hatched by the Dragon their Sire, and byelde and maintained by the same false Prophet. But, in the said 11. Chapter there is first briefly and in generall that set downe, which after in more particular, & plentifull manner is described, where the beginning, the end, the diff. pzeasse, and purpose thereof is displayed, that so we might take the deeper knowledge of it, Cap. 13. & 17. And it is all one, to rise out of the earth, and out of the bottomlesse pit: for the pit in the Scripture, is said to be vnder the earth: but yet he is said to rise out of the pit, and out of the earth, in diuers respects. For this Beast is said to rise out of the earth, in respect hereof, for that they that should sway, and rule this state and kingdome, should rise of the ruffe, raffe, and skomme of the people. Again, he is said to rise out of the pit, because those raskals be, & breathe out nothing else, but that, that is dogged, dunghill-like, and dunckish, and flat opposite to God, and godlinesse. Therefore in regard of the base condition of those, by whom this government is managed, this Beast and this kingdome is said to rise out of the earth, that is, of the verie raskally people. For, for the most part, such are the Cardinals of Rome, and such others as are crept by into the Prelacie, and Primacie in the Kingdome of Popery. And in regard of their pzecepts, rules, and doctrine, the same Beast, and this order of men, is said to rise out of the pit, that is, out of Hell, for that it saoureth, teacheth, followeth, and enjoyeth nothing but diuelishnes, that is (as the Spirit of God teacheth, Reuel. 2. 24.) the depenes of Sathan, and out of doubt such is the doctrine of Popery. Therefore the first, & second Beast is all one, but heerebye the difference,

ference, that the description of the first being but rudely or confusedly at first set downe, is after distinctly handled and laide open, that so we might the more easily take knowledge of it. So it is also in Daniell, (with whom the Renelation is principally to be compared, both in respect of the order by them both obserued, and of their stile or manner of writing.) where, after the Prophet had in vision scene the 4. Monarchs, and so briefly set downe Cap. 7. those things which made for the comfort of the Church, and were to be obserued in the two latter Monarchs: afterwards he rippeth by the same matter againe, and handleth it more distinctly and severally, Cap. 10.

11. and as there, so here, there are two Chapters interleaced betwene the first generall propounding, and the last more particular handling of those matters. Wherefore seeing the first and the third Beast signifie all one thing: the question is only of the second, whether by it rather then by the third, Antichrist is purtraced, of whom, Paule in this place speaketh. Truly, that I may speake my mind briefly in this behalfe, I thinke, that by this second Beast, mentioned Apoc. 13. 1. is signified evidently the Romane Empire, being Idolatrous, such as it was, while the Emperours had their residence in Rome, before they remoued their seat to *Constantinople*. For that Romane Empire, together with the succession of the Governours in the same, is purtraced out vnto vs vnder the tipe of leauen heads, and ten hoznes. But these ten were after abridged and brought vnto two: for afterwards there were but two hoznes of the Romane Empire, that is, two Princies seates, or places of residence: whereof the first and most auncient was at *Rome in Italie*, the second and latter at *Bizantium*, otherwise called *Constantinople in Thracia*, whether Constantine the Great translated his mansion or abiding place: whereupon it came to passe, that both in generall Councils, and in the Decrees of Emperours, mention is of two *Romes*: one, the olde, which is the true *Rome*, built by Romulus: the other, the new, which is *Constantinople*, which also began to holde vp the head, by vertue of the priuiledges & prerogatiue

of olde Rome. But betweene these two hornes of this one, and the same Romane Empire, this was the difference, which also is of vs diligently to be obserued, that so long as the horne (or seate) was in *Italie*, the Romane Emperours were Idolatours, and their Decrees and Constitutions blasphemous against God. But after time, the said Emperours began to be Christians, which began in Constantine the great, (for whereas some writers ascribe of Phillip, whome Decius slew, that he embraced the Gospell, certaine it is, that he would be a Christian no otherwise but couertly, and not by publike profession) then I say first of all, and by vpon the necke of it, this same Romane Empire was translated from *Italie*, and old Rome into *Thrace*, and therein vnto *Constantinople*. For that this should so come to passe, the Spirit of God in the Apoc. had fore-shewed, as after we shall declare. But yet I graunt that Constantine had no regard vnto that Prophecie, when he removed at first from Rome, to *Bizantium*, and there setled his Emperiall Pallace, but he respected only a more commodious gouernment of those matters and kingdomes of his that lay Eastward, which at that time were miserably disquieted by the *Parthians*, and *Persians*. For *Constantinople* did seeme to be so situated (whereas otherwise Constantine had once thought to haue setled else-where) as that it was as you would say the nauell of midst vnto the whole Romane iurisdiction, which as we knowe, spread it selfe farre and neere: and yet it could not possibly otherwise fall out, because that so the Romane Empire might become double-headed, and haue those two hornes which God before had reueiled. So the providence of God guided this whole enterpryse of Constantine, and so fulfilled what him-selfe had decreed. And touching this dividing of the Romane Empire into these two heads and hornes, it is warranted out of the Reuel. 13. 11. and Zech. 4. 8. and this is the very true interpretation of that Prophecie, where it is said, that the Beast had two hornes. And heere let this be obserued, that hereafter I will counte & call that the first Beast, which in my former

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mer deuision and exposition I made the second, and againe, I will tearme that the second, which before I called the third: for that head of the first Beast which appeared to be hurt and wounded deadly, was indeede one of the seauen before spoken of. But that those seauen were in the end reduced vnto two onely, it appeareth heereby, for that the second Beast, which before we called the third, and which conuaped vnto her selfe all the power that the former had, is sayd to haue onely two hornes, Cap. 13. 11. And it may not seeme strange, that in this second Beast I interpret otherwise of the signification of hornes, then I did in the former. For there by hornes were specified the persons of Kings, as afterward shall appeare, because it is added, that those hornes had Diademes, or Crownes on the. But as for the hornes of the second Beast, they rather note a State, then any persons, because that these hornes are said to resemble the likeness of the Lambe, so that they signifie an estate or qualite of a Kingdome. To conclude, this interpretation is to be held as a principall ground, for the better vnderstanding of many places in the Reuelation, whereinto we shall a great deale more easly see, if we shall obserue this distinction or deuision of this Romane Empire into two imperiall heads. Let vs therefore fall in hand with the exposition of the place of the Reuelation, Cap. 13. 1. 2. 3. the words whereof are these.

- 1 Then I sawe a Beast rising out of the Sea hauing seauen heads and ten hornes, and vpon his hornes were ten Crownes, and vpon his heads the name of blasphemie.
- 2 And this Beast which I saw was like a Leopard, and his feete like a Beares, and his mouth as the mouth of a Lion: and the Dragon gaue vnto him his power, and his throne, and great authoritie.
- 3 And I sawe one of his heads as it were wounded to death: but his deadly wound was healed: And all the world wondred and followed the Beast.

The ten Kings that are spoken of in this place, are to be counted

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counted from that time wherein, and from that Emperour under whom this Prophecie was written. And that was *Domitian*, the sonne of *Vespasian*. In which account, notwithstanding, all they are not to be reckoned for Emperours and Kings, who succeeded in the Emppire. For, as for some of them, they were neuer appoyued, but refused both by the Senate and people of Rome. Some agayne did scarce take a taste as it were of the pleasure and pompe of the Emppire they liued to shoyt a time. Therefore they only are to be reckoned in this Catalogue of ten Kings, who both entred with publike consent of al the orders, and continued in the government the space of some yeres. And lastly, whereas any two of them did raigne together, there they both are to be accounted but for one King, and the Kingdome to be ascribed vnto him that was first in place. Wherefore, these be they which seeme to me to be the ten Kings, and to be vnderstood by that place.

- 1 *Traian* the Emperour who ruled, by the consent of all the people, yeares 20.
- 2 *Elius Adrianus*, liked, and loued of all, raigned 21.
- 3 *Antonius Boionius*, boyn at Nimmes in Fraunce surnamed *Pius*. 23.
- 4 *M. Antonius Philosophus*, together with his brother *L. Verus*. 18.
- 5 *Commodus*, the sonne of *Philosophus*, ruled alone. 13.
- 6 *Septimus Seuerus* After (for *Elius Pertinax* and *Didius Iulianus*, did scarcely or rather not at all enter vpon the Emppire, neither were they euer admitted as Emperours, either by the Senate or Souldiers; but) this *Seuerus* raigned, yeares 18.
- 7 *Alexander Mammus*: for (as for *Antonius Caracalla*, he was admitted vnto the government by his Father *Seuerus*, while he yet liued, so that he was but a copartner, and one that held out the course of his fathers kingdome. And touching *Helioabalus*, he raigned but two yeares, scarcely knowne in the meane time, either to the Senate

Senate or to the Prouinces. Agayne, his government is to be ascribed vnto the yeares of this *Alexander*, who began his rule euen in the daies of *Helioabalus*. And lastly concerning *Macrinus*, who was the next, he was neuer accepted by any of the orders, neither in the time of his shoyt aduancement did he euer see Rome, so that in regard of his small continuance, he is not to be accounted among the Emperours: but) this *Alexander* ruled, yeares 13.

- 8 *Galiennus* (vnder whose time I comprehend the poore aduancement of *Valerian*, who is vntwoyhtie once to bee named an Emperour, sith he endured a miserable bondage vnder *Sapor* the King of the Persians: And as for *Julius Maximinus*, and the *Gordians*; their Emppire was neuer quiet, as also that of *Phillippes*, who was neuer accounted of, or any whit feared among the Prouinces: And lastly concerning *Decius* and *Vixius Gallus* who infused, they scarce had the Kingdome God-morow; but) *Galiennus* governed. 15.
- 9 *Aurelianus*, a man much made of by all men, a famous and stout Emperour, although his government lasted not long, namely 5.
- 10 *Dioclesian*: (for touching *Tacitus* and *Florianus* they neuer sawe the Diadem, nor yet *Carnus Probus*; but many at that time sayd holde on the Emperie: Inasmuch as none of these pettie-foggers may be counted Kings, in the route of those ten before spoken of, but) *Dioclesian* bare sway, yeares. 25.

And concerning all these, they were solemnely inuessed: but as for the others, they touched the Sword and Scepter as it were with the tip of their fingers, or only looked vpon it, but they neuer could get the Crowne free to sit quietly on their cappes. Now, as by the succession of ten Kings, this Beast flourished: so in the Reuel. (cap. 17. 16.) it is sayd she should be persecuted and brought to nothing by ten kings. And thus much of the ten kings there spoken of.

Touching the seauen heades there attributed vnto this Beast, that is, vnto this olde and Idolatrous Romane Emperre: some will haue them to be the seauen men of Germany, who succeeded in the Emperre, after that the Pope had diuerted the Empire vnto the Germanes: but before that translation of the Emperre, while as yet it was Idolatrous and remained at Rome, they were either the seauen dignities and preeminent offices of the Citie, (as first, the Consul-shipp: secondly, the Pretour-shipp: thirdly, the Captaine of the Guard: fourthly, the chiefe Chamberlaine: fifthly, the Treasourour: sixthly, the Centre: seventhly, and the Senate) or else they were the seauen Provinces, whereby the Romane Emperre was especially sustayned, whereof the first and principall was Italie it selfe: second, all Fraunce as farre as the Rhene, and the Mountaine Pyrenæi: thirdly, all Spayne: fourthly, Germanie, with Slaunonia: fifthly, Macedonia, wherunto Grecece and Thrace is annexed: sixthly, Egypt with all Affrica: (although I am not ignorant, that in it were diuers Provinces and Lieutenantries, as appeareth by the knowledge of the Romish Jurisdiction: but herein, we are not to consider how they ordered and disposed matters, for their securitie & quicke dispatch of affayres, but what the places were from whence their reuenues grew, and from whence they vsually fetched their newe supplie of Souldiers) seventhly, Syria, and Asia the lesse. But as for that region & part of Syria which coasts along the Riuer Euphrates, and was indeed vnder the Romane obeyance, it serued rather to waste their substance, and consume their men, then to be an helpe and supporter of the Romane Emperre, in regard of the continuall warres that they had with the Arabians and Persians: and therefore this Coast is not to be accompted among those seauen Provinces before spoken of.

Now, as touching these seauen heads of the first Beast, that of Italie was the chiefe: And as for this, it was first ouerrunne and rent from the Emperre, and so wounded by the Gothes, that it might iustly haue seemed to haue been quite

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dash and defaced for euer, had not Antichrist afterward reuiued and restozed it agayne: but that by an other deute and practise, namely by the pretence and shew of godlinesse and Christian religion. Therefore the Beast in this place spoken of, is the very Monarchie and Emperre of Rome: which, as it is here, so also is it in Daniell (cap. 7. 3.) sayd to arise out of the Sea. Furthermoze, whereas this sayd Emperre, is there in Daniell termed by the name of Beast, whereof in that place there is no forme or fashion set downe: (for this being there the fourth, should exceede the three former, which Daniell sawe, in fiercenes and sauage crueltie) so also in this place (of the Reuel.) is the so monstrously set out, as nothing can seeme moze ouglie, cruell, & horrible. For he is described

to haue }  
 1. The secte of a Beare.  
 2. The mouth of a Lion.

And in alther other lineaments, like to a Leopard. Well, we haue heard the one head of this Beastiall Emperre, to haue been soze wounded, namely, that which was in Italie. For all the Romane Emperiall dignitie, which was contained within the border of Italie, was for a while by the Gothes turned topsie-turvie: but not long after it was there agayne reuiued by the industrie of an other Beast, that is, the Pope and Romane Antichrist: as after in this treatise shall moze fullie appeare.

Wherefore, to drawe to an end, by the third Beast, Antichrist is prefigured, which did put life into that other monstrous Beast, so soze wounded in the head, that is, framed, formed, and set on foote the Image of that old Idolatrous Romane Emperre, such as it was while it kept at Rome. For this head and hozne of the Emperre, which I say was Idolatrous: when once the Emperours themselves began to imbrace the Gospell, and to plant themselves at Constantinople, it was wounded euen to the death, and in all likelihood dispatched for euer. Yea, euen such poze fragments as seemed to remaine of it, did *Odoacer Herulus* afterwards quite deface: (Reuel. 17. 16.) and so the Gothes possessed the same long after, namely, through-out the lineall descent of

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ten Kings, orderly succeeding each other, while in the meane time the princely Pallace, & Emperiall seate, *Rome* it-selfe, lay flat in the dust. And in truth we shall find the agreement great in all points, if this third Beast which representeth Antichrist, & that other which representeth  $\text{h}$  Romane Empire, shall be resembled & compared together: the which, seeing it maketh much for the better clearing of this point, I will briefely touch their mutuall resemblances in manner as followeth.

The third Beast } 1 The hornes of the Lambe,  
is sayde to haue } 2 But yet to speake like the Dragon.

So Antichrist, that is, the whole rabblement of shauelings, & principally the Chieftaine of the order

Secondly, touching the labour and practise of the both they immove together: for the third Beast

Cur<sup>r</sup> so Antichrist, & the Pope of Rome

1 Pretendeth a mild disposition, and the doctrine of Christ.

2 But in very truth he speaketh like the Diuell, impious & blasphemous things against God.

1 Blowes life into the dead car-casse of the wounded Beast, which otherwise had perished for ever.

2 Proclaimeth & procureth that all men should beare some mark of that former Beast, either the name, or number of her: that is, should publicly take vpon the one profession or other of her orders.

1 Raised from death to life, & restored to  $\text{h}$  world the dead image of the Romane Empire so far forth as it was Idolatrous, and seated at *Rome*.

2 Carefully provideth that euery man make publike shew (by one mark, office, dignity or other) of  $\text{h}$  idolatry which by  $\text{h}$  preaching of the Gospell was (to a mans thinking) quite ouerthrowne.

But

But the Beast is said to do this, by the power and working of the Dragon, and by the helpe and ministerie of a notable false Prophet. Whych, this also setteth very rightly with the Papistricall Hierarchie: for that false Prophet is the Pope, and the Dragon, the Diuell himselfe. So, the Romish, and Papistricall dominion, is heald by, and bringeth things to passe by the power of Sathan (which is giuen him from God) as the euent hath proued. It worketh also by the meanes and industrie of that great false Prophet, which is the Pope, and such as he consecrateth, and imploereth about the broaching and maintenance of his Apostolicall doctrine, as namely, Bishops, Bponks, Kings, and others his iudges, and bond-slaves.

These all, euerie one, as much as lyeth in his power, in-deavour and helpe forward that worke, which the third Beast in the Reuelation hath in hand, namely, to put life againe into the Image of that Beast which had his deadlie wounde, and to restore vnto it the power and auctoritie which it had before, while they labour with all their possible care and diligence, that all men should take vpon them some ensigne or token of the profession and worship of the former Idolatrous Beast. And in verie truth, the Romane Emperours them-selues, who were Idolatours, were neuer so earnest and sharpe set in enforcing men to Idolatry, as these men haue done, and that in seuerall manner, and sauadge kinde of crueltie.

Lastly, the verie phrase or manner of writing in the Reuelation, is wondrous like to that in Daniell, Cap. 3, which seemeth of purpose to be affected by the Spirit of God, least perhaps we should thinke that in both places, one, and the selfe-same thing were not meant.

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How

*How and in what manner Antichrist is said,  
to fashion anew, and to reuiue and set on foote  
the Image of the former wounded Beast, that is,  
the Romane Empire feated in Italie,  
and seited in Idolatrie.*

*The tenth Chapter.*

**B**Ut the very word Image, doth evidently lay open vnto vs, both the thing it-selfe, and the intent and meaning of the Spirit of God, the which therefore is the more aduisedly to be considered of all, and expounded by me. Why: may some say, did euer the Pope cause men to worship any of the Romane Emperours, specially any of those that were Idolatours? Whereunto I aunswere, that by the name of Image, (which by him is quickned) not the persons of the Emperours are signified that made their abode at Rome: but rather by that name was meant and specified the State & forme of the Romane Empire (I meane, the Italian, and Idolatrous Empire) the which being starke dead, the Pope hath againe raised and made whole in euery point. For euen at this hour the kingdome of Poperie doth as liuely represent the ould state of Idolatrie, as if it were spit out of the mouth of it, the which euery man may easily perceiue by the comparing of them both together, and by the severall instances which hereafter insue.

The state and condition of the Romane Empire, as well as of all other Kingdomes, relyeth vpon two speciall and principall grounds, whereof, the one respecteth Religion, and the seruice of God; the other outward and humane pollicie, that is, the well ordering & guiding of the common wealth it-selfe. Touching Religion, and the seruice of God, I praye ye what a manner of thing was it in the Romane Empire being Italian and Idolatrous, that is, so long as Rome was the mansion place where the Emperours kept: it was wholly Idolatrous, and moze wodd and furious in infinite superstitions, then

then any Nation of the world beside, (whatsoever Dionysius Halicarnassens, an Heathen, in his second Booke of Antiquities, doth thinke and giue out to the contrary.) And euen so in the Papacie, there was, and is, (as after shall appeare) as grosse and outrageous Idolatry, as euer was heard of. In both of them there were vsed Processions, purging by Sacrifices, Holy-water, Prayers, and Sacrifices for soules departed, and Candles set by in the worship of the dead.

Concerning the government or pollicie of the Idolatrous Romane Empire, it consisted both of matters essentiall, and accidentarie. I call such essentiall, as without which, a common wealth can not stand, such as these three are.

- 1 The kinde of government it selfe, as namely, a Kingdome, or an Aristocracie.
- 2 The Magistrates, who should maintaine the same.
- 3 The Lawes, that keepe and preserue the publike quiet.

Accidentall, I tearme those, on the which, the safetie, and prosperous state of the weale publike doth not depend, as, the vsurmitie of one language, the attire of the bodie, the Citie, where the Princes Pallacie is seated.

Now the Romane kinde of government or pollicie, at such time as Iohn wrote his Revelation, was, to see to, Aristocraticall, in respect of the authoritie of the Senate, but in very deepe it was a detestable tyrannie, and sauadge kind of Monarchie, by meanes of the absolute power and authoritie, which one only Prince and Emperour had ouer all.

And euen so in the Antichristian and Popish Iurisdiction, the forme of government seemes to be Aristocraticall, as, wealded by the aduise and direction of the Beast, but in plaine truth, it is a plaine tyrannie. For, there is but one that hath a maine and deadly stroke in all matters, namely, the Bishop of Rome, who hath to meddle in euery matter, and at whose becke all men must bowe, like slaues and peasants. Wherevpon it is that I gather and concludze, that in respect both of Church-matters, and also of such as concerne the common-wealth, Antichrist reuiuethe, and restorcth vnto vs the Image

of that Beast that was so deadly wounded, that is, of the Romane and Italian Empire, which was so slowly defaced, and brought to confusion. Now let vs go on, and consider of the Magistrates of that Empire being yet Italian & Idolatrous.

The Magistrates at Rome were of two sorts: Supreme, and Inferiour. The supreme Magistrate was, the Emperour. And he, contrarie to the received custome of all other Nations, took vpon him to be both a King and a Priest, for in all other places, almost, these two offices are seuered, and administr'd by diuers: As indeed the office of a Priest, and of King are distinct, and diuers. But, the Romane Emperour not content with these two dignities, which are the highest vnder the coape of heauen: took vpon him yet a third, & became also a Tribune of the people, and that not annuall, but standing and perpetuall: In somuch as this one high Romane Magistrate (so long I say as the Emperour was Idolatrous and kept it selfe in Italic) held in his hand at once, these three, the greatest and mightiest prerogatiues: namely, the Soueraigne kingdome and power ouer all, the high Priesthood and chiefe stroake in matters of religion; and the peremptorie power of a Tribune, whereby he might at his pleasure nippe in the head, all decrees whatsoeuer the other Magistrates were disposed to haue established. To conclude, he so handled the matter, as that he might be coumped to containe in himselfe a kinde of Deitie, to bee Sacred, not to bee touched, most holie, not to be reprov'd or comprouled, vniuolable. Now the Pope of Rome, being the highest in that Seate, made as he would to vsurpe and inroath vpon these three Soueraignties, namely, the super-eminent power and rule ouer all (so he, forsooth, is to be supposed farre aboue all Jurisdiction, himselfe hauing power to censure them) the high Priesthood, as arrogating to himselfe libertie to establish what he list in religion. And lastly, the stately Tribuneship, whereby he likewise became sacred, free from all men (without touch of Beast) exempt from sproulement, & lastly, one that sets in foote among the decrees and proceedings of other Bishops.

Touching

Touching the inferiour Magistrates of Rome, they were, the Senate, or bench of Aldermen, the Lieutenants of Provinces, and such others, who had not in their power any Soueraign authoritie of the Emperour, but only such Jurisdiction, as by way of commission was giuen vnto them from the high Magistrate, the Emperour. And euen so in the kingdome of Poperie, the Cardinall stood in stead of a Senate, or bench of Aldermen, for Church matters: For they, and only they, forsooth, are sayd to make a Romane Consistorie. Then the Archbishops and Bishops, were as it were Lieutenants of seuerall Provinces: and lastly, such other like hauing delegatorie power from the Pope, but no supreme authoritie in themselves, but fetch it from him whom alone they make the fountaine of wel-spring, in whom they say all Ecclesiasticall power doth consist, which from him floweth and is deriued vnto others: And as for those others, they do receiue it from him, as riuers from the head, in whom all fullnes doth consist. Lastly, who is so ignorant that seeth not that the distinct offices of Bishops, and Metropolitans, touching both their places of residence, and liberties of function, were deuised in way of imitation of that Romane Emperour, in somuch as the Metropolitans See, must needs be there where sometimes the Lieutenants of the whole Provinces made their aboad. For thus much *Anacletus* himselfe, a Pope of Rome, witnesseth in his second Epistle, as also all those Canons do the like, which are extant *9. quest. 3* in the Popes Decrees. So it falleth out likewise in this respect, that Antichrist and that Romane rouse, hath set by agayne the whole Image, and resemblance of that Italic and Idolatrous Emperour.

Let vs talke of Lawes: wherein I sayd the third essentiall point of politicall regiment consisted. The Romane Lawes what kinde of ones they were vnder the Emperours, for the defecion of priuate controouersies, appeareth out of the Pandects, compiled by *Tribonian*, as also out of the Code of *Justinian*, *Theodosius*, and those booke that are intituled *Basilianoi*. In like sort the Papistall lawes, such as were directed

for the taking by and ending of matters in debate, were called *Decretall Epistles* (in resemblance of the *Imperiall decreets*) being indeed nothing else, but an imitation, repetition, & poore fourbitting of the very *Romane lawes*, practised vnder the olde *Idolatrours Emperours*: which will appeare euident; to as many as shall reade them, and euen their owne *Canonistes* acknowledge no lesse: for I will not further enlarge this matter, by heaping by further proofes in this behalfe. Thus much therefore touching the essentiall poynts of the *Romane policie*, the which in euery respect doth very trimly fit and agree, with the regiment and administration practised in the kingdome of *Antichrist* and *Poperie*.

Now let vs take view of those parts which I tearmed *accidental*: for euen those also are requiued and set on foze by the *Papacie*. And those *accidental* poynts are especially three, as is befoze specified: whereof the first is the *Latin tongue*.

Touching which language, the *Romane Emperours* caused it by decree to preuaile and beare rule in all matters iudiciall: in so much as all sentences definitive in causes iudiciall (euen among such people and nations (so farre as the *Romish* iurisdiction stretched) as were utterly ignozant in that tongue) should be deliuered & giuen out in the *Latin tongue*: (as is to be seene in the *L. preter. D. de re iudicat.*) So likewise in the *Papist* and *Antichristian* government, this tongue only pleases *Rex* among them, although notwithstanding the *Greeke* and *Hebrew*, are farre to be preferred befoze it, both in respect of worthinesse, and for the commendation of antiquitie.

The second *accidental* poynt, is, the attire of the bodie. And as for the attire used at *Rome*, it was in olde time of two sortes; either common and usually wozne, or else proper to certaine personages: as *Emperours*, *Magistrates*, and such like.

The common and publicke attire used of all, was a *Gowne* and a *Cap* no *Hat*; whereupon *Virgill* wrote thus, The *Romanes*; rulers of the world were clad in *Gownes*; whereas the

the *Grecians* did use a *short Cloake* for the attire of their bodies, and *Cozkt shoes* for their feete. So in the *Papacie*, a *Gowne* is their garment, and a *Cap* the attire of the head, and that as it were a peculiar and proper ornament for their *Priests*. But in the Law of God the *Leuites* were enioined to weare *Hats*. *Exod. 28. 40.* So then, nothing is more common in *Poperie*, then a *Gowne*, or more counly and trimme in their opinions. To conclude, they made account of a *Gowne*, to be an habite meete only for *Mozshippfull* personages: but as for a *Cloake*, they counted it vnseemely, base, and a kind of discredit to weare it: euen as (on the other side) it was sometime highly accounted of among the *Phariseses*, as our *Sauour* doth signifye *Mark. 12. 38.* The officers of *Rome*, being at any time sent with commission into any *Proruince*, went attired with a kinde of *Coate-armour*: \* which was a garment like vnto a *souldiers* or *trauailers* *Cloake*, short, and richly beautilied; by which ensigne, as it were of honour, *Magistrates* were discerned from those that were in their retinue, or that serued in the *Campe*. Euen so vnto *Hetrropolitans*, and *Arch-bishops*, in the pride of *Poperie*, was alotted by lawe a *roabe* (like vnto a *Coape*) see *Titull. de vsu pally* in *Decretalibus*, becaus they forsooth resemble the *Lieutenants* of severall *Proruinces*, who, as they had vnder them many *Schires*, & inferiour officers, so the *Arch-bishops* had vnder them many *Diocesses*, & *Bishops*, whom they call their *Suffraganes*. Lastly, other *Magistrates* of the said *Romane Idolatrours Empire*, as namely, the *Senatours* were as an ensigne of honour, a garment called *Latus Clauus*, which was a *roabe* poliothered with *purple* studds: but as for the vesture called *Dalmatica*, none but the *Emperour* might weare that. So in the *Papist* prelacie, such as beare office in the Church, & are more venerable persons then the rest, haue their *Stoales*, which is a garment as like vnto the *Senatours* *Latus Clauus* as may be: but their *Dalmatica* (as they also tearme it) no *Clarke* of the Church must be so bold as weare it, nor the *Deacons*, no nor the *Bishops* themselves, without a speciall dispensation.

\* Or an Here-  
hauges attire.



dispensation from the Bishop of Rome their great Emperour, no more then any might weare Purpure, the Emperours royall roabe, or the *Dalmatica*, saue only such, as to whome the Emperour vouchsafed so much by expresse graunt, (as appeareth *Can. communis Dist. 23.*)

There remaineth to speake of the place where the Emperours Court, and Petropolitane Chaire were planted. That of the Emperours was in *Italie*, and euen in Rome it selfe, as beeing then unlawfull for the Emperours, (while they remained Idolatrous) to keepe the Imperiall Court else-where, then in Rome. So also in the Papacie, the Sea and Petropolitane Chaire of that Kingdome is in *Italie*, and euen Rome is the appointed place for it, neither is there any Citie in the world besides, which may iustly be reputed the right seate for Antichrist, or meete Sea for the Bish. of Rome.

Which things being so, as namely, sith we see so many points of agreement and resemblance betweene the Romane Idolatrous Empire long since defaced, and this kingdome of Poperie newly erected: who may once make doubt that Antichrist is he, who unhappely ruined and restozed the Image of the fifth Beast so deadly wounded, that is, of the Romane Empire, which was Italian and Idolatrous: And who can iustly deny that the Papificall seate is the very right counterfait & picture of that wounded Beast. And thus in each of that Beast which in the Reuel. representeth Antichrist vnto vs.

*Why Antichrist is tearmed 'Αντίχριστος, that is, (aduersary to Christ) and not 'Αντίθεος, (aduersary to God.) Where also comparison is made (in some points) betweene the doctrine of Christ or the Gospell, and the positions of Popery.*

*The eleuenth Chapter.*

**B**ut let vs come to consider of other names of his, he is called Antichrist, 1. Iohn. 4. 3. by the which word his condition and qualitie, that is to say, his doctrine,

ctrine, is briezely set out vnto vs. The force of which word, Paule expresseth, when he saith, he shall become an aduersarie vnto Christ, and God him-selfe: arrogating to him-selfe their power and maiestie, in so much, as nothing ought to seeme more vile, horrible, and detestable, then this Monster, that so all the faithfull, and chilozen of God, might fro their verie hearts, hate, abhorre, and detest him, as in the Reuelation they are warned to do, Cap. 18. 4. Go out of her my people, &c. And Cap. 14. 9. If any man worship the Beast and his Image, he shall drinke of the wine of the wrath of God. Math. 24. 26. If they shall say vnto you, behold he is in the desert, goe not foorth, &c. Therefore it was requisite, euen in this respect, that Antichrist before his coming, should be set out in his proper colours. Againe it was profitable in regard hereof, least we should take offence to see such extreame impietie, and should thinke that God had cast off all care, both of the Church, and of his glory: but that euen in the midst of all this vilianie, we still continue sound and true Christians. And where-as Paule saith, that Antichrist, or that man of sinne, the ring-leader of that disordered rout, should shew him-selfe 'Αντίχριστος, an opposite and aduersarie to Christ: he therein alludeth vnto the word 'Αντίχριστος, which is as much to saye, as Aduersarie to Christ, opposing him-selfe not only against one article of the Christian faith, or against one part onely of the Gospell, but against all godlinesse: and therefore Paule spake more effectually, and exprest a greater contrarietie, in tearming him *ἀντιμέμωπος* opponent, then if he had called him onely *ἐχθρός*, an enemy: for he is thwart and opposite vnto Christ *ἀπλῶς*, simply, in euery respect, and not *κατὰ τιν*, in some one point or other. Truth it is, that all Heretikes are called Antichrists, especially such, as denie the person and office of our Saviour, 1. Iohn. 2. 18. & 4. 2. but that is only in some particular respect, but this most wicked Antichrist hath gathered together the breggs and confusion of all Heresies, & powred them abroad, to the great blaspheemie of Christ. And hereby (by the way)

the censure of *Austin* is confirmed: where-in, speaking against some that were ignorant in the Greeke tongue, he teacheth this, that, Antichrist is not so called, for that he should come before Christ, (whereupon they harped by mis-understanding the word,) but for that he should prove contrarie to Christ and his word: whereupon he is called *Αντιχριστος*, Antichrist: as if we should say, *ἀντιμεταρκος τῷ χριστῷ*, opposite to Christ, the word being Greeke, not Latine.

But it may seeme strange, that seeing he should become an aduersarie unto the whole bodie of the Scriptures; he was not rather tearmed *ἀντιθεος*, aduersarie to God, or some such like name, then *ἀντιχριστος* opposite to Christ. But the reason may bee this, that seeing Christ appeared in the latter age of the world, and that his doctrine, (whereunto he chis self opposeth himself) was made manifest, and was received in this last time: It was meete, that he that should oppose himselfe in the sayd latter age and time, unto Christ and his doctrine, should rather bee called and described unto vs under the name of *ἀντιχριστος* (Christes foe) then of *ἀντιθεος* (Gods foe) or *ἀντινομος* (Gospels foe) or by any other name or title. But certaine it is, that this obseruation agreeth fitly with that of the Revel. cap. 16. 13. & 19. 20. where the chiefe instrument of this Apostacie is called by a kinde of prerogative The false Prophet: as if he, among all the false Prophets that ever were, should be the most dangerous and detestable. And againe, the Beast it selfe, under whose figure and shape, the condition and manner of this desfection, is by the Spirit of God reuelled unto vs; is sayd to bee full of names of blasphemie, who; dome, and vncleannes, Revel. 17. 3. 4. the which in mine opinion, no man may iustly make doubt, but that it is to be referred vnto the name and doctrine of Antichrist.

Therefore this place seemeth to require this at mine hands, that for the better understanding of this poynt, and the plainer prooffe of mine assertion: I should speake of, and handle the doctrine of Antichrist, and compare it by itselfe with the doctrine

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of the Gospell. And in this poynt we shall the better proceede if we shall beare in minde these two things.

The first is, that this Antichrist, of whom I speake, is such a fellowe as assaulteth and ouerthroweth, not only one poppe of Christian doctrine (as many Heretikes in time past did, as namely, *Simon*, *Valentinus*, *Marcion*, *Nicholaus*, *Cerdo*, *Manet*, *Sabellius*, *Arrius*, and such like;) but vndermineth, corrupteth, and destroyeth the whole frame of Christs doctrine and Gospell: which practise of his is bewrayed vnto vs euen in his very name or title, as being indefinite, or without limitation, tearmed in euery place where this matter is handled, *ἀντιχριστος*, the opponent or opposite person. Other Heretikes are limited within the compasse of one or two errors of theirs, as if any denie that Christ is come in the flesh, he is an Antichrist: but a *Simonian* Heretike, *Hymeneus*, and *Philetus* were in the daies of Paule, accounted Heretikes: but that was in some one certaine respect, as namely, because they imygined the poynt of the resurrection of the flesh: These wicked men although they then beleued and taught, yet Paule is plaine that this Antichrist, of whom here we haue spoken, was not yet come. Whereby it is euident, that this man is an odd fellowe, differing from the other simple Heretikes, as being a moze soule blasphemour then the whole packe of them all.

The second is, (which here I do but propound and barely affirme, purposing afterward to make it plaine by substantiall proofes) that this saying of Paule concerning the opposition, or contrarietie of the doctrine of Antichrist to the Gospell of Christ, neither can or may be understood or taken for the sect and religion of *Mahomet*. For although it be so, that the same also bee dissenting and repugnant to the doctrine of Christ, yet neither doth *Mahomet* himselfe sit in the temple of God, neither do they that professe to bee of his sect, acknowledge themselves to be Christians, or pastors, or prelates of the Christian Church. (the which both Antichrist himselfe and his adherents do) but do openly, and professedly in boasting

p 2

manner

manner giue it out, that they abandon both the name and companie of Christians.

Now let vs come to consider of some perticular poynts of the Papists doctrine (who notwithstanding will needes be accounted the onely Christians and Catholikes of the world) and see how truely the Spirit of God hath called it a doctrine opposite and contrarie to Christ and his word. For herein the auncient writers agree with vs, in referring this speech of Paule vnto the Iewish Synagogue, that is, to that Church, which boasteth it selfe: but falsly, vnder the glorious title of the true Church of Christ. *Bernard* vpon the Canticles, Hom. 3. They are the ministers of Christ (sayth he) but they serue Antichrist. *Hilarie* agaynst *Auxentius*: Vnder the colour of preaching the Gospell, he shall be contrarie to Christ, in such sort as the Lord Iesus shall bee renounced, euen while men thinke he is preached. Lastly, *Christofome* vpon Math. Hom. 49. That wee may bee able (sayth he) to discern the doctrine of Antichrist fro that, that is true and sincere: wee are willed to make our repayre to the holie Scriptures: for (sayth he) if wee respect outward names, titles, and professions, wee shall see that they professe themselves to be Christians. And after that he addeth: Yea, they will outwardly pretend greater chastitie, and mortifying of the flesh, then shall appeare to be among the true Christians. The which wee see and acknowledge to iumpe very fitly with the profession of poperie, and to paint the same out vnto vs in her proper colours.

Well, let vs see the farrre and squaring that is betwene the doctrine of the Gospell, and that of Antichrist. And that is to bee found especially in these three poynts. The first, touching God and his essence. The second, concerning the matter of saluation and the meanes thereof. The third, the worship of God both inward and outward, namely, of Ceremonies.

Concerning the Lord God: the sacred Scriptures teach vs principally, and in generall these three heads. The first, that

that he is God only Mark. 12. 29. Deut. 6. 4. The second, that he is of an heauenly nature, not consisting of any earthly bygges or humane corruption Act. 7. 48. Iſai. 66. 1. The third, that he is the King of all things, especially the Lord and onely maister of our soules and consciences. 1. Pet. 4. 19. & 1. Pet. 2. 25. Whereupon these three conclusions will necessarily followe. First, that the true God cannot but haue a multitude of Gods, or if any one bee ioyned to him as a fellowe. Secondly, that he cannot abide to be represented by Idolls. And lastly, that he cannot admit of any other, to prescribe lawes for the binding of mens consciences.

Touching mans saluation and the causes thereof, the Scripture teacheth vs these two principall things. First, that the same is absolute and perfect, performed by the onely death and sacrifice (once offered vpon the Crosse) of our Sauiour Christ very God and man. Heb. 9. 20. Secondly, that it proceedeth freely from Gods gracious goodnes towards vs. Rom. 3. & 4.

Lastly, concerning religion and the worship of God, the Scripture teacheth vs this in generall. First, that it is to be drawne only out of the word of God: not taken from the traditions and precepts of men. Math. 15. 9. Deut. 12. 8. Agayne, touching the outward actions of the Church, which are solemne signes and seales of our saluation, called Sacraments: we are taught out of the same word of God, that God only is the authoꝝ of them, 1. Cor. 11. 23. And touching outward Ceremonies, which are also a part of Gods outward worship: the same word of God would haue but few of them, such as were profitable, and tended to edification, to be admitted. Wherein also, no part or iot of our righteoulines consisteth, neither is the conscience of a man burdened with the: but only they are to bee obserued for the decent order of the publike assemblee, that so an outward vniformitie and comelikesse might be kept among Christians, as Paule writeth, 1. Cor. 10. & 11. And in his Epistle to the Galat, and the Epistle to the Hebr. cap. 8, & 9, & 10.

But as for the doctrine of Superie, what article shall we finde there, agreeing hereunto? For as concerning that of one God: their Dinitie hath cleane rased out that popyt: for they haue chopped and chaunged the Spacitie of the highest, and haue conueighed the same as it were by pece-meale vnto a number of newe vp-starts and pettie-Gods of their owne. For looke how many Saints they haue canonized, so many Gods haue they coneyd and foysted in, to become Lords of the earth and disposers of mightie matters. Inasomuch as one hath the ruling of the raine committed vnto him: an other the disposing of faire weather: the third is made maister of diseases: and an other the restorer of health. And touching the heavenly essence and diuine nature of God: first, they made GOD himselfe an earthly lumpy, when they teach that the Pope is an earthly God, and when they will needes beare vs in hand that their Waifer-cake, or crust of bread made of Branne, is a very true God. Secondly, they haue set vp a number of Idolles, which they worship, and appoynt men to worship God by, and through them: and in this poynt they shewed their wonderfull excessive outrage. For, neuer among any Nations, no not among the Grecians (from whom they say this Idolatrie first proceeded) was there the like furious madnes shewed in Idol-worship, as was, and is to be found among the Papists. For they erect still new Idolles, and yet retaine their olde: they byng in foraigners, and withal worship their home-Gods: vnknowne and knowne Gods, they worship all alike: to be brieue, they like mad men, haue brought in amongst vs the perfect state of Paganisme.

And as touching our eternall saluation and the causes thereof: they, as though the worke thereof were not fully finished and perfected by the onely sacrifice of our Sauour, do daylie celebrate and shew vpon vs the sacrifice of the Spacie for the remission of sinnes. In somuch as that detestable and horrible top of the Popish Spacie, hath cleane befaced and defeated the true and onely means of our saluation: In such sort as men now a daies rest not them-selues vpon the onely  
death

\* εἰδωλο-  
μανεία

death and bloud-shed of Christ Iesus. (As for that abhominable Masse of theirs, some wryters take it to bee the same which Daniell calleth Mahuzim. Cap. 11. 38. but hertin they are deceued. For Mahuzim in Daniell is taken in a good sence, namely, for the defenced Tower of Sion, and for all that coast of Iewrie, throug which there was no passage: by which title the true God in that place is set out.) But further they will not graunt that this our saluation proceedeth freely from the mere grace & fauour of God, but will needes haue it as due to our desarts; and that it can be compassed and obtained by the power of free-will & vertue of mens workes.

Lastly, concerning the Sacraments, the outward worship of God and Ceremonies: the wisest sort of the Papists themselves (that I seeke no further nor spend many wordes in this matter) do both see & acknowledge how therein their Church hath been instructed, otherwise then the word of God will warrant. And heerein it skilleth not though the Papistes giue glorious titles to their gew-gawes, calling them daepe and profound Mysteries. It is profound stuffe indeede, but it is the daepe subtilities of Satan, as the spirit of God speaketh. Reuel. 2. 24. For the spirit of God hath fore-tolde that these toys shoulde be termed Mysteries, The Beast that haue a end and beare in her forehead a name written, *A Myserie*. Reuel. 17. 5. whereby she craftely couereth and closely broacheth her blasphemies agaynst God. For by this godly shewe and blaze of Myserie, Secrets, &c. she puts vpon her vile superstitions, a iollie countenance of sinceritie and godlinesse. To conclude, whereas it is expressely written Reuel. 17. 5. that in the forehead of the Beast shoulde bee written the name of *A Myserie*: Experience hath proued it true. For in olde time the Bishop of Rome had written in the plate of his Bonnet, this worde, *A Myserie*, euen as long ago it was appoynted that the high Priest should haue written in the fillet of his Gypter, Holinesse to the Lord. And further, euen in that their Bishops were forcked or double-horned Gypters: they tell vs them-selues, that it is done in way of a myserie. And finally,

\* A round at-  
tice of the  
head.

finally every one of those Beasts do carrie in their fore-heads that myserie, whereof Iohn speaketh.

But yet objection is made hereunto, that the Pope and all Papists do professe the name of Christ. I answer, that euen thereby it doth much more appeare that they are the very Antichrists of whome we here increate. For so much the more deeply foes they are vnto Christ, in that they take vpon them his name and doctrine, and yet quite and cleane ouerthrowe the same: euen as close threues, and secret foes are ten times more pernicious, then outward and knowne enemies.

*VV*hy Antichrist is called indefinitely (or without limitation) a false Prophet, and (Papa) a Pope.

The twelfth Chapter.

Furthermore, this Antichrist is called also by his proper-  
tie, in way of preeminence \* The false Prophet, mean-  
ing the word that euer was, Reuel. 20. 10. For this is  
he that is said to be the Beasts and Dragons inseparable  
companion, and chiefe companion. Moreover, he is also called  
(Papa) a Pope, that is, a reuerend Father. Touching which  
word, many haue made search what it signifieth, and from  
whence it should be deriued. Some thinke that it is com-  
pounded of these two sillables *pa, pa*, which among auncient  
Grecians are wisely set downe for these two words *Pater pa-  
triae*, which stile, was wont to be giuen to the Romane Em-  
perours. Others will haue it to come of *Papa*, which signifie  
little Puppets \*. And some againe are of opinion, that it rose  
of the word *Pater*, being wantonly pronounced as children  
use to do. These diuers deriuations or guessees, Iohn Cora-  
sius, a berie learned Lawyer, maketh mention of. And yet  
none of all these (by his leaue) doth sufficiently satisfie or con-  
tent me. It is more likely therfore (in mine opinion) that this  
word

\* ἀπτονομα-  
σίχη.

\* Such as chil-  
dren play  
withall.

word *Papa*, comes from the *Sicilian* tongue, which therein  
signifieth dignitie and great honour, as *Suidas* obserueth, say-  
ing, ἦτο δὲ γέγεται παρὰ Συρακυσίου δ πατὴρ, παπας, καὶ  
κατὰ ἀναδιπλασμοῦ τῆς π, παπας. A Father is called a-  
mong the *Syracusians* *Papas*, and by doubling the letter, *P.  
Pappas*. And *Homer* useth the very same word, *Odys. 6. lib.*  
whereupon, the auncient Grecian *Didimus* writeth thus, πα-  
πα, προϋάνκτις φιλοφροντικὴ νεωτέρη πὸς πρεσβυτερον.

*Papa* is a fawning word proceeding from a pongling vnto  
his elder. And this name was sometime giuen indifferently  
vnto all Bishops, as appeareth by the Epistles of *Sidonius  
Apollinarius*, *Gregorie* the great, and of others before their  
time, as namely, *Cyprian*, *Ierome*, and *Austin*, in whose wri-  
tings we shall commonly finde Bishops, called *Papa*. But in  
proceesse of time, by means of claw-backs, it was reserued on-  
ly for the Bishop of *Rome*, as if he were the highest and loade-  
starre of all the rest, that is, the only Bishop of all Bishops,  
and to whom only true honour belonged. As indeed at last it  
came to passe after time that this opinion was once receiued  
into the Church, that the Bishoppe of *Rome* was the head  
thereof, in whose power only consisted the right of disposing  
of preferments, and dispensing with the keyes of the Church,  
and that all other Bishoppes had no further stroake in mat-  
ters, then was allowed them by way of commission.

Now, by these so many and so diuers names: namely, *A-  
postata*, *Antichrist*, *Man of sinne*, *Sonne of perdition*, *A  
Beast*, *Apollyon*, *The Harlot*, a woman, the false Prophet,  
a Pope: both the whole bodie of Poperie, and the Prince and  
head thereof are in the Scripture set out vnto vs, to the ende  
that his treacherie might be the better knowne.

Thus hauing hitherto spoken of the names by which he is  
signified, it is time to come now to the handling of the thing  
it selfe.

J.

That

That Antichrist did herein especially vsurpe  
the name of God, when he caused him-selfe  
to be called the vniuersall Bishop of the  
vniuersall Church.

The thirteenth Chapter.



Having therefore hitherto spoken of the person  
and name of Antichrist, whereby he is called, let  
vs now consider of the magnificence, and stateley  
titles which the Prince of that secte chalengerth  
to him-selfe. Paule proceedeth, and saith, He  
shall exalt him-selfe aboue all that is called God, or, that  
is worshipped. Assuredly, the Spirit of God could not more  
effectually or liuely set out vnto vs the verie fourme of this  
state and matter, or represent the nature of the Romish or  
Popish kingdome more plainly then heere he hath done: the  
which by the successe of things which since haue fallen out,  
and are now to be seene, is proued most true. Therefore in  
this place of Paule, the state of Popery, not Mahumetisme,  
is described, and that verie expressly: for the Captaine of  
this order, is said to take vpon him the honoz, power, and  
vertie of God him-selfe, and that in the midst of the Church of  
God. Whereby it appeareth first, that this defection whereof  
Paule here speaketh, is not to be vnderstode of the secte of  
Mahumet, or the Turkes, (because they neither sit in, nor pre-  
tend the Church of God) but verie directly of the state of  
Poperie.

This speech of Paule, might seeme to agrée with that of  
Daniell, Cap. 7. 8. & 20. where mention is made of a little  
horne which arose among the ten other hornes, and is said  
there to speake presumptuous things. But in my iudgement  
their opinion is truer, who referre that place of Daniell, not  
to Antichrist, but vnto the government of the Romane Em-  
perours, and especially to Vespasian, who in regard of his  
vniuersall pedigree, is there tearmed a little horne.

Therefore

Therefore touching this which Paule speaketh here, that  
Antichrist (the Prince of this Apostacie) should vsurpe the  
name of God: the question is, whether it be to be vnderstode  
of the verie name and title of God, or onely of the power of  
God, which he should wickedly arrogate to him-selfe. Some  
therefore do not thinke that the very expresse name of God is  
here meant, but only that he should rush into the office, and  
vsurpe and challenge to him-selfe the power and maiestie of  
the highest. But, vndoubtedly, seeing that the thing it-selfe,  
which is the accomplishment of this so renowned a prophetic,  
doth proclaime it openly, that the Bishop of Rome, the highest  
Potentate in the state of Popery, hath made intrusion vpon  
them both, in taking vpon him as well the very name, as the  
authoritie of the Lord God: this place, without all question,  
is to be vnderstode of both.

And touching the name of God, the Romane Bishop hath  
not made squaimish, but verie flatly, and without any circum-  
locution, hath both admitted of the name him-selfe, and neuer  
refused it at the hands of others. For is he not by them called  
a God in the earth: doth he not suffer the very Emperours  
them-selues to kisse his secte: nay, with an impudent face he  
acknowledgeth him-selfe to be so called, he admitteth plau-  
sibly of it, and inwardly togeth at the stateley title, (as appea-  
reth, Distinct. 21. throughout the whole Treatise.)

Further, where-as not only he suffereth himselfe to be cal-  
led the vniuersall Bishop of the whole Church, but accompa-  
neth that title and honour of right to belong vnto him: doth  
he not (in effect) vsurpe and take vpon him the name of God:  
for who else is the vniuersall Bishop of the Church, but God  
him-selfe, and Christ Iesus, who, only, and rightly, is called  
*ἀρχιεπίσκοπος*, and *ἀρχιερεύς*, the chiefe Sheeppheard, & high  
Priest, 1. Pet. 2. 25. & 5. 4. Hebr. 6. 20. & 7. 26. & 9. 11.  
And what is it else (I pray) to be called Prince of Bishops,  
and head of the Church, then to be called a God: as Cyprian  
in the Counsell of Carthage affirmeth: The first and aunci-  
ent Bishop, pea of Rome it-selfe, did so sunne, and were so

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strate of this blasphemous and abhominable title of vniuersall Bishop, as being (in their iudgements) properly belonging to none but to Antichrist, as that they, in truth acknowledged, openly affirmed, and publikely proclaimed, that he was the verie Antichrist, of whome Paule speaketh in this place, who soeuer would take vpon him to be so called: so doth *Gregorie* the great giue it out, (Booke 7. Epist. 3. to *Eubolius* Bishop of *Alexandria*, and so, to the same Bishop.) And againe, Epist. 78. 79. reade also what is written (in way of detestation of this proude title) in the Canon of the first Session, taken out of the third Council of *Carthage*, and out of the Epistles of *Pelagius* Bishop of *Rome*, in *Ca. nullus. Dist. 99.* Whereouer, reade what the same *Gregorie* wrote to *Mauritius Augustus*, Epist. 194. & 188. lib. 6. Item, reade the Council of *Carthage*, celebrated vnder *Mauritius* the Emperour, (who reigned in the yeare of the Lord, 595. & died 604.) At the first there arose an unhappie contention betwene *Iohn* Bishop of *Constantinople*, and *Pelagius* Bishop of *Rome*, about this title. Now *Iohn* being Bishop of *Constantinople*, had *Mauritius* the Emperour of *Constantinople* on his side: and so he began to be called the vniuersall Bishop, and that at the instance and commaundement of *Mauritius* the Emperour, who was so earnest in the cause, that in anger he called *Gregorie* a foole, for refusing to do so, yea, and proceeded so farre in displeasure against the Romanes, as that he stirred vpon those of *Lombardie*, which then was a part of *Italie*, to wage warre against them about that quarrell. After *Iohn*, succeed *Cyriacus* Bishop of *Constantinople*, who also by the commaundement of the Emperour was called the vniuersall Bishop. But then *Pelagius* Bishop of *Rome* began stoutly to oppose him-selfe against these two, yea, and that while *Mauritius* him-selfe as yet liued. And after him, *Gregorie* the great would none of that title, but with-stande it verie earnestly, and when it was offered him, he like a good and godly man refused it. But *Bonsface* the third being tickled with an itching humour after such stately preheminance, and

and hauing opportunitie thereunto, by meanes of the great fauour of *Phocas* (who succeeded *Mauritius* in the Empire) obtained that he who was Bishop of *Rome*, rather then the Bishop of *Constantinople*, should be called vniuersall Bishop. Now the occasion of this their contention rose by meanes hereof, for that the Bishops of *Constantinople* were wont publikely to consecrate the Emperours of *Rome*, as *Iohn* installed the said *Mauritius*, and also crowned *Tyberius*, as *Euanagrius* reporteth, lib. 5. cap. 13. and *Zonaras* Tom. 3. Wherevpon they began to take alofe, and wage insolent towards the Bishops of *Rome*, as being moze worthy then they. On the other side, the Romanes Bishops relied much vpon the dignitie of old auncient *Rome*, and looked thereby to haue themselves and their Sca respected. And by this meanes, that pestilent garboyle began in the Church. In which quarrell, the other Bishops did not sit still, and play the lookers on, but shewed them-selves partakers: and in the ende, after much contention, the Romanes Bishops prevailed, through subtle practises, but moze, by meanes of wicked treacherie. In so much, that on his side the prerogatives of the Romanes Sea, were by the Emperour him-selfe proclaimed, and the Bishop him-selfe blazed out with the title of vniuersall Bishop: the which, (to say the truth) could not otherwise come to passe; for that Antichrist must needs haue bin seated at *Rome*, and not at *Constantinople*, as heereafter shall be declared. And thus much touching the name of God vsurped by him.

*That Antichrist did wickedly arrogate to himselfe the power of God.*

*The fourteenth Chapter.*



AND concerning the power of God, no doubt the said Romanes Bishopp takes that vpon him, and aduanceth him-selfe aboue the diuineestate. For, whereas the high power of God sheweth it selfe

selfe especially in these two poynts. In the disposing of kingdomes Dan. 4. 2. 2. and in the free government of his Church: that beastly fellowe hath incroached vpon both these. And as for the disposing and getting gift and graunt of kingdome; the Bishop of Rome doth openly lay claime vnto that, as appeareth out of the 2. cap. *Extravaug.* of Superioritie, and Subiection) although *Gregorius Magnus* did first call himselfe the Seruant of Seruants, whereby he might teach his successors humilitie: But as for them, they keepe, in deede, the outward name & inscription, but as for the royaltie that agreeth not with this poore title: they take that vpon them with a mischief. And touching the free disposing of matters in the administration of the Church: like a wicked wretch, he sayes, it belongeth properly and onely vnto him, (as appeareth *Can. Cuncta. 9. quest. 3. Can. si Papa. dist. 4. Can. neminis est, de sedis Apostolica iudicio indicare 17. quest. 4.*)

Therefore his owne Decrees do proue this poynt to be true. For he appoynteth at his pleasure, newe Sacraments: and those that were instituted by Christ, he doth repeale, tolle, tuckisse, and take away. He prescribes lawes to binde mens consciences: and as for such lawes as our Sauour him selfe authorized, he playes fast and tosse with them as he listeth. *Can. sunt quidam 25. quest.*

Lastly, like a bialen faced merchant, he aduanceth himselfe about a generall Councill. *Can. nunc autem dist. 21.* Now, what is all this but flat, and sayre to take vpon him the power of God? He byingeth vnder his subiection all powers, Principalties, Kings, and Magistrates. *Can. si Imperator. dist. 96.* Hea the very Emppie it selfe (then the which there is nothing in the whole world, greater, more sacred, and magnificent) together with the very Emperour himselfe, whome with much ado he admitteth to come to the humble kissing of his feete, in that that he likeneth himselfe to the Sunne, and the Emperour to the Moone: so that the foolish fellowe makes himselfe to bee aboute all power, making but a mocke of that of Peter. *1. Pet. 2. 13.* The which cursed poynt of blasphemie

mie of the Pope, is to be found registred, cap. 2. *Extravaug. de maiestate & obedientia, cap. quinto, & seq. Extr. de translat. Episcop.* and left in record for remembrance of his impietie, to all posteritie. Lastly, *Helmodius* reporteth in his historie of *Saxonie*, that *Alexander* the 3. would in no case acknowledge *Fredericke* to bee lawfully admitted, and all because the poore Emperour held the wrong stirrope while his holinesse should mount on horse-backe. But among other authors, it were good to reade in this behalfe *Bernardus*, as well in his second booke to *Eugenius* Bishop of Rome, where in conclusion he breaketh out into these words. Thou hast more need (quoth he) to haue a Rake in thine hand, than a Scepter to perfourme the office of a Prophet: As also in his Epistles, namely 230. where at last speaking of the tyrannie of the Bishop of Rome, he maketh an exclamation in this sort. At first indeed ye began to play the Lords but ouer the Clergie, contrarie to the counsaile of *Peter*: and within a while, <sup>1. Pet. 5. 3.</sup> contrarie to the aduise of *Paul* (*Peters* fellow-Apostle) <sup>2. Cor. 1. 24.</sup> you will haue dominion ouer the faith of all men. But ye stay not there, ye haue taken vpon you more, namely, to haue a peremptorie power in religion it selfe. Now, what remaineth whereon ye might further incroach, except ye will go about to bring the very Aungels vnder your subiection, &c. What can a man say more then this, whereby we might conceiue that any did take vpon him the power of God? So that now no man can iustly make doubt, but that the Romane Bishop is the head, and chief-taine in the kingdome of Antichrist: And that such as imbrace and maintaine his doctrine, are to be reputed and reckoned in the number of Antichristes.



Of the place where Antichrist should sit, where it is apparant, that neither Mahumer himselfe, nor his accomplishes be the men, whom the Scripture teacheth Antichristes.

The fiftenth Chapter.



Care withall to consider of the place where Antichrist (that is the Prince of this Apostacie and of all that generation) should sit. St. Paule hath endeouored to determine the same, (but that seemeth to be done by him somewhat obscurely) when he saith he should sit in the Temple of God. But yet great and carefull search had been made, what those words of his should signifie. Origin upon Math. Hom. 29. by the Temple of God understandeth the Scriptures and word of God. Therefore (saith he) there shall then be in the Church, a false Scripture, for in stead of the true word of God a false doctrine shall prevail. Truth it is: Paule (1. Tim. 4. 1. 2. &c. and 2. Tim. 3. 1. 2. &c. & 4. 3.) hath plainly auouched, that in the latter times men should depart from the faith, and should embrace and spread abroad diuellsish doctrine. The which also the very worde of Apostacie (which wee haue before out of Paule taught, should happen vnder the kingdome of Antichrist) doth sufficiently proue. Agayne, *Austin lib. 23. De Ciuitate Dei. cap. 19.* interpreteth the word εἰς τὸν ναὸν θεοῦ, For the Church of God, and not In the Church of God: as if it were written, He shall sit for the Temple: or, in stead of the Church of God. But as for this kinde of speech he might haue been well enough acquainted with it, out of 1. Cor. 6. 19. and 1. Pet. 2. 5. where wee see that the Temple of God is taken for the people and place where God is worshipped: which by an other name is called the Church. Therefore Antichrist shall sit in the Temple of God, that is, he shall exercise that his power, among the very faithfull and childe of God. For this

this defection was to fall out euen in the midst of the Church it selfe. In somuch as they that were the authours and maintainers of the sayd Apostacie, should notwithstanding boast and vaunt themselves vnder the name and glorious shewe of the Church of God: and to make short, they only forsooke, will needes bee tearmed and reputed for the true Church. And that they only are the true Prelates and Bishops of the same. Whereby especially appareth that which I haue often insinuated, namely, that the Secularies of Mahumer, are not the men of whom Paule spake, and prophecied in this place: although the doctrine of Mahumer & of Idoeria began much about a time. (For Mahumer, which was the last of the two, began vnder *Heracius*: and the Papisticall tyrannie, began somewhat before, vnder the Emperour *Phocas*. So that these two Kingdomes being so opposite, & repugnant to Christes, differ not much about ten yeares, touching the times of their seuerall beginnings.) But yet seeing the followers of Mahumer, do openly renounce the name of Christes Church, and will at no hand admit, much lesse pretend that title or calling: and seeing on the contrary side the Papistes, do so greedie a Sect, holde, and appropriate to themselves the stile of the Church, the title of the Temple of God, and the name of Catholikes: there is none, if he would be accompanied of any right iudgement, that can make any further doubt, who it is, of whom this place of Paule is to be understood. And this opinion and interpretation of mine is holpen hereby, for that the very schoule-men themselves do flatly denie that Mahumer is the right Antichrist, or he whom Paule meant in this place. And agayne, *Bernard*, ouer and besides those things which he wroote vnto *Engenius* Bishop of Rome, and ruler at that time of the Popish Synagogue (wherein it easely appareth, that he acknowledged the Sea of Rome to be the Seate of Antichrist.) Yet further vpon the Canticles Sermon 33. he saith, that Antichrist should be a noone Diuell, because he should rise and sit in the South. And as for the situation of Rome, it is toward the South, as by the Geographicall description

R. description

1. Pet. 5. 13.

scription of Climates may easily be proued. Lastly, in the Epistle of the Church of *Leodium* written to *Paschall* the second Bishoppe of Rome, and is extant in the second *Tom.* of the *Counsellors*: it is flatly affirmed, that Rome was meant by Peter vnder the name of Babylon, and that it is at this day the very true and right Babylon.

And as for that which *Viguernus* bringeth out of the Commentes of his scholē-men, namely, that Antichrist should be hoine in Babylon and liue in Iudca, in the Cities of *Bethsaïda* and *Corazin*: It is very sottish, and is not to be warranted by any place of Scripture: but he, like a subtle merchant, was disposed by that meanes to corrupt the true meaning of that place, and peruert the sense of the Scripture, that so no man might once thinke of the Pope of Rome.

*That Rome, which is in Italic, and is repayred out of the dust and ruines of the olde ouerthrowne*

*Citie: is the seate or Chaïre pointed at, and painted out by God himselfe for Antichrist that should come.*

*The sixteenth Chapter.*

**B**Ut whereas *Austin* writeth (*lib. 20. De Cinitate Dei cap. 19.*) that it is vncertaine, and not plainly exprest in the Scripture, in which of the Churches of God Antichrist should sit, as, whether at *Rome*, or at *Ierusalem*, but only that it is generally sayd, that he should not sit in the Temple of *Idols*, but should rule in the midst of Gods Church: this saying of *Austin*, I say, is but feeble, and is at no hand to be peiced vnto. For if other places of the Scripture be compared with *Paule*, we shall finde that it is clearly set downe, not only in what place generally, but even in what Citie particularly, Antichrist should sit and strengthen himselfe, and exercise his power. And that verie Citie is *Rome*: which to bee true, experience and the issue of

of things (which is the exposition and true accomplishment of this Prophecie) hath and doth sufficiently declare: from whence wee may and must, fetch a most plaine and cleare interpretation of this place, and of certaine other obscure and darke speeches in the Reuelation.

Now, that *Rome* is the place, long since allotted by God, to be the seate of Antichrist, it appeareth hereby: first, where, as the fate of *Poperie* is (as I haue shewed before) nothing else but a liuely Image of the olde Emperre of *Rome*, such as it was while it kept in *Rome* and remained *Idolatrous*: it could not otherwise chuse, but that as *Rome* is the Seate and Metropolitane Citie for that Empire, so likewise the Choise of this counterfeit and new fourth Kingdome, should bee planted at *Rome*, repayred and made newe (the which also as *Blondus*, in his booke that treateth of *Rome* affirmeth, is a verie picture, and platforme of olde *Rome* restored.)

Secondly, that place of the *Apocal.* 17. 18. doth most evidently conuince it, where it is flatly affirmed, that the seate of the Beast should bee That great Citie, which at that time had rule ouer all the world, and stand vpon seauen Hills: which is eident out of the 9. verse of that Chapter, in these words.

Here is the minde that hath wisdom. The seauen heads are seauen Mountaines, whereon the woman sitteth. Wherein *Rome* is most certainly and plainly describered, which at that time was *Galstria* of all the world, and was commonly called the \* seauen-hill Citie, because it contained within the compasse and circuit of her walles, seauen Hills. In respect whereof *Virgill* in the second booke of his *Georg.* handling matters of husbandrie, writeth thus.

*This life the old Italians led, both Remus and his brother,  
And so Etruria waxed strong, by this meanes and no other:  
And so did Rome arise at last, the brauest towne of all,  
Which doth inclose seauen suerall hills in compasse of her wall.*

And againe, in the 6. booke of *Enaeidos* (bringing in *Antichristes* speaking to his sonne *Enaeas* of the acts which *Romulus* should performe) he saith:

K 2

Beholde

\* *Septicollis.*

Behold (my sonne) by this mans meanes shall Rome arise on his, And stretch her power as farre as land, her courage to the Skie: That famous Rome, that goodly towne, both stately, stout and Which doth environ seven hills in circuit of a wall.

The names of these Hills are  
Capitolinas.  
Aventinas.  
Esquilinas.  
Quirinalis.  
Viminalis.  
Palatinus.  
Celius.

Chiefly and lastly, this mine assertion receiveth further strength and light from another place of the Reuel. 16. 16. if it at least bee rightly understood: which is thus. And they gathered the together, into a place called in Hebrew *Armageddon*. Wherein, this is it which he foretelleth, that all they which should bee sent by the false Prophet, that is, by Antichrist, to wage warre agaynst GOD and his Saints, which are the faithfull: should assemble themselues in a place which is called in Hebrew (indeede after the common manner) *Armageddon*. But as it ought to bee read, *Geddon-Harma*. That is, where the high place was cut downe: as if ye should tearme it, the Ruine of Rome. For all they that seeke the overthrowe of Christs kingdome, in favour of Antichrist, do usually repayre to that place, where that ancient, high, and stately Rome sometime stoode, and where now new Rome is restored (the very place of old ruinous Rome) together with all that coast, where soeuer any ruine appeares of that ancient Rome.

Now is it then, that, all those do especially resort to this place, who perforce serve to the false Prophet and to the Beast: Harry because euen by the decree and appointment of God, both the Beast and his false Prophet, (which is, the man of sinne, of whom Paule speaketh) were, and still are, to haue their certaine aboad in that place. Whereby we see that from hence wee may most certainly gather and conclude that Antichrist may not sit in any other place at a venture, but only at Rome, that is, in that very place, where sometime that ancient Rome was built, and where now are to be seene the heards and rubbage of that olde building. Experience hath proued this to be true: For the Pope sitteth and dwelleth in newe Rome, as in the true and proper Metropolitan Citie belonging to his Kingdome. And it is so certain

certaine true, that Rome (which is the Metropolitan Citie in *Italie*) is the certaine seate appointed by God for Antichrist to sit in, that for euery choise of a new Prince of this Apostacie, euery one that hath interest in that election, must of necessity repaire to that place, as it is expressely prouided for in the 6. of the Decretalls. Lastly, that Citie is the hony, where all mischuous counsellors, and pestilent practices against the Church of God, are deuised, which after are in most despitefull manner put in execution against the Saints of God: and to conclude, this is the princely pallace of the papistall kingdome, and of Antichrist him-selfe, and that so limited and appointed by the full and generall consent of all the roate and rabble of that traitorous generation. For why are the Popes of Rome, (who retainie still their power and authoritie ouer their Antichristian Churches, where soeuer they shall become) moey tied, to be, and settle at Rome, then either at *Bononie*, or *Auenion*, or *Viterbie*, or *Paris*, or *Veruice*, the which notwithstanding are verie great and famous Cities, and in respect of commodities, requisite for the maintenance of our life, and of great course in way of trafficke and marchandise, are to be preferred farre aboue Rome, or all the soile and territories belonging vnto Rome? If hereunto it be said, that the reason thereof is, because the Pope is Bishop of Rome: I answer, that they who vse to giue dispensations to others, that they may be non-residents, and discontinue from their proper Bishopricks, may become non-residents themselves if they will, and, as they tearme it, despence with themselves in that point, and so vse their owne libertie. Again, when as the abode of this Romane Bishop was for the space of 70. whole yeares together continued at *Auenion*, was not the Pope in all that while Bishop of Rome, as well as now he is, although he were not at Rome? Stephen, Bishop of Rome, what time as he made so often journeyes to Pipin King of *France*, when as he was so suddenly molested by the *Lombards* that were deadly enemies vnto the Sea of Rome, when I say, he went so oft, and staid so long in *France*, I trust he ceased not in

the meane time to be Bishop of *Rome*, therefore that reason is of no force. But in truth, the verie reason why *Rome*, rather then any other place in the world, or then any other Citie, how famous so euer (as *Alexandria*, *Antioche*, *Ierusalem*, *Constantinople* sometime were: and as *Venice*, *Florence*, *Bononie*, *Paris*, *Amverpe*, *Avenion*, *London*, now are) should be the fixe and certaine seate of this kingdome of Poperie and of Antichrist, is, because the word and propheticie which the Spirit of God had given out vnto Iohn touching the place of Antichrist, must needes be fulfilled: for the place of this so detestable *Sea*, was expressly limited and layed out, namely, to be in that precinct, where that auncient, famous, and stately *Rome* sometime stode. Now this could not possibly come to passe, befoze that oulde and noble *Rome*, which was the place of the Idolatrous Empire, was ouerthrowne. For this place is called *Geddon*, that is, a raising, *Harma*, of the high place. And thus it could not be rearned, but after such time as that high *Rome* was sackt: which was thoughtly performed by the *Gothes*, befoze the chaire of Antichrist was in that place erected. For the Bishops of *Rome* neuer challenged vnto them-selues the name of vniuersall Bishop, or toke vpon them such power of Antichrist, befoze that oulde *Rome* was quite defaced. Indeede, she was often befoze surprized, and ranlancke, but in the ende, she was by the *Gothes* brought to vtter ruine, when once the *Romane* Empire was translated thence vnto *Constantinople*. For to let passe that she was once taken by the *French-men*, (because indeede that makes nothing for this purpose,) after this propheticie of Iohn, she was surprized thise, and at last, according to this decree of God, layde flatte in the dust: the little whereof was performed by the *Gothes*, while *Arcadius* and *Honorius* were Emperours, in the yeare of our Lozp 414. but then she was not cleane ouer-turned: the second was by the *Vandalls*, *Marcianus* being Emperour *Anno* 449. but neither as yet was she destroyed: the thirde

and

and last was, when *Iustinian* the first was Emperour, vnder the conduct of *Totilas*, King of the *Gothes*, which was that small ouerthrowe, and vtter ruine of *Rome*, whereof that place of the Reuelation is directly to be understood: for then indeede she was foullie handled, then was she turned cleane topsie-turvie, then were her wallies beaten downe, then was she so terrible set on fire, that the raging flames thereof made hauocke for the spare of fortye dayes together, in so much, as it consumed the whole Citie in the yeare 540. but somewhat befoze that time, namely, from the yeare 534. (as *Onuph. lib. 3. Fast.* obserueth) by meanes of the warres wherewith they were continually afflicted by the *Gothes*, they had cleane left off their custome of creating pearely newe Consulls at *Rome*, and in the Westerne partes, namely, vnder the Empire of *Iustinian* the first, and after the Consullship (which was the last) of *Decius*, *Theodorus Paulinus*. And after that, in proesse of time, the *Romane* Bishop vnder the Empire of *Phocas*, began to vsurpe and take vpon him that proude stile, to be tearmed the vniuersall Bishop of the whole world. So we see that after the sayde ruine of *Rome*, he sittes me with that stately title in that verie place where oulde *Rome* was, about the yeare of our Lozp 600.

True it is, that *Constans*, the second Emperour of *Constantinople*, Nephewe vnto *Heraclius*, indeauoured his best to restore the Empire, and accusomed dignitie, vnto *Rome* agayne: and so likewise after him would other Emperours, as the *Italians*, *Berengarius*, yea, and some Popes them-selues (as *Sigonius* reporteth) but they could not, for the secreete counsaile of God was against it: so that meete it was, and so it ought to be, that she should remaine in raggs, and heapes of rubbish, that according to the Propheticie euen of *Sybilla*, *Rome* might become a \* ruyne, and she that was \* renowned, should afterward be drowned, in so much, as such as are not well acquainted with the Citie, might seeke for *Rome*, being in the midst of her.

\* *Q*UANTUM  
\* *Q*UANTUM  
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Againe,

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ῥῶμαν ῥῶμαν  
\* ἀνδρ ῶ-  
αυαῶ.

Againe,

Again, if we regard the men and the manners of the Citizens, and inhabitants of this new Rome repaired, we shall finde that both they and their disposition, are very fit and agreeing with the kingdome of Antichrist, the which I had rather should be set out by S. Bernard, (who was a great maintainer all the time of his life of the Romane dignitie) then by me. He therefore, *Lib. 4. de considerat. ad Eugenium 3. Papam, cap. 1.* writeth thus of the Romanes. They are the men; saith he) that haue the doing in all things that concerne the Popedome: but what is more appatantly knowne to the world, then the frowardnesse and insolencie of that nation? a people not pliable to peace, trained vp in tumults: a nation fierce, cruell, intractable, neueryielding but where it is not able to resist: what one among a thousand shall ye finde in that Citie, that will preferre ye to the Popedome, without a present bribe or hope of reward? try me (if yee will) whether I haue any skill or knowledge of their behaviour. They are principally wise to do a mischief, but starke fooles to do any good: they are hated both of God and men, as hauing offered iniurie and violence to them both. Impious they are against God, foole-hardie in matters of religion, seditious among them-selues, enuious to their neere neighbours, discourteous and curriish toward Strangers and Forraigners: them-selues louing no man, are beloued of none, and seeing they would be feared of all men, it can not be but they should stand in feare of all. They be such as can not abide to be inferiours, and yet knowe not how to behaue them-selues in superioritie: treacherous and vnfaithfull they are toward their betters; proude and vntollerable toward their inferiours, Impudent they are in begging, and insolent in denying: importunate in vspeaking, neuer quiet till they are sped, and most vnthankfull when they haue obtained. They haue taught their tongues to boast of Mountaines, when they meane to performe as small matters as Moale-hills: plentifull in

promises,

promises, but as sparing in performance: smooth-tongued flatterers, and dogged back-biters: meale-mouthed dissemblers, and despitefull traytours. Thus saith that famous Doctour Bernard, of Romane manners. But before the dayes of Bernard, one Saluianus, Bishop of \* *Marseill.* (who liued *Anno Domini 480.*) in his Booke *De providentia Dei*, writeth thus of those men: Therefore (saith he) the name of a Romane Citizen, was some-time not only in high price, but obtained also at a great price: but it is now voluntarily refused, yea, abandoned of all men, in so much as it is not only compted contemptible, but abhominable. Now, can there be a greater proofe of the impietie of Rome then this, that many men of good calling (to whom otherwise the flourishing state of Rome should be a credit and dignitie) should notwithstanding in regard of the wickednesse & crueltie of Rome, be glad to renounce the name of Romanes? thus saith Saluianus. Now these fellows, in procelle of time proued neuer a whit better: nay, another bird of their owne nest, and one greatly accompted of among them, *A. Iuene. Mantuan.* speaketh thus of them, Practise ye may at Rome what you will, saue godlinesse only?

But touching that place of the Revelation, *Cap. 16. 16.* that it ought so to be reformend and read as I haue set downe *Geddon-Harma* I learned of Ioseph Scaliger, a man verie excellent in antiquities and other knowledge. For it is certaine that those words were written thus in Hebrew *Geddon-Harma*, & therefore according to the maner of the Hebrewes, we must in reading the words goe from the right hand, toward the left: but the Notarie, who afterward exemplified the words, when they were translated out of the Hebrew, into Greeke or Latin, following the order that is vsuall with the Greekes and Latines in their reading, and so beginning at the left hand, proceeding to the right, put downe *Harmageddon* in stead of *Geddon-Harma*.

Now this place of the Revelation is taken and applyed (although some thinke otherwise) in resemblance and imitation

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\* A Citizen of Fraunce.

tion of that which is written, Daniell 4. 11. in these wordes, Hewe downe the tree, where the word Geddon is first, and then Harma followeth next. And that Hebrew word *HARMA*, signifieth among the Hebrews an high place, or (as Hierome would haue it) a porch, or as may be gathered out of Iudges 1. 17. a place destroyed: and being written with an asperation, the letter (H) before it, a stately and famous Citie, such as ourd *Rome* was. Lastly in the verie word there is an allusion vnto the name of *Rome*, being written in Hebrewie, which is expressed with the verie same pphs, letters and all. So doth Hierome thinke, Isa. 21. 11. that in the word *Romé*, *Rome* was alluded vnto. So Iohn Mercer, a verie skillfull man in the Hebrew tongue, vpon the Cant. 4. 6. thinketh that in the word *Mor*, allusion was added vnto the mount *Moria*, which was one of the heads of *Sion* hill. Clerie certaine it is, that the allusion or resemblance is very fit & proper, in that *Roma* should be termed *Horma*, that is, that high and stately place, whether ye respect the hills and situation of the soyle, wherein it was built and reared, at what time Iohn wrote these things: or the huite and fame that went of it, because that Citie was moze glorious then any other, and was counted (as Auftine speaketh) the Lady and Excellence of the whole world, yea, euen Virgill in the first of his Eclog. testifieth hereof in this manner:

*I like a foole did liken Rome ( friend Melib.) to a Village,  
And to our simple countrie towne that feeds by plough & tillage,  
But she doth shadow all the rest, and shewes her head farre higher  
Then doth the Cedar tree exceede the Bramble and the Briar.*

And agayne:

*That roiall Rome that spreads her power abroad both farre and  
(As farre as doth the Ocean sea) her glory to the skie. (nigh,*

Upon all these euidences we may boldly giue sentence, that the seate of Antichrist, the place where vnto all resort that fight against God, is expressly determined and set downe,  
and

and that is *Rome*, which at this day standeth, but built vpon the graue, ruines, and ashes of that ancient and famous *Rome*, which was layde in the dust by the *Goths*: that is, which is seeme to be re-edified and inhabited againe, in the verie place where y former proude Citie was overthrowne. Re-edified, I say, but to a cleane contrarie purpose to that of the restoring of the second *Ierusalem*, after the captiuitie of *Babylon*, which likewise was reared againe in place of the old. For, *Ierusalem* was renewed, to the ende that God againe might therein be serued: but this *Rome* was new raised, that God againe should therein be blasphemed.

*In what respect the assemblies of the Papists  
and of Antichrist, are called the Temple and  
Church of God: wherein answer is made  
to manie of their objections.*

*The seventeenth Chapter.*



ow this question is great, and right worthy the handling, namely, how and in what sense Paule giues the name of the Church vnto this defecation or Apostacie, and the name of the temple of God, vnto that companie and crewe of the backsliders. In Poperie the Church of God, may one say: In dede this point hath troubled, and still doth trouble many, and those not vnlearned, who are therefore kept still in Poperie, for that they thinke and esteeme the same as the Church of God, although corrupt, and hauing blemishes. Now for the better clearing of this matter, we must thus distinguish. Things that are called after one and the selfe-same name, and haue a resemblance or likelihood, the one of the other, they are either iust of the same nature and proprietie, or else they agree but in part, or in some respect.

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This may be perceiued in the state of man-kinde. For although all that beare the name of men, are so called, for that they are creatures indued with reason, yet among them, some there are, who but in respect only, may seeme iustly to be so called, as namely, foales, and monstrously misshapen creatures, which rather resemble beasts then men. But, on the other side, some there are, who in full measure, and absolute manner, deserue to be so tearmed, in regard of the perfect vse they haue of reason. Againe it may be perceiued in the condition of an house, for where-as, (to speake properly) that is to be tearmed an house, which consisteth of a roafe, walles, and foundation, framed and compact together, to withstand the violence and annoyance of the weather: yet some houses there are which performe not thus much in good and perfect sort, as being faultie in the roafe, or decayed in the walles: and some againe there are that performe it fully. Therefore the former are tearmed houses but in part, which Logicians call *κατὰ μέρος*, in some respect: and these latter, simple gods, as they speake, *ἀπλῶς*, absolute. Now the cause why these things which be not so absolute and perfect, are notwithstanding tearmed as the other are, is this, for that these imperfect things haue a kinde of nature and similitude, in a sort, answerable vnto the other perfect things whereof they beare the name. For there are moe things in the world then severall names whereby to tearme them, neither is euerie thing called with a proper or peculiar worde belonging to it, whereby to commeth to passe, that one and the selfe-same name is attriouted vnto severall things, and yet not altogether in the verie same sence. Therefore this kinde of naming is not single or simple, (as the Schoole-men speake) but doubtle and doubtfull. And euen so it falleth out in the word Church, which is indifferently giuen both to the true, and false Church. For if we haue an eye to the true & proper definition of a Church, we shall find that it will agree only with the true Church: the definition whereof,

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may be this. A companie of the faithfull which serue God sincerely, and retaine among them the publike markes of their adoption, which himselfe did institute, as the sacred word, the Sacraments, and discipline: whereby it falleth out, that by these three notes, as being her true and proper badges, the true Church of God doth consist, is marked out and severed from the erroneous and false Church, to wit, by the true worship of God, which is framed as himselfe saith ordained in his holie word, (Ioh. 10. 27. My sheepe heare my voyce) by the sincere vse of the Sacraments, which God himselfe appoynted: and lastly, by due discipline and correction of manners. Looke therefore what societie and companie of men haue not these markes among them, I meane none of them at all, it cannot bee called the Church of God: but if it haue but one of those notes, then is it called a Church; but only in some respect. But looke what congregation retaineth moe of these markes, the same may with better right be called a Church, than that which hath fewer. Now, if we shall make search after these markes in the state of Poperie, wee shall finde, that the same may be called a Church: but only in respect, because it obserueth and retaineth but a very dead, and darke part of the former notes: namely, the vse and marke of one Sacrament, to wit, Baptisme: the which by the speciall prouidence of God, remayned (touching the substance of it) incorrupt, euen in the darkest time of Poperie: but touching the accidents or circumstances vsed in the administration of it, it was altogether defiled, corrupt, and prophaned. Therefore the kingdome of Poperie and of Antichrist is the Church of God, but depending, as it were by one poore marke, and a slender thread. But as for the congregations of the Gospel, they are rightly and simply tearmed the true Church of God, which is by all these marks to be discerned by the world, and restored vnto by the faithfull. The like difference was once betweene the kingdome of Iudab and Israel, in the last whereof was retained Circumcision onely, least that the marke of their adoption by God, should be cleane put out.



mong them. Agayne, the same discrepance is to bee seene betweene that house which we vse for our daylie mansion, where we haue our household, and all things necessarie about vs; and betweene an olde tottering Cottage, wherein sometime wee dwelt, but after left it and let it lye desolate: for we vse to call them both our houses: but to speake properly, that only is to be accompted our house, which presently we inhabite, and not that which we haue in such sort giuen ouer. But herunto objection is made in this sort: if Poperie be the Church of God, then is it the Spouse of Christ: and if his Spouse, then is there none other assemblies that may be taken for the Church of God: for no man either may or can haue two wiues: there fore it is meete ye should adioyne your selues vnto the congregations of the Papistes: Whereunto I aunswere, that there is but one Church, (namely, that only which is the true Church of God) which is to be reputed for the Spouse of Christ: as for the other assemblies, they are to be compted but Harlots. And as *Austin* speaketh *lib. 1. contra. Donat. cap. 10.* Whatsoeuer the assemblies euen of the very Heretikes and Scismatickes, haue among them agreeing with the word of God; that the true Church of God acknowledgeth, and challengeth as properly belonging vnto her: for all other congregations are so farre forth to bee appoynd as they do consent with the true Church: and so much to be dispoyned as they disagree from th: same. Therefore the state of Poperie, in as much as it swarveth from the true Church, and is flat Papisme, may as iustly be tearmed the Spouse of Christ, as that woman that was married long ago, but afterwards pue from her husband for adulterie by her committed, may be called his wife: who although she receiued long since the bill of Diuorcement, & that all duties of marriage ceased betweene him & her, yet, in regard of some Rings, which ic pleaseth her still to weare, which were once pledges betweene the of former marriage, is tearmed sometime by the name of a wife. Therefore we acknowledge y to be most true, which is written *Math. 24. 28.* Where the dead bodies are, thither will

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the Eagles resort. So every man ought to adioyne himselfe to that congregation which is the Church of God: But this I say, that this must be vnderstood of the true, & not of the false Church: And that that is the true Church of God, wherein either al the former markes, or at least the principall & chiefe of the are to be found apparant. But looke in what assemblies the traditions of men are vrged, in stead of the pure worde of God, & in stead of his true worship, in are Idolatry is maintained: in stead of the true Sacraments of Christ, the deuises of men are soppsted in (all which we see openly practised in Poperie:) we vterly denie that those companies are the Church of God, or that they are the same societie whereunto Christ would, or willed vs to resort. Lastly, whereas commonly we say, that the promises of God do belong vnto the Church: that also we hold, is to be vnderstood only of the true Church, & at no hand either of the Papisticall or hereticall Synagogue.

Now, out of this that hath been sayd, it is easily to be gathered, that those are not to be accompted Scismatickes, that renounce Poperie, because that in so doing they do not depart from the true Church of God: (from which whofoeuer scarteth is iustly to be charged with making of a Scisme) but rather they are to bee acknowledged for such as haue seuered themselves from that blasphemous Apostacie, & cursed crewe of Apostates: (that is, from a disguised marke or vizar of the Church) in which action of theirs, they are as greatly to bee commended, as those that with all speede rid themselves from filthie & infectious places. But if hereunto the Papistes make replye (as they are obstinate in maintaining their errors) and say, yea, but ye were baptised in this Church of ours, why therefore are ye not either re-baptized, or els why do you not continue in, and reuerence that Church wherein ye were baptised, and wherunto at first ye gaue by your names? I aunswere, it needeth not that we should be sprinkled with Christian baptism: the which Sacrament (as I haue already shewed) touching y substance & material point of it, was kept & continued

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nued among the Papistes. Therefore having already received the Baptisme of Christ, wee are not agayne to bee newe Christened. *Austin* hath often answered to this effect to the *Donatistes*. And yet notwithstanding, wee neither might, nor may for all this, continue still in the Popish Church: neither is it periturie, or Apostacie from him, to whom wee gave by our names, if we abandon their societies. For in our Baptisme, (the outward signes whereof we received at the hands of the Papistes themselves) wee gave not our names to the Pope: but to Christ, into whose name also wee were at that time incorporated, being thence called Christians: him we professed, and acknowledged to be the guide of our faith, and not men, nor the Pope, nor any Bishoppe: but we, partly through the great unfaithfulness, and partly through the ignorance of our Pastors teachers, were (and that a great while together) carried from our Captaine Christ Iesus. And so in the darke ignorance of our blind understandings, by them forsotted, we followed the Pope in stead of our Saviour. But now having the eyes of our mindes lightened, through Gods gracious goodness, we see and acknowledge our error, And therefore with all our hearts in sincere affections, wee beseeke, with purpose ever after to stick to our first and true Captaine, to whom only wee gave up our names, to witte, Christ Iesus. *Austin* in his 40. treatise vpon the Gospell of S. Iohn, saith, we are Gods coynes: but being his monie, we were carried stragling from his Treasurie: and through our fault, the print which he had stamped in vs was worne out. At last he came and reformed that, which himselfe before had foumed in vs. Now I pray, call ye this treacherie for a man to beseeke his Generall, and his Banner, the which for a time through ignorance he had lost? Or is this to be a Renegate? If any man thinke this answer of ours not to bee so currant: let him heare *Austin* in his sixt treatise vpon the Gospell of S. Iohn, speaking thus vnto those that were baptized by the *Donatists*. Hold thou (saith he) that which thou hast already received: it is not altered, it is only acknow-

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ledged, it is the stampe of my Lord and King: it shall bee no poynt of sacrilege in me, I do but reforme the stragler, I do not temper with the stampe. For such as Iohn had first baptized, Christ did after adome vnto him. And by baptisme we become their Disciples, in whose name wee are baptized. 1. Cor. 1. 13. But if they further obiect and say, that, if wee denie the Baptisme to bee the Church of God, because it hath some corruptions: and in regarde of some ill behaviours that are amongst them, we shall in so doing fall into the error of the *Donatists*, who would acknowledge no congregation to bee the lawfull Church of God, which had in it any imperfection or blemish at all: I answer, that in the profession of Poperie, wee do not respect the lewd demeanours and dispositions of men: neither do we in consideration thereof denie it to bee the true Church of God: but wee weigh the unlawfulness or pollution of the thing it selfe, the doctrine they teach, the nature of their Church, and the very ground-wooke whereupon it standeth, and finding that it is not the same whereupon the true Church is established, wee cannot yeeld, that Poperie is the true Church of God.

*Of the time of the coming of Antichrist. And*

first, that it is plainly to be gathered out of the Scriptures that he was not to bee reueiled before the Roman Emperre should begin to totter, and that the kingdom of Christ should by the preaching of the Gospell begin to grow and increase.

*The eighteenth Chapter.*

**T**he fourth poppe that is to bee considered in this discourse, is touching the time of Antichrist: which is a poppe worthe, nay, necessarie to bee knowne, that so Antichrist might the better be descried and auoyded. Now, touching the time of his sayd coming, such as haue written thereof are of diuers opinions. For one *Arabianus*, (as *Platina* reporteth in the life of *Nicot*) affirmed and taught that

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even then in the daies of the Emperour Severus; Antichrist was risen. And hereunto was he perswaded by the view of the corrupt manners of the Church, & by sight of an infinite number of heresies, which the were sprung up. But (to make short) Paule determineth fully of this matter, when he saith; that then Antichrist was to bee made knowne and manifest; when that which hindered was once taken out of the way: For ye know (saith he) what it is that withholdeth his wordes are (τὸ ἄνω κατέχον) which now hindereth or withholdeth. Now, great search hath been made what those wordes should signifie. For, some do take them in such sence, as if thereby were meant, the Romane Emppire: and some, as if nothing but the publishing of the Gospell were there by to bee understood, which was first to bee spread over the face of the whole earth: which opinions although they seeme to bee diuers & repugnant the one to the other, yet they may be well, and that easily reconciled. For wee shall finde either of them true, if we consider advisedly of the matter: For both of them came to passe before the kingdome of Antichrist (whereof now we speake) was setled & established: I meane both the overthrow of the Romane Empire, & the propagation of the Gospell ouer al the world. This reconciliation of these two opinions, and this exposition of mine, is confirmed by a very plaine place of Daniel, cap. 2. 34. & 44 & 7. 13. The wordes whereof are these. cap. 2. 34.

34. Thou didst behould it so, till a stone was cut out of the mountaine without hands, which smote the Image vpon his feete, that were of yron and clay, and brake them to peeces.

Verf. 44. And in the daies of those Kings shall that God of heauen set vp a kingdome, which shall neuer bee destroyed, and this people shall not bee gnen to an other people, but it shall breake and destroy al these kingdomes, and it shall stand for euer.

Cap. 7. 13. I beheld in visions by night, and loe, one like the sonne of man came in the cloudes of heauen, and

that this one speech and assertion is sufficient to shewe, that Austin was neuer the authoꝝ of that booke, seeing that in his time, neither were the French Kings so famously knowne, neither was the Empire sustained by the French-men, which began long after in the dayes of the Emperour Valence. Now out of all these things which haue bin spoken, that is gathered, and concluded which I haue affirmed, namely, that both the Gospell was first to be preached, and the Romane Empire to be deminished, before that the Kingdome of Antichrist could plainly be destroyed or established. And touching this ouerthrowe of the Romane Empire, Paule hath indeede made some signification of it, but some-what obscurely, and that he seemeth to haue done in two respects: first, for that he spake vnto Christians, and those that were not ignorant of this prophetic, and of this peece of worke: for they had heard the Apostles in their publike preachings in the Churches, often handling that matter, as it appeareth by their writings. Secondly, to the end that none should thereby take displeasure: or that any daunger should thereby growe vnto the Church from the Romane Emperours, for that some of the Christians should seeme to prognosticate, and hartily wishe their destruction. But although Paule had verily concealed this point, yet it might sufficiently be understood out of Daniell the 2. and 7. that such a thing should come to passe.

Yet that place of Iohn, 1. Iohn. 2. seemeth to make against both this mine assertion, and also this place of Paule, wherein Iohn affirmeth, that in his dayes Antichrist was alreadye risen. But vnto this place of Iohn, an aunswere may be easily made, namely, that the foundations and ground-works of this kingdome and Apostacie, were indeede long agoe framed, by meanes of heresies and heretikes, but yet the whole frame and building of the said state and kingdome, was then at last reared aloft in stature and strength, to the viewe and open sight of all men, after that the kingdome of Christ began to be proclaimed, and the Romane Empire to be reuerced.

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That the time of the coming of Antichrist, wherein he should seate and settle him-selfe in the Church, was by the Spirit of God precisely set downe to be 666. yeares, from the time that this prophetic of Iohn was made knowne: the which certaine of time did expire, much about the raigne of Constantine Pogonastus the bearded, an Emperour of Constantinople.

The twentieth Chapter.

**B**Ut in this point concerning the time of the coming of Antichrist, this question (which concerneth indeede much more difficulte in it) is moued: whether the time, within the compasse whereof, the Kingdome of Antichrist was to be erected, be to be found in any place of Scripture certainly set downe and determined: wherein, it is verie certaine, men are of diuers iudgements. Some denie it flatly. And therefore Austin, lib. 18. *De Ciuitate Dei*, Cap. 25. & 53. saith, that that time is altogether hidden, and unknowne, and is verie earnest here in, that neither the month, nor the yeare, nor the time of his coming, and of his Kingdome, can be learned. But they that are of that opinion, seeme to be deceived: and herein they erre, for that they vnskillfully, and falsely do attribute those things vnto one man (as I haue declared) whom they take should be the only Antichrist, which are to be vnderstoode of the whole state and bodie of Antichrist. Bus, that which the Scripture doth in pleasant manner deliuer touching the Kingdome of Antichrist, is to be taken of a whole head-rotue of men, and of a long succession of matters and times. Some therefore are of another iudgement, namely, that the time is expressly set downe and determined, wherein the said Kingdome of Antichrist should begin: and yet euery be herein also some dissent from others. For some thinke that

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the yeare 1000. is the prefixed time, some 500. others 400. after the birth of Christ: but seeing that all these, because for their assertions they ground vpon no certaine and direct place of the holie Scriptures, but rest only vpon doubtfull conceitues of their owne framing, we will take an other, and that a more sure course, grounding our selues (except I be deceived) vpon a more firme foundation. For if we marke well what the Spirit of God in the Reuelation hath deliuered, we shall finde that the time wherein the state of this Apostacie was to be established, is expressly set downe. And that time in verie truth is not so much to be reckoned from the time of Christs passion or birth, as from the time wherein this point of prophetic was reuelled vnto Iohn, which falleth out in the yeare 666. as appeareth out of the Reuelation, Cap. 13. 18, although Irenæus doth write, *Lib. 5. cap. 25.* that this place of Scripture hath bin notably corrupted, the words whereof are these:

18 Heere is wisdome. Let him that hath vnderstanding, coumpt the number of the Beast, for it is the number of a man, and his number is fixe hundredth threecore and fixe.

I haue sayd already, \* that these words, The number of a man, are not to be vnderstoode of any magicall or misticall word, which by the arithmetricall computation of the letters therein comprised, would peeld the last number of 666. For this manner of noting out a time, is altogether strange and unknowne in the holy Scriptures. And to be short, it is more meete and agreeing with the brain-sicke Cabalists, then proper to the Spirit of God. In the which odde facultie, although Irenæus sometime toke some painefull study, yet he derided the same in Valentinian, *Lib. 2. cap. 40.* Again, those that haue waded therein, (as did Irenæus and others) we see how uncertayne they are in themselves, and how repugnant the one to the other: for loke how many heads there are among them, so many severall iudgements shall we finde.

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\* Chap. 7.

Now the cause why they all stumble especially vpon this stone, is, for that they do not attentively marke the verie wordes of Iohn: and yet the Spirit of God in that place speaketh verie simple and plainly. For after he had foretould the state of Antichrist in the sayd 13. Chapter, and also described what manner of one he should be: he also in plaine sort did set downe the time, wherein all those things should be fulfilled, namely, the yeare 666. which he termeth the number of a man, that is a plaine number, and easie to be knowne, not hard to be reckoned, (even as in Esay, Cap. 8. 1. a writing that is plaine and easie, is called the penne of a man,) and in such sort to be counted, as men vsually in those dayes were accustomed to number. And these yeares beginne not at the time of Christs birth, but, rather of his suffering, and from the time of Iohn. Therefore the Spirit of God telleth vs, that in the supputation of these yeares, we must vse the ordinarie, and common kinde of reckoning then practised. And the reason why the Spirit of God is so carefull about aduertising vs hereof, is, least when question is made of the comming of Antichrist, we should thinke that those yeares were in such sort to be counted, as in Daniell Cap. 9. 2. 5. where the yeares of Christs comming are reckoned by weekes of yeares: for we should be deceived if we should take that course. Truth it is, that God would haue the time and comming, as of Christ, so of Antichrist, expressly set downe vnto vs, but yet both of them after a diuers manner of reckoning. For the time of the comming of Christ, was to be counted among the *Jewes* by weekes of yeares: but the time of the comming of Antichrist, by a familiar, popular, and common kinde of numbring, such as all men did ordinarily vse. For that kinde of counting by weekes of yeares, is intricate, hard, and not so familiarly knowne vnto euerie man: but this manner of reckoning, which is, by adding of yeare vnto yeare, is vsual, and truly, verie playne and common. God vsed the former, when he dealt with the *Jewes*, among whome, the number of seauen,

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was a selemne matter, and religiously accounted of, and who were already accustomed to obserue and count manie things by multiplication of seauen weekes, as namely, the yeares of Iubile. But he vsed this latter, being more common, which is done, by adding eache seuerall yeare, as it followed in succession vnto that, that went next before, when he had to doe with the *Gentiles*, among whome, the Church was to be planted, and with whome, that solemnitie of seauen, or weekes of yeares, were neuer knowne nor practised, but only this other common manner, whereby they onely added euerie yeare as it followed, vnto those that were past, and went before.

Again, the Interpretours of Daniell, Cap. 9. bying another reason, why God, in pointing and lining out the time of the comming of Christ (wherein the great comfort of the *Jewes* should consist) vsed rather the number of seauen, namely, to the ende that he might compare the time of their exile and banishment, which was, by the space of seauente yeares, with the time of their comfort, and his mercie towards them which should ensue, which was seauen times seauente yeares, that is 490. which number of yeares, those seauente weekes prescribed by Daniell do amount vnto.

Then after this sort must we number the yeares, & count the time of the Deaits comming, because the Spirit of God him-selfe doth prescribe vnto vs the same manner: whereby it falleth out, that that time wherein the kingdome and state of Antichrist began publicly, openly, and that especially to be framed, and set by in the Church of God, was in the yeare after Christ 666. Although withall I am not ignorant, that after the tyme of Christ, there were diuers kindes of supputation of yeares in the Church of God, while some began to reckon at the conception of Christ, others reckon at the government of Alexander, and some againe reckon from the first yeare of Dioclesians Emppre: but verely, if my selfe doe thinke, that in this place,

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those 666. yeares are to be reckoned, both from the death of Christ, and from the time that this prophetic was revealed in: and especially for the more easie and readie reckoning, let vs beginne to reckon from the time of Christs suffering, so in the 666. yeare after his Passion, that blasphemous kingdome of Antichrist, whereof the Spirit of God had fore-warned, had openly, and euerie-where seized vpon the Church of God. Most certaine it is, that at that verie time, and in that verie yeare, the Papisticall and execrable Masse, a verie defacing and blotting out of the death of Christ, began euerie-where priuately in Churches to be celebrated in the Latin tongue, as Bale writeth in the first of his Centuries, Cap. 80. namely, in the time of Vitallian Bishop of Rome.

Againe, this number 666. limited for the reuiciting of Antichrist, may seeme to some to be so set by God, for that it containeth about the third part of those two thousand yeares, wherein some thinke the world shall stand and continue, from the time of Christ, vnto the ende of the world, onely there is a little ouer-plus of yeares in this multiplication ouer and about the iust number of 2000. and those are to be allowed to this ende and purpose, that Antichrist might haue a time wherein he should raigne, and after haue a fall. But touching this which I haue affirmed of the numbing of 666. yeares: how true it is, let vs now more attentiuely consider. For the issue of things, and the accomplishment of the Prophecie it selfe, ought to be accounted an omni-sufficient witness and profe of mine assertion. The which, that it may the better appeare, this I say, and affirme, that it is most certayne, and out of all controuersie, that the strongest bulwarke, or rather ground-wooke of the Antichristian kingdome, began then publickely, and in verie deede to be layde, and to be reared vp in the midst of the Church, when one onely man, by the publicke consent of Christians, began to be called and acknowledged by the name of Byshop of Byshops, or, Vniuersall Byshop: and this began, and that by  
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the authoritie and will of the Emperour himselte, about the yeare of our Lord sixe hundred and foure, as is manifest out of Chronicles.

For Boniface the 3. Bishop of Rome, was pronounced by the Emperour Phocas (as I haue shewed before) vniuersall Pope and Bishop of all the world, and that with this prerogatiue, that this priuiledge to him graunted, should continue for euer to his successours being Bishops of Rome and there seated. This was done by Phocas in the first yeare of his raigne, which is reckoned by all Historiographers to bee the yeare of our Lord 603. Neither did Phocas deale thus liberally with the Romane Bishops for nothing: For whereas the said Phocas had villanously murdered his predecessor Mauritius the Emperour: by this so bountifull a bribe bestowed on the Romane Bishops (who alwaies could do much in the Citie with the people of Rome) he redeemed, and so recovered the fauour of the people, by the helpe and commendation of the sayd Bishop. For before the people of Rome bare deadly hatred agaynst this Phocas, for the butcherlike murder so treacherously performed by him vpon Mauritius; and in regard thereof they would none of him for their Emperour. Therefore by the industrie of this Boniface Bishop, in way of recompence of so liberall a largis, Phocas was brought in fauour with the people of Rome: who thereupon began in solenne soyt to crie, God saue the Emperour. It may peradventure be supposed also, that Phocas was moued hereunto, in regard of a constitution of Iustinian, (which is to be read. lib. 2. *Novella. 131.*) concerning the foure holie Counsellis, where the Emperour willet the Bishop of Rome to sit first in the Synod, and the Bishop of Constantinople after him in the second place. Now, touching this priuiledge graunted by Phocas, it was afterwarde confirmed in a Synod assembled at Rome, vnder the sayd Boniface the 3. Anno 607. as Sigibertus affirmeth. The which Synod consisted of thre score and two Bishops, thirtie Priests, and thre Deacons, where-in there was full power graunted to the Bishop of Rome, to

ratified and disannull the election of other Bishops. After that, in the Synod of *Affricke* (which was neere about this time, and was assembled vnder Constance the Emperour, ne- phewe vnto Heraclius) this title and inscription was made him: Vnto *Theodor* Bishoppe of *Rome*, aduanced to the toppe of the holie Apostolike dignitie, vnto the holie Father of Fathers, to *Theodor* the Pope, & highest Prince of all Prelates: the Synod of *Affricke* &c.

Thus then wee haue found out the foundations of this Antichristian Apostacie and peruered state (described here by Paule) publikelie layd, about the yeare of our Lord 604, but yet wee see that here wants of the former number of yeares: for it is to bee fixe hundred sixtie and fixe. How then? Forsooth from that time forward the power of this kingdome and of this vniuersall Bishoppe, that is, of Antichrist, began moze and moze to inroach, in so much as now, all matters appertayning to the Church of God, began to bee directed at his appoyntment. And to speake brieflye, then began the increasing, the partes and the whole constitution and frame of this Apostacie, openly in the face of the Church to be laid out, fashioned, and strengthened euen as a little Infant, which being within the mothers bellie, receiueth there the knitting together and fashion of his members.

But as yet the foule puppie (Antichrist) was not fullie brought forth. For hitherto the power of this vniuersall Bishoppe was ouer-shadowed by the authoritie of the Emperour, whereunto as yet he acknowledged himselfe subiect. A prooue whereof may bee this, that the election of the Bishops of *Rome*, were yet now by the Emperours of *Constantinople* ratified and confirmed, and the sayd Bishops were subiect to their censure and reformation, yea and deppriuation, and that after the time that Phocas graunted them this yuiledge.

But at last, after time the authoritie of the Romane Bishop began to increase in *Italie*, and the Paucie and power of the Romane Emperour, who kept at *Constantinople*, began

to

to quaille daylie moze and moze, or rather began now to bee euen at the last cast in *Italie*: and lastly, when at *Rome* the Romane Bishops became the Emperours Legates or Vicegerents, or rather became caruers for themselves, and began in their owne name, and as of their owne authoritie to meddle in Church and Common wealth matters, to dispose of publike and puiuate affayres, and by the consent of the people to rule the whole roaste: then at last they casilie increased the *Constantinopolitan* Emperours to yeeld ouer vnto them (and that by publike edict, and vnder a faire Charter) all that their interest is in iurisdiction, which they had ouer the Romane Bishops: And further, that they would will and commaund, that whosoever hereafter were by the people and Clergie, elected Bishops of *Rome*, should loth-with, without any confirmation therof had from the Emperour, and without sending him a sacred Epistle (as they tearmed it) whereby they protested vnto him their loyaltie; bee reputed for lawfull Bishops of *Rome*, and bee by and by accounted to haue all laue in their owne hands, not subiect to þe comprolement or censure of any. Whereby it came to passe, that now the Romane Bishops needed not the confirmation of any, no not the consent and appoybation of the Romane Emperour himselfe (who then kept at *Constantinople*) but euen of their owne swynge, as being now become their owne men,ooke vpon them that authoritic, power and dignitie. So that from that time forward, the sayd Bishops began to liue as men free from all iurisdiction of the Emperour, that is, without the checke or reach of any man or Magistrate whatsoeuer: yea they began to bee compted like vnto GOD himselfe, not to bee iudged or called into question by any mortall wight. (*Canon. nemini. 17. quest. 3.* and *Canon. Nemo, quest. 3.*) Now this without doubt may seeme to bee the full height of the Antichristian kingdome, and without all controuersie it is to bee so esteemed, especially considering that it was erected, came to light, and obtayned so ample authoritie at such a time. And this so great and ouer-spreading power of the Romane Bishop,

Bishop,

Bishop, whereby he was exempted from all censure and jurisdiction of the Emperre, was graunted first vnto him by Constantine Pogonatus the bearded, an Emperour of *Constantinople*, whose raigne is reckoned to be about þe yere 666. or as some reckon 668. But yet Charles Sigonius (lib. 2. of the kingdome of *Italie*) had rather referre the graunt of this priuiledge vnto the yere 684. Howsoeuer it be, certaine it is that Benedict Bishop of *Rome*, was the first that euer used the benefite of this ouer-lashing and licentious libertie. And it is an easie matter for a Clearely or Scrriuer to misse in the compt of a yere or two: which is to bee reformured by making recourse to the Revelation. For it is well knowne to all men, what great diuersitie is sometime found among the Historiographers about the supputation of yeares and times, and that by reason that the Christian Church hath not alwaies obserued one and the same manner of reckoning. Theretofore in to great a somme as this, it is like enough that a few daies should either be added or detracted. Whereby we see it now appeareth, that the kingdome of Antichrist was framed and set vp the very same time and yere that the spirit of God had fore-told: namely, *Anno Domini 666.*

And as for the kingdome of *Mahumet*, it began about the yere 623. vnder the Emperre of Heraclius, and in the 30. yere of his government: So that the kingdomes of Antichrist and *Mahumet* differ not much touching the time of their rising. And as for this of *Mahumet*, it increased so mightie in a smal space, namely, within the compasse of 32. yeres: that by meanes of his Gallies & Raues, he sovaingly brought vnder his subiection the greatest part of *Asia* the great, *Phenicia*, and part of *Affricke* in the time of Constance, the sonne of Constantine the yonger, nephew to Heraclius. *Anno Domini 655.* So that wee see, the former yere and number of 666. mentioned in the Apocal. cannot appertaine to the kingdome of *Mahumet*. And as for the kingdome of Antichrist, it doo neither to speedilie nor to easilie spread it selfe abroad as vid that of *Mahumet*.

That

That those thousand yeares after which it is said  
Sathan should be loosed: cannot appertaine to  
the time of the comming of Antichrist.

The 21. Chapter.

YEt there is one thing more, which as it may seeme, may be objected vnto that, that hath been spoken. And that is Revelation 20. 2. & 7. where it is written that after a thousand yeares Sathan should be let loose, and should trouble the whole world, and gather together Gog and Magog. That is, the Gentiles, ailiaunts and strangers from the Church of God, to make warre agaynst her. Some theretofore suppose; that by this place, rather, the time of the comming and kingdome of Antichrist is set downe and limited. But how variable and diuers the interpretation and iudgements of the auncient writers haue been touching the sence and meaning of that place, appeareth by Austin lib. 20. *De Ciuitate Dei* cap. 8. 9. & lib. 21. cap. 22. Yet I will speake what I thinke, and which, after aduise consideration had of all things, touching that place, I suppose is to be determined thereof, namely, that those thousand yeares (as is euident, most manifestly, euen by the euent) do not a whit concerne or set out the time of the comming of Antichrist: but rather that they are to bee reckoned and accounted, after that the sayd number of yeares of 666. were once expired. Whereby it commeth to passe, that by succession, in this sort, of times, we haue plainlie set downe vnto vs, what shall fall out and bee performed, almost to the ende of the world. For before the sayd thousand yeres were to take place, those things should be accomplished which were spoken of Cap. 16. 12. namely, that Euphrates should be dried vp, and a way opened for the Kings of the East to come and make inuasion vpon those Territories and Countreys, which were before subiect to the

D. Romish



Romish iacobition. Which surely is come to passe: For undoubtedly those Kings of the East, which passed through Euphrates, being dried up, (that is, which gaue them easie passage through the midst of her Channell) and surpised the Segnities, that belonged to the Romane Emppye, were the Turkes. Wherefore it must needs bee that the Turkes Emppye, should first bee raised before those thousand yeares could be fulfilled. But if wee begin to compute those yeares from the time of Chyistes suffering: then assuredly before the originall of the Turkes (which is reckoned to be about the yeare after Chyist one thousand two hundred) those thousand yeares will bee fullie expired, and so the Apocalips, that is, the prophetic of the Spirit of GOD, shall seeme false. The which but once to thinke, is extreame impietic. Wherefore, I am still of the minde I was of, and begin to reckon those 1000. yeares from the yeare five hundred sixtie six: which two numbers being put together amount unto one thousand five hundred sixtie six. After which tearme of time, those things are then to come to passe and bee fulfilled: which the Spirit of GOD in the 19. of the Revelation, and the Chapters following hath laied open: although withall I knowe it to be ~~which~~ to appoynt, or search, after the verie time and moment of the latter iudgement, Acts. 1.7. Neither haue I that drift, or purpose in this mine assertion.

*That the practises which were vsed to frame and set vp the kingdome of Antichrist, were*  
*diuinely and deceptiuall.*  
 The 12. Chapter.

These poynts being thus made plaine, wee are now to lay open the meanes and steppes whereby Antichrist was crept by by little and little, and whereby Sathan was to finish and bring to perfection this worke of his.

And

And although the same for the most part are already touched in that that goes before, yet Paule hath briefly expresse the same, when in a worde he tearmeth all this mischieuous worke A mysterie. For thereby he sheweth, that so great a wickednesse should bee practised, and performed by Sathan, covertly, craftily, closely, and subtilly. For by the word (*μυστήριον*) A mysterie, no excellencie is shewed of that deuillish and Apostaticall doctrine, but only the craft and deceit of the work-maister, and author of this kingdome, (who is that olde Dragon and Serpent, who also is called the Deuill, Revelation 20.2.) and yet some take this word *Mysterium*, in such sence, as though Paule had therein of purpose affected to expresse the great *Antithesis*, or contrariete that is betweene the doctrine of Chyist and of Antichrist. That as the sacred Gospell of GOD is in very many places of the Scripture called in way of praise and commendation A mysterie: So Antichrist should also tearme his pestilent and damnable doctrine, by the very selfe-same name of A mysterie: wherby it might seeme to carie the greater countenance of holinesse and maiestie amongst men, and so bee the more plausible receued. And certaine it is, Revela. 17.5. that the Beast which representeth Antichrist should put upon his most wicked Superstitious the name of A mysterie. And this maiestic and soleinne title he pretendeth to adde credite vnto his false doctrine, and also to the ende men should not make too narrow search into these matters, and at last indeed espie them what they are. And cruelle this strong kinde of delusion, was deuised vnto the papistes (as many things else were) from the very heathen themselves, who cloaked their Ceremonies of Bacchus, their abominable Church-rites, and execrable Church-robberies, vnder the name (as it were vnder a seemely baile) of A mysterie, least such filthy pollutions should euen thincke before men. So also the propoane Sacrifices of the Goddess Ceres, and likewise those barbaire solemnities vsed in the worshipp of Priapus, and those banquetting Iunkettes which therein were caried about

and openly the web, (as Eusebius reporteth in his Booke *De preparat. Euangel.*) were set out by the Pagans, with the plausible title of a Mysterie: As though they were no defiled thinges, but mysticall, hidden, darke, and (in a word) verie venerable by meanes of their profound significations.

And (trust me) it was iust so in the time of Poperie. (The thing it selfe and long experience hath prooued it to bee most manifest and true.) For, vnder what title and colour did they moze commend and couer their Idolatries, Superstitious Ceremonies, yea and apparant blasphemies: but only hereby in tearming them Mysteries, Secrets, vnderstood but of few, and which were not to be published or made knowne. So, all the masking attire of their Bishops at their first consecration, and after at their installing, being already consecrate. So all the Stage-like furniture and implements at the celebration of their blasphemous Masse: So their Habites in Monkerie, and to make short, an infinite companie of horrible blasphemies, and wicked actions of theirs, are boyne and boasted out as sacred and holie, because (forsooth) they are solemne and mysticall in their significations: whereas notwithstanding, in very truethe they contayne nothing else then meere coniurings agaynst God himselfe, and plaine blasphemies agaynst the blood of Christ.

Therefore, the meanes whereby this kingdome and impietie is established, is, and euer was, craftie couzoning, and deceite, and that vnder the goodlie pretence of godlinesse and of holie mysteries: Intrapping by that meanes the simple foyle, who were not able to iudge of the matter by the rule of Gods word.

*That*

*That the Antichristian kingdome was to rise by little and little, and not at a suddaine: according to the fire-warning of the Spirit of God.*

*The 23. Chapter.*



As S. Paule hath with-all signified vnto vs by the word *Worketh*, or, is a working, that the said kingdome, and wofull state of Apostacie, should rise by degrees as it were, and not be brought to his fullnesse in a short time. The which caution giuen out by him, conuinceth in an aduertisement, that was verie meete and necessary, euen for the Church that then was, whereby they should the moze warily perceiue and shunne the subtilties of Sathan.

Therefore this assertion of Paule teacheth vs thus much, that this kingdome of Antichrist was to be raised by a little at once, and not to be perfected either in a moment, or in a day or houre. But yet the Schole-men are of another opinion: for they thinke that it should start by and aduance the head on a suddaine. But Paule affirmeth another thing, namely, that Sathan, the craftie contriuer of it, should closely and by sleights worke and set forward the same: and at last, after long protract of time, and many circum-ventions spent, should obtaine his purpose. But befoze we open the same anie further, or teach moze at large the truth thereof, I thinke meete first to aunswere an obiection which may seeme to be raised out of Reuel. 17. 12. & 17. the verses whereof, are as followeth.

12. And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a Kingdome: but shall receiue power as Kings, at one houre with the Beast.
17. For God hath put in their hearts to fulfill his pleasure, and to do with one consent for to giue they kingdome

kingdome vnto the Beast, vntill the works of God be fulfilled.

For so is this place to be set together, as that the 17. verse do immediatly follow the 12. for that there is a mis-placing of verses, and a renting asunder of the Chapter, through the fault of the Printers; which also hath happened in other places of the same booke, as the learned Theodor Beza hath observed and thought vpon the 15. verse of the 16. Chapter.

It seemeth therefore that this is meant hereby, namely, that the Beast should receive her saide power of these tenne Kings for an houre, which if it were true, it would giue great strength vnto the opinion of the Schoole-men. But mine aunswere here-vnto is; that this place of the Revelation doth not properly appertaine vnto that Beast which representeth Antichrist, but rather vnto that which is a figure of the Romane Empire; and that not as it was afterward, when it was removed vnto *Constantinople*: but as it was while it remained in *Italie*. For it is said that it should come to passe, that before those tenne Kings should arise, which should vterke ouerthrowe *Rome*, and the dignitie of the Romane Empire, there should tenne other appeare, (and that at one time or instant) which should inuicour to raise againe in *Italie* the Empire of *Rome*, and giue and restore vnto that said Beast her auncient Kingdome; but, should nothing preuaile. Wherefore that place of the Apocalypse is directed to be vnderstande of those who attempted to restore and set in place the said Empire, not in the East and *Constantinople*, but in *Italie* and in *Rome* it-selfe: who also, as the Spirit of God hath specified, should be in number tenne, but as yet (when Iohn wrote) were not begun, or come at all; and further, should arise, all, much about one time or instant, and conde for the re-establisshing of the sayde Romish Empire. After whome, tenne other should succede, who contrarywise should denoure the sayde Empire, that is, should vterly, and vnto the verie foundations, turne vpside-downe, and put out the same.

There.

Therefore ouer-passing the opinions of other men, and specially of those, who thinke that those tenne Kings, which should fauour the Beast, were suche Emperours as liued before the dayes of the Emperour Domitian, (for they opinion swarueh cleane from the meaning of that place.) This I affirme, that this place of the Revelation, (which is read, Chapter 17. verse 12. and 17.) is to be vnderstande of those tenne Emperours and Kings, who raigned last of all in *Italie*, after such time as the royall mansion of the Empire was transported vnto *Constantinople*, at what tyme the *Constantinople* Emperours had much adoe to holde the possession of *Italie*, which at last came to passe immediatly after the death and murder of Valentinian the thirde, that valiant Emperour that was of the bloud-Royall, about the yeare of our Lord, 459.

For it appeareth by Histories, that incontinently after the sayde murder, tenne Kings at once did start by in a moment (or vnto short time) who reached after the Empire in *Italie*, and laboured by might and mayne to recouer the decapied credite and countenance of the same. Therefore they are the tenne Kings or Emperours which should receive power for an houre. And to the ende this my opinion and interpretation may appeare the moze true, I will now recite them in order as they were. Therefore, the first of these was.

1. Maximus, who was the verie murderer of the sayde Valentinian, and was him-selfe in the second moneth of his Empire slaine by Gensericus King of *Goths*, and cast into the *River Fibris*.
2. Avitus, who in the first yeare of his Government, was deposed by Richimer a *Goth*.
3. Maiorianus, being at that time made Emperour at *Ravenna*, died before the third yeare of his Empire was expired.

4. Severus

4. Severus made Emperour likewise at *Ravenna*, was poisoned within the tearme of three yeares after he came to the Crowne.

5. 6. Anthemius, & Richimer a *Gothe*, admitted to the administration of the Empire, and participation of Affinitie by Anthemius: he likewise was taken away within the time of foure yeares of his regiment.

7. Olybrius, sonne in law unto Valentinian the third, created Emperour, who liued but seauen monethes.

8. Glycerius, made Emperour at *Ravenna*: he also liued not one whole yeare, but was slaine by Iulius Nepos.

9. Iulius Nepos was forth-with slaine by Orestes Maister of the Horses.

10. Augustulus sonne of Orestes, after he had bin Emperour one yeare, was deposed by Odoacer. This man was the last of the Italian Emperours. And after these, other Kings began to rule in *Italie*, which not once thought vpon the reducing or restoring of the Italian Empire vnto her former dignitie, but laboured their utmost, her better ouerthrowe: for they were barbarous men, such as were the *Rugians* and *Gothes*, who began now openly to beare rule in *Italie*.

Now all these Kings, of whome I haue spoken, raigned almost but an houre, that is, a verie short time and space, yea, they raigned and died much about a time, in as much as all of them came to the Crowne within little lesse then the compass of tenne yeares: and it may be, that the Image thereof, (I meane the state of Poperie) may here in resemble her \*plafourme, and agree iompe there-with, in hauing her tenne last Popes verie short liu'd, for a small conclusion, and ruinous confusion of that kingdome.

Therefore both the number of the Kings which is specified in the Scriptures, and the verie short time of their government, confirmeth my interpretation, and proueth it to be most true: which I had rather follow, then that exposition which Primasius giueth of this place, vnderstanding by an houre any time, whatsoever, either short or long, where-vnto, the

the 8. Chapter, verse 1. of the same Reuelation, is repugnant.

That these three things were the chiefe and principall groundes of the kingdome of Poperie: First, the diuers heresies that sprung up in the Church touching the nature and office of Christ: Secondly, the bitter bickerings that were among the Bishops: and thirdly, the large bounties of Emperours, and certaine other men (who both were able and superstitiously bent) which they bestowed on the Church of Rome.

The 24. Chapter.



Which being so, we are now to lay open, by what steppes this lease and tyranie of the Romane Empire, stept by to such a time and magnificence, and how at last it attained his full furniture and perfection of building, in the place of \* desolation, that is, where the sheards and asses of ruinous *Rome* were to be found. The first and original ground-works in laying and establishing the kingdome of Antichrist, were thise, to wete, the errors of Heretikes, the contentions of Bishops, and the superstitious deuotions, and excessive liberalities of Christian Princes: for so, that, their foolish and immoderate largesse bestowed vpon the Church, is rather to be tearmed, then true deuotions: for they were too-too ouer-lashing and cockering, fauourers towards the Church, and chiefly, the Church of *Rome*. And touching these three causes, which I called ground-works, of the Antichristian kingdome, it may easily be perceived, that they likewise were three mightie and effectuall stens or degrees, whereby Antichrist by little and little reared him-selfe vnto that huge, and tyranous power which afterwards he attained.

\* Oeddon-Harma.

And first, touching errors in matters of faith and religion, truth it is, that the Romane Church, yea, all the Westerne Churches remained more pure and sound then the Easterne, and those in Syria, by two speciall meanes, the one, for that in the West there were continuall persecutions stirred by by the Emperours of Rome, the other, for that the wits of the Westerne men were alwayes more grosse and dull, where-by it came to passe, that they of the Easterne Churches repayed often, in matters of doubt, unto the Church of Rome, and required their iudgement and helpe, in condemning new- sprung Heresies, and so by this meanes, the credit and estimation of the Bishop of Rome, began more and more in wonderfull sort to increase, and be highly reputed of in the Church of God: for the many and diuers Heresies that then were, did not only shake the Christian faith, but made it as a matter greatly doubted of, among many, in the East especiallie, where-by also they made ready way for that generall back-sliding, which after ensued. And therefore those Heresies are called by *Christostome*, Armies of Antichrist, especially such, as byzantisme, whereby, bitter contention was rayfed, and heald, repugnant to the word of God, touching the nature of Christ, and of their union or linking together, of the office of Christ, and of the merits of our workes, such as those were which were stirred by by Arrius, Nestorius, Eutyches, and Pelagius: which Heresies were both most detestable, and most forceible, to overthrowe the vprightnesse of mens iudgements. And therefore by this meanes, vpon a suddaine, the superstition of Mahumetisme, began in the East, and by occasion of the continuall dissentions that were among the Christians, touching such points of Doctrine, it was admitted willingly, and prevailed greatly. For the Easterne Churches were now tainted, turmoiled, and foulely defoimed, with an infinite number of heresies: for looke how many heresies there are about matters of faith, and doctrine, so many foule blotts and blemishes there are in the Christian Churches. And truly,

Christostome

Christost. vpon Math. Hom. 49. obserueth very wel, that after such time as Theodosius þ great, had once graunted temples and places of publike assemblies euen vnto heretikes, it came to passe that the Churches received great desoluitie, & wonderfull increase of heresies. Therefore the Churches of þ East seeing they had lost all credit and reputation of Christian profelssion among their neighbours & countrey men at home, they intreated Symmachus, then Bishop of Rome, that he would by his censure cōdemne the heresies of Acacius, seeing that as then the Easterne Bishops had no such power & authoritie a- uer their people: so also they desired of Agapetus þ he would depose Antimus Bish. of Constantinople, as an heretike, And to make short, all Ecclesiasticall histories are plentifull in such examples. This therefore was the first meanes, whereby the kingdom of Antich. began to get footing. The second meanes heretof was, the continuall dissentions, garboiles, brawles, & wofull contentions of the Bishops among themselues, whereby not only themselues became odious among men, but euen the doctrine of Christ, wherof they were the pillars, began to grow into vnter contempt. These sturs were very cōmon in the Easterne Churches, but not so vsuall in the West, by meanes of the continuall persecutions that were there: for idleness & long rest, doth make me more wanton & dissolute, where by it came to passe, þ the Bishops that were thus molested, were glad & faine to flie vnto an other Bish. of greater countenance, wherby they might be eased, & kept frō vnprofitful dealings offered the by other Bishops. Now as for the Bish. of Rome, he no doubt by meanes of the famousnes of the City it selfe, seemed the most principal, who also was ready & willing to peld his helping hand in the redresse of other Bishops their distressed estates: for both Athanasius being put out of his Bishoppicke by the Arrians, made his repaire to the B. of Rome, as vnto a sure refuge: & after him Fabianus, & before him many other did þ like, as appeareth by histories, infinite it were to reckon by all exampls in this behalf, in so much as in proccesse of time this repaire vnto the Romane Bishops in times of exigence, procured him great authoritie among all nations in Christen-  
doine:

write: and therefore to great, as that the said Bishops did there-by easily take occasion to abuse it. Where-upon, Bernard *Lib. 1. & 4. de considerat. ad Eugenium*, complaineth grievously that the Bishop of Rome bestowed him-selfe so, as where-by he shewed that he had indeede all fullnesse of power, but not of iustice, when once it began to be iustified by Apostolike authoritie, that monstrous men, & very propigious brutes should be admitted vnto Bishopricks, and high Ecclesiasticall preferments. This therefore was the second degree whereby the Antichristian kingdome was aduanced. The third & last, was the excessive & coping fauours, that certaine Princes, & especially Emperours bare to that Sea: for this third point was likewise a principall pillar in that building, for in those dayes not only all men of all sorts contended to their utmost; euen like mad men, to lade those Bishops with immoderate wealth and possessions: but euen Emperours them-selues heaped vpon them honours, priuiledges, and other dignities belonging to the maiestie of an Emperour, or the office of a ciuill Magistrate, in so much, as they submitted vnto the censure and approbation of the Bishop of Rome, both their owne Decrees, and the Constitutions of the Synods. Iustinian the Emperour sent Ambassadors vnto Iohn Bishop of Rome, to procure his approbation of the booke of Ciuill Lawes, which he had made, and published, as appeareth by the Epistle prefixed before the said Coade of Iustinian, Yea, some Emperours haue ouer submissie giuen it out thus, that, Their Lawes do not disdain in waie of imitation, to resemble the holie Canons, as though (forsooth) the maiestie and authoritie of Emperiall Edicts, were farre inferiour vnto that of the Popes Decrees and Canons. And in truth, where-as these Emperours did (not so prouidently) bestowe vpon those Bishops so great reuenues: what else did they bring to passe in the ende, but only a dispersion of deadly poison in the Church: the which some of the Popes owne claw-backs haue writtten, was heard in the life of Silvester: the first, distinctly vttered in the ayre,

what time so large reuenues were granted to the Church of Rome, by Constantine the great. Ierom vpon Malachi writteth plainly, that the Church after that it came to the protection of Christian Princes, it increased in power and riches, but decreased in vertue and godlinesse. Lastly, to what ende were there so many priuiledges granted by them, both to places and persons Ecclesiasticall, especially to the Church of Rome, whereby they were exempted from all power and iurisdiction, euen of ordinary Magistrates, so that they might be without checke of any, hauing libertie to liue as licentiouslie as they list.

These were the unhappie beginnings and proceedings of so great tyrannie, whereby the kingdome of Antichrist, and this generall Apostacie was founded, increased, and made strong. And yet this so great power receiued also some furtherance euen by Iustinian the Emperour, and somewhat before the time of Phocas, by vertue of a lawe of his in *Novella authent. 131. de quatuor sanctis concilijs.*

By what other degrees and occasions the authoritie of the Romane Bishop and kingdome of Antichrist was either liue drawne forward, or strongly established.

The 25. Chapter.

**B**At Sathan the craftie work-maister wrought not only by these engines and subtile practises, in aduancing the kingdome of Antichrist, but applied also other deuises of his, as if he were to set abroach all the policies he had, and utmost induour he could, in weaving this webb. For vnto these beginnings and proceedings were adioyned other causes and occasions, as hang-bies; which were neither small in them-selues, nor feeble in their force: Namely, first the fame and renowne of the Title of Rome it selfe, which was called the head of the world. Secondly,

condly, the decayed estate of the Empire, and the empty seat thereof being at that time translated vnto *Constantinople*. Thirdly, the bountifull benefices of certaine Bishoppes of *Rome* bestowed vpon all *Italie* in generall, and more particularly and specially vpon *Rome* it selfe, as testimonies of their loue, and pledges of their care wher they had of their Citizens and Sheepe. For Leo the first, Bishop of *Rome*, went out and met *Attilas*, who was making inuasion vpon *Italie*, and turned him backe, hauing pacified him with a very milde speech, in so much as that furious Beast (at whose verbe name al men trembled) being soothed by, without once touching any part of *Italie* returned into *Pannonia*. Pelagius the first, Bishop likewise of *Rome*, did so all waga *Totilas*, a most cruell tyrant, by humble suite and petition, as that when he had already surprized *Rome*, and in great rage was deuising how to bring it to better ruine: yet he obtained thus much of this angrie and furious *Totilas*, that euen *Totilas* himselfe should inhibite further slerings and slaughter to bee committed in *Rome*. There are other great good turnes recozded of other Bishops of *Rome*, employed either vpon all *Italie*, as by sending of intertaining Ambassadors: or els particularlie vpon *Rome* it selfe: which things, worthelie procured to them and their successours, great and speciall fauour, not onely at the hands of *Italians* and *Romanes*, but also of strangers and men of forraigne Nations. Whereby it came to passe, that for remedie agaynst the iniuries offered of some officers, and Lieutenants, yea such as were without the precincts of *Italie*, appeales were made vnto the Bishops of *Rome*. So did *Victor* Bishoppe of *Fauenna*, call for assistance at the hands of *Gregorie* the first, Bishoppe of *Rome*, agaynst the Iudges in *Affricke*, which committed many things with wrong and violence. So likewise he rooke into his protection *Isidore* *Mutellus*, and *Constantius*, agaynst the hard proceedings of their Bishops. And in like sort he yeelved his helping hand vnto *Adrian* Bishop of *Thebes*, agaynst *Lavilias* & the *Heteropolitaines* of *Iustiniana* (epist. 46. in dist. 1. &c.)

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So also did the saide *Gregorie* write verie sharply vnto *Brunchilda* the Queene of *Fraunce*, for that she did wickedly permit the *Jewes* within her Dominions, to receyayne and keepe *Christians* as their bond-slaves. And to conclude, thence it came to passe, that verie barbarous people, and the Princes of *Gotland* (although as yet they were straungers from the profession of *Christianitie*) had the Bishoppes of *Rome* in very great account, and endeouored to increase and set out their creditte and estimation to their utmost. For *Atalaricus* King of the *Gothes*, caused by publike edict and proclamation, that *Boniface* the fourth, and *Iohn*, Bishoppes of *Rome*, should bee highly reuerenced and worshipped by the people and Senate of *Rome*. And after him *Theodoricus*, a King likewise of *Gotland*, commaunded the same to bee performed. To make short, that I might herein comprize and shut up all things as neere as I can, the principall pillar of this aucthoritie and tyrannous power, was tounded vpon that famous saying of *Christ*, so much tolt and boasted of, but mis-vnderstood, Feede my sheepe. *Iohn* 21. 16. 17. The which the Bishops of *Rome* contending with toth and nagle, will needes haue to bee vnderstande of *Peter* and his successours only, and in no case of *Paule* or of *Iohn*, who was most beloved of *Christ*, or of their successours, affirming that they are the true and proper successours of *Peter*, vnto whom alone this power doth appertaine. Wherevpon it began that *Peter* was tearmed the Prince of Apostles, and the Bishops of *Rome* (which boast themselves to be his successours) make challenge of this priuiledge, as tied so straight vnto this seate & Citie of *Rome*, as loke whosocuer shall bee therunto installed, are without all contrauerse indued with the like power. But what saith *Bernard* vnto *Engenius* Bishoppe of *Rome*, touching this matter: *Epist.* 237. Surely in great disdain he writeth thus. A true successour of *Paule*, will say with *Paule*, not as being Lords ouer your faith, but furtherers of your ioy. And he that is an heire of *Peter*, will giue care vnto *Peter*, speaking

speaking thus, not as bearing rule ouer the Cleargie, but as patternes vnto your flocke. Who will perforce this vnto me, that I may see before I dye the Church of God as it was in olde time; when the Apostles let downe their nets, not to catch siluer or golde: but to catch soules? Whereby it sufficiently appeareth, that he thought nothing lesse, then that the Bishops of that Sea were to be reputed the true and lawfull successours of Peter of Paule. These therefore were the beginnings, proceedings, degrees, and supporters, whereby the kingdome of Antichrist was strengthened, and at Rome especially established.

*That the authoritie and power of Antichrist was  
at no time received, without the resistance,  
and gain-saying of some good Bishops.*

*The 26. Chapter.*



**A**nd yet this power and Supremacie canno to perfection at last, neither was vsurped at first without the great grutching and resistance of manie. For at all times, yea after the Apostacie was once begun, there were euer one or other, either good men, or Bishops, which openly gain-sayd it, and condemned it as wicked, opposing alls themselves agaynst it frankly, and to their utmost induour, by whose meanes the Lord did sufficiently fore-warne his Church, if it could bee wise, to beware of this yoke of bondage. And truly in the yeare 600. what time as yet it was in the swadling cloutes and beginnings; all the Greeke Churches, and especially that of *Constantinople*, and which was dispersed ouer *Dacia*, & *Illyricum*, or *Slavonia*, stood stoutly, and cried out agaynst that vsurped power. These Bishops which accused *Symmachus*, Bishoppe of *Rome*, befoze *Theodoricus* King of the *Gothes*, among other crimes which they layd to his charge this was the principall,

cipall, for that he reputed himselfe as a lawles man, without the checke or comprouement of any, that is, not subiect to the censure of any man, or Magistrate whatsoeuer (as appeareth in *Canon Nullus distinct. 99.*) Dinoth an Abbot in *Britaine*, that is, in *England*, did like wise lustely oppose himselfe agaynst the same. *Gildas* in his treatise (*De castigatione Ecclesiastici ordinis*, of the correction of the Ecclesiasticall State) teacheth that this pertained to all Bishops, and not vnto any one, where it is sayd, Whatsoeuer thou shalt loose, &c. *Agayne*, some of the chiefe and best learned Bishops of *Germanie* and *Fraunce*, (as appeareth out of the *Storie* of *Aventine* in his Epistle to *Anastasius*) resisted both the beginnings and goings forward of that kingdome. For he will not speake of the Councell of *Carthage*, where, when as the *Romane* Bishop would haue brought in this tyrannie, he was openly by the whole assemblee accused and couinced of forgerie. The which treacherous trickes, *Marke*, Bishop of *Ephesus* objected likewise publickely agaynst him in the Councell of *Florence*, Anno 1439. Lastly, *Belisarius*, Captaine of the guard vnder *Iustinian*, did of himselfe depose the Bishoppe of *Rome*, being suspected of trayterous dealing agaynst the Citie.

In the yeare of our Lord 700. when as this thyoane of power and Apostacie was some what settled, and that by the good liking and consent of a great many: yet *Paulus* Bishoppe of *Creta*, gain-sayd it, and at no hand would graunt licence vnto *John* Bishop of the Citie *Lampio*, to make an appeale vnto the Sea of *Rome*. The Church of *Ravenna* admitted of no other head than her selfe, neither would she (although she were in *Italie*) bee subiect vnto the Church of *Rome*, as touching *Paister Hope*, *Nilus* Archbishop of *Thesalonica*, did likewise write a verie learned booke agaynst the primacie of the poepe. And as yet *Greece* made open resistance, agaynst this power and tyrannie of the *Romane* Bishop, and alwaies disclaimes the same, and that in such wise, as when *Iohn Palæologe* Emperour of *Constantinople*, and *Ioseph* the Patriarch of that



that Citie, and certaine other Bishoppes of Greece (among whome Bessarion was one) had in the Florentine Councell (*Anno Domini 1439.*) approued of this power of the Romane Bishoppe ouer all Churches: they were for so doing reynoued, and excommunicated by the other Churches of Greece and the Saterne parts of the worlde. Nay, which is moze, the Pope himselte doth yearely by couenant, giue a peece of golde vnto as many Greeke Bishops, as will vouchsafe in the celebrating of their Passes, to call him chiefe Priest. In the yeare of our Lord 1140. (at what time Bernardus Abbas Clareuallensis liued) Arnolde Brixianus, an eloquent man, and a Monk, declaimed lustelie all his life time, agaynst this Pinnacle, and tyrannie of the Pope, as Sigonius writeth (*lib. 11. de Regno Italico*) of who also mention is made by Bernard himselte in his 195. Epistle, whome therefore Innocentius the second Bishop of Rome, condemned for an Heretike, when now all the worlde began to allowe of this Romish crueltie. Therefore wee see that in all ages there were some which openly, euen in the assemblies of Synods, cryed out agaynst this vsurped power: untill at last (as was fore-tould by the Spirit of God) Antichrist and his doctrine prevailed and bare rule, (for so it pleased God to reuenge the contempt of his words) while in the meane time every man held his peace, and submitted himselfe thereunto in most miserable and slavish manner: which continued to the wonderfull great hurt of all Christendome, untill such time as Iohn Wickliffe was rased, and stirred by by God in England, who opposed himselfe manfully agaynst it, and was the first man that with great valour cut the very sinewes of it a sunder. After whom, by the great goodnesse of GOD, Iohn Husse, and Ierom of Prage, were giuen vs, the verie two Olive branches spoken of Reuelation 11. 4. After them succeeded Luther: and after him Iohn Calvin, and others, valiant and couragious Souldiers armed with the Spirit of GOD, who with great courage set themselves agaynst this doctrine and tyrannie: the which, for

for the most parte they haue, by the grace of GOD, shaken and brought to nought, although notwithstanding it supporte it selfe, as well as it maie, with figge-tree boughes.

*Of the destruction and ouerthrowe of the kingdome of Antichrist, which is to be brought to passe, by the only breath of the Lords mouth, and not by any power or strength of a fifth, sixth, or seauenth Monarchie to be raised, or looked for.*

*The 27. Chapter.*



THE first poynt that wee are in this treatise of Antichrist to consider of, is directed altogether to the comfort of the Church: for it handlet his ouerthrowe and destruction. Now, it is very requisite and necessarie that this same should bee added, least that the godlie should faint and be discouraged, while they should bee insourmed of the greatnesse and long continuance of this kingdome of Antichrist. But now with ioyfull hearts they heare, that it is to bee ouerthrowne and cleane taken away, by the same Spirit of God, that gaue them intelligence of the other. Therefore if question bee made what shall become of this Apostacie and unhappy kingdome of Antichrist? Paule maketh answer, that it shall be quite defaced. And if it be demanded how, or with what weapons? he likewise answereth, by the Spirit of God his mouth. Lastly, if it bee further inquired, when, or at what time this shall bee perfourmed? Paule likewise answereth thereunto, saying: At the glorious appearing of our Lord Iesus Christ.

Therefore this one head, containeth these three distinct and severall branches. And doubtlesse courching the ouerthrowe of this most wicked kingdome of Antichrist at the last: both

reason it selfe perswadeth no lesse, and the authoritie of holie Scriptures, which are of reuerend, and sacred estimation among vs, both conuince it. With reason (I say) it standeth, for that the kingdome of Christ and of Antichrist cannot stand together, (for they are things repugnant and cleane contrarie one to an other) and seeing that GOD hath made promise that the kingdome of Christ should bee both free, and last for euer, it must needs bee that the kingdome of Antichrist, which hindereth the same, should bee taken away. For otherwise it could neuer come to passe that Christ should freely beare rule ouer all. And, that a perpetual and euerm-lasting kingdome is promised vnto Christ; these places prouue. Psalme 2. 8. Daniell 7. 14. 27. & 2. 44. Luke 1. 33. Now, this vniuersall defection whereof I haue spoken, is reckoned among the chiefe and principall enemies of Christ and his kingdome, which he at the last should subdue. 1. Cor. 15. 25. Therefore it must needs bee that the same should bee in the ende overcome, and trodden vnder feete. And touching the sacred authoritie of holie Scriptures, this is most plaine and euident, that the most auncient prophecies of the Lords Prophets, haue beate vpon this poynnt, that the kingdome of Antichrist should bee ouerthrowne. Dan. 7. 27. Revelation 19. 20. And lastly, vnder the type and figure of that renowned and famous Aneiochus, (who is set out vnto vs, to represent Antichrist) the same matter is layd open vnto vs. Dan. 8. 23. 24. and in the verses following.

Therefore let vs comfort our selues and be of good hope, and let vs stand firme in this our strife, for the recouerie of Christs kingdome, in as much as from the Lordes owne mouth we are assured, that at last the trueth of the Gospell shall preuaile, Christ shall get the victorie, and the kingdome of Antichrist bee cleane spoyled. Trueth it is, that it lea-  
neeth vpon many supporters, and is maintayned with great force, and it seemeth a matter of infinite labour, difficultie, and doubt, to bring to ruine the Romane route. But who can resist the will and decrees of GOD? Who can  
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let, that it bee not executed? Seeing there are so many plaine prophecies of the ouerthrowe of this kingdome. Therefore we are not only to conceiue hope that it shall so come to passe, out of that generall rule set downe, Esay 60. 12. Every nation and kingdome that will not serue me, shall be destroyed: but much more are we there-in to be strengthened out of this perticular prophetic of Paule, set downe of purpose in this place.

But withall, out of this verie place, the doating dycanie of the Manichies is confuted, wherein they affirmed that that originall power, which as check-mate, is opposit in all things vnto the true God, and to Christ, should be of an euerm-lasting continuance.

In the second place we are to consider by what meanes this so mighty and large a kingdome of Antichrist, shall at last be disannulled: Paule aunswereth, that it shall be done by the breath of the Lords mouth. Therefore it must needs come to passe, that the same shall be brought to nought after another sort then men thinke, or then other kingdomes be ouerthrowne. For by this manner of speech, or circum-scription, Paule setteth out the word of God ioynd with the true sence and power thereof. And the reasons that may be giued of this so strange a iudgement, may be diuers: as first, that seeing the kingdome of Antichrist (which is a meere back-sliding from the Christian faith) did at first arise, and was afterward by-head by disgusting and deprauiing of the word of God: so by the faithfull and sincere publishing of the same, it should be brought to ruine. Again, seeing that this state and condition of things is a kingdome of backnesse and ignorance, it must needs fall by the light and knowledge of the word of God, and by vertue of the trueth thereof, when once it begins to shine. For as by the rising of the Sunne, backnesse is dispelled, and by the dawning of the day, the night vanissheth: so, the bright beames of the Gospell breaking forth, the kingdome and doctrine of Antichrist must needs be defriced, and wholly destroyed. Lastly, Daniell 2. 44. & 7. 27. & 11. 45.

maketh no mention of any other kingdome, which should be raised after the preaching of the Gospell. For Daniell speaketh but of foure Monarchies, after which is promised a kingdome of Saints & holy ones, which should continue for ever: and so hath he made knowne vnto vs, what shall be the state of the world, euen vnto the latter day: but the Spirit of God mentioneth not any other Monarchie which should succede, and supplant Antichrist and his kingdome: therefore it must needs be, that this last, euen the Monarchie of Christ, should last for ever. And touching the kingdome of Christ, it consisteth and worketh mightely by the preaching of the word of God: therefore by these weapons, and by this meanes, the kingdome of Antichrist is by Christ to be ouerthrowne. And as heere the word of God is called the breath of the Lords mouth, so in Eley 4. 21; by the spirit of his lips, is meant the word of God working effectually, because the bare sound of the word, without the spirit of God, is simply, and of it-selfe, of no force: therefore, whatsoeuer god is wrought in vs by the preaching of the word, is to be ascribed whole vnto God alone. Now, the reason why there shall not follow a fifth Monarchie after the fourth, this (in my opinion) can not so iustly be alleadged, which notwithstanding some make account of as of a very sound one, namely, because in this latter, and languishing ourd age of the world, there can no such might and force of mankinde be raised by, as may be thought meete for the establishing of a Monarchy. For vnto the erecting of the same great powre, were requisite, and great pollicie for the continuing thereof: both which are now wanting to the world, it being betwene so aged and trooked an ourd-man as it is: for it is now in his decayed estate, all forces of his nature being almost spent: this is their reason. Wherevnto to make answer, this I demur, can not God as easily now rapse by men as strong in bodie, and as politike in wit, as before he hath done, when he set vp the foure Monarchies? For what is the reason why he can not do the like if he liked, being in himselfe he is omnipotent, & remaines alwaies vnbchangeable and

and like himselfe: what then is the stay or impedimēt hereof: forsooth because it standes with the Lords pleasure to haue this victorie atcheiued by the only power of his word, and preaching of the Gospell, to the ende that so he might the better commend his said doctrine to vs, in shewing vnto vs the infinite might and maiestie of the same, the which notwithstanding men commonly neglect and set light by. This mine opinion is confirmed by that in the Revel. 19. 21. where the Angell of God sheweth, that the falsse prophet (the Prince of this damnable crew) and his adherents, should be slaine with the sword of the Lords owne mouth. And, no doubt, the sword of Gods mouth, is the force, and efficacie of the very word of God, the which is apparant both out of Heb. 4. 12. and also out of another place of scripture, which is Revel. 19. 15. & 1. 16. the like is also taught Iere. 1. 18, and hitherto is to be referred that of the Psalm. 149. 6. where it is written, that the Saints shall haue in their hands a two-edged sword, that is, the power-full word of God, to destroy and bying to confusion the wicked and vngodly,

*What those tenne Kings signifie, which in the Reuelation are said, should deuoure, and consume with fire the Harlot, and her fleshe.*

*The 28. Chapter.*

**U**t heerevnto obseruacion is made out of Revel. 17. 16. an hard place inuene, which, least it should trouble vs, we were best propound and expound the same: thus therefore it standeth.

16. And the tenne hornes which thou sawest vpon the Beast, are they that shall hate the Whore, and shall make her desolate and naked, and shall eate her fleshe, and burne her with fire.

Now seeing we cannot conceiue how this may be performed by the power of the word preached, but only by outward weapons, as Swords, and such like: it seemeth in some

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foyle to be contrarie and repugnant vnto this assertion of Paul. Now then surely it is euident vnto all, that that plate doth not at all appertaine vnto that Beast, that representeth Antichrist vnto vs, but to that Beast which did purtraite out vnto vs the Romane Empire, such as it was while it remained in *Italie*, which, that it should be overthrowne in *Italie*, by tenne Kings, is here made knowne. And this exposition agreeth verie truly with the euent and historie of things done, from whence, we are especially to fetch this accomplishment and interpretation of this prophete. For if we do respect who they were, who inreede were the chiefe authors of the better overthrowe of the Romane Empire in *Italie*, doubtlesse they were those Kings being tenne in number, whome Iohn here specifieth: although they did not lineally or immediately succeepe eache other in their seuerall reaes, yet they all, and euerie one of them both made inuasion, and bare rule in *Italie*. Of these, Rhadagasius was the first, who being made King of *Gothes*, Anno Domini 409. made assault vpon *Italie*, in the time of Honorius the Emperour, with 200000. *Gothes*, but with ill successe. For being put to foyle by Stilicon (chiefe Captaine vnder Honorius,) and taken at the Citie *Fassula* he was by him hanged. Therefore this Rhadagasius, is not reckoned among those tenne Kings, which raised the dignitie of the Romane Empire in *Italie*, seeing that his inuasion did no hurt either to *Italie* it-selfe, or to the Empire of *Rome*, except only herein, in giuing dyne as it were by his example, and so opening a way and passage to others to follow him into *Italie*, gaue them encouragement ventrouly to undertake the enterpryse. These therefore that follow, are the Kings that are mentioned in the Revelation.

1. Alaticus, for he was the first of those tenne Kings, being him-selfe also a *Gothe*, which began now to besage the Romane Empire, and *Rome* it-selfe in *Italie*. He liued in the dayes of Honorius the Emperour, and succeeded Rhadagasius, being chosen King by the remainder of his dispeared

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armie. This man, was the first of any *Barbarian*, next after the *French-men*, that inhabited about the Riuer *Sequana*, or *Seine*, and after the Empire was there once settled, that surprized *Rome* in the yeare of Christ 414. in the yeare of the Empire of Honorius 18. and five yeares after the death of Rhadagasius. But yet he did neither raise the Citie, nor did outrage the faithfull and well-disposed people there inhabiting.

2. Adaulphus, is the second, who also being King of *Gotland*, was possessed of *Rome*, and was the first that began to rage, and execute crueltie in the Citie, but being somewhat pacified, by the suite and intercession of Placida, Sister to Honorius, he did not vtterlicke sacke and deface the same, as he had purposed. He liued in the time of Honorius.

3. Gensericus, King of the *Vandalls*. This man being sent for out of *Africa* into *Italie*, by Eudoxia, wife vnto Valentinian the third, took *Rome* in the yeare of our Lord, 459. and in the sixth yeare of the Emperour Martianus. This now is the third of those tenne Kings, which by the decree, and determinate counsell of God, burned with fire that detestable Harlot. Truth it is, that Attila liued also about these times, who likewise perfourmed great exploits, and greatly afflicted the Romane Empire. But this he did in the *Provinces*, and not in *Italie* it-selfe. For when in the second yeare of Martianus the Emperour, he was desirous to inuade *Italie*, and hauing taken *Aquila*, seemed to set forward towards *Rome*: Leo, the first, Bishop of *Rome*, and part of the Romane Senate, went out to meeete him on the way, and being come vnto him, humbly intreated him to spare the Citie of *Rome*: by whose petitions, he was so moued, as that he thereupon caused his army to returne into *Pannonia*, not marching one foote further within the boundes of *Italie*. Therefore this Attila is not to be accounted among those tenne Kings, which deuoured the flesh of the Beast, that is, of the Romane Empire, and wasted the Citie it-selfe

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4. Odoacer, is next, being in number the fourth of those tenne, and lived in the dayes of Leo, the first, Emperour. This Odoacer was of *Campania*, and entering vpon *Rome*, called him-selfe at first, King, not Emperour of *Italie*. He did cleane cut off the race of all the *Italian* Emperours. He made hauock of *Rome* by the space of 14. yeares, in so much, as after *Augustulus*, which was subdued by him, there was neuer any called an *Italian* Emperour.

5. Theodoricus, King of *Gothes*, being sent for into *Italie* by Zeno the Emperour, to assist him against Odoacer, held him-selfe the *Romane* Empire in *Italie*, by the space of fiftie yeares: and to the ende he might make it knowne, how little he esteemed *Rome*, he kept his Emperiall residence at *Ravenna*. This man was the fift.

6. Athalaricus, who succeeded his Father Theodoricus, vnder Anatahus the Emperour, for nowe the Empire of the *Gothes* beganne by a continuall succession of their Kings, to take rooting and forcing in *Italie*. And vnder the government of this Athalaricus, the *Gothes* continued their defacing of the dignity of the *Romane* Empire in *Italie*.

7. Theodatus, was the seauenth, and he also was a *Gothish* King, who succeeded Athalaricus in *Italie*.

8. Vitiges, the eight, King likewise of *Gotland*, after Theodatus, who wasted and spoiled almost all *Italie*. He besieged the Citie of *Rome* it-selfe, which had thronke and revolted from the subiection of the *Gothish* Kings, vpon confidence of assistance from the Lieutenants and Emperours of *Constantinople*. This man therefore (as Sabellicus reporteth) vtterly defaced, and put out all the lawes, customes, priuiledges, records of Antiquities of ancient families of the ancient *Romans*, which he found remaining in *Italie*. He liued vnder the raigne of Iustin the first.

9. Totilas King of *Gothes*, succeeded Vitiges, and this is the ninth of those 10. Kings. He liued vnder Iustinian the first, Emperour of *Constantinople*. This man both besieged, sacked,

and

and vtterly rased the Citie of *Rome*: and to conclude, euen as the Spirit of God had fore-shewed it should come to passe, he burnt it with fire: and this fire raunged & raged by the space of 40. dayes, without ceasing, in so much as the Citie, being then so thoroughly consumed, might iustly be iudged to be that *Geddon-Harma* (the ruine of *Rome*) spoken of in the Reuel. that is the only sheards & sheards, & vtter ouerthrow of that famous & ancient Citie. For after this vastation, it remained only a ruinate & desolate place. And this befell in the year of our Lord 546. This scourge continued as is fore-shewed, Reuel. Cap. 13. 5. by the space of 42. moneths, that is, three yeares and a halfe. For when the third yeare was expired, after this burning and vtter ouerthrow of *Rome* done by Totilas, Belisarius, chiefe Captaine vnder Iustinian, began first to renewe the same, gathering together such scraps and fragments thereof as were left, and at last, to enuiron with a wall the plot of soile where once the old *Rome* stood, which is the verie same, where-with euen at this day that part which they call old *Rome*, is beautified.

10. Teias, who also was King of *Gothes*, is the tenth, who succeeded Totilas in the Kingdome, and vexed & wasted *Italie*: but a short time, seeing that little or nothing was left of that ancient Citie, neither was there scarce any print or marke left of the old *Romane* Empire. This man being taken prisoner by Belisarius, was caried vnto *Constantinople*.

Now touching these matters, if we begin to reckon the time from Alaricus, they were achieved within the compasse of about 132. yeares: but if we begin, as others will rather haue it, at the time of Odoacer, they were 60. yeares, and some what more in doing.

Which points being thus made plaine: we now perceiue and see, that God would not haue the kingdome of Antichrist ouerthrowne with worldly, or carnall weapons (as the scripture speaketh) but spirituall: that he will not extend with him with an yron sword, but with the spirit of breath of

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his mouth. Other earthly and humane Monarches haue vsed earthly and carnall weapons, both to the raising of themselves, and razing of others. So did the *Persians* ouer-runne *Assyria* with weapon and bloudie warre. And so againe did the *Macedonians* subdue the *Persians* by dint of Sworde. And so likewise did the *Romanes*, came, and bring vnder the *Macedonians*. But the Lord who at first made and framed the whole world, by vertue of his word, who also sustaineth and ruleth the same by the power there-of, and will also raigne in his Church by the Preaching of his worde: and lastly, who hath giuen vnto Christ a spirituall, not an earthly Kingdome: will vse a spirituall sword, the effectuall preaching of the Gospell, for the foiling of his foes, euen as it is in *Zech. 4. 6.* and *Esay 9. 5.* For the saying of *Lactantius* is right famous, and most worthy of credite, which he hath in his fifth Booke, and ninetenth Chapter, It standeth with good reason, that thou shouldest maynteyne and defende thy religion with patience, or with death, whereby keeping thy faith sound and vpright, thou makest it acceptable vnto God, and gayneest credit and authoritie vnto Religion.

And heere that maketh no iarre, which is sayd, *Psal. 2. 9.* that Christ should haue an yron Scepter, whereby he should crush his enemies in peeces like a potters vessell. For indeede that place attributeth vnto Christ such power and might, as against which, his most obstinate and mightie foes should neuer be able to resist: but yet it doth not properly of literally mention the meane or instrument, where-with the enemies of the Church shall be destroyed. For that must rather be brought to passe by the word of God, then with weapons: for the weapons of Christians, and of the Church of God, are spirituall (as *Paule* speaketh, *2. Cor. 10. 4. Reuel. 19. 15.*) and not carnall or woolloly.

Whether

Whether it be lawfull for Christians and such as profess the Gospell, to wage warre with the *Papistes*; in purpose to overthrow the kingdome of Antichrist, and to roote out his doctrine.

The 29. Chapter.



Et we are not hereupon to thinke as some haue done, that the outward vse of weapons is by the Gospell utterly condemned (as *Tertullian lib. De Idolatria & Apologico*, *Lactan. lib. 5. cap. 22. & cap. 19.* make report.) Indeede the *Marcionites* were of that minde: and euen at this day some *Anabaptistes*, haue renewed the same error. But, if so be that the partie be such, as may take warre in hand, it is not so of it selfe vnlawfull. And such a partie is the *Magistrate*, as appeareth *Rom. 13. 4.* *Luke 3. 14.* But here we haue in hand, to shewe the difference that should bee betwene Churche kingdome, and the kingdomes of this world. For as touching the kingdome of Christ, as it is of it selfe spirituall, so doth it vse spiritual weapons, such as are the word of God, the power of the Spirit, and the light of the truth. But as for politicke and earthly kingdomes, in as much as they are to regard the commodities, and haue consideration of things belonging to this life, and are for that ende and purpose established: they do maintaine and defend themselves by outward weapons, by the Lords permission, yea sometimes by his expresse will and commaundement. And hence now ariseth, and falleth into this point, that famous and profitable question, so often handled and inquired after. Whether any man may at any time, in defence of the Gospell, put on armour, and bend the sword against the *Papistes* (who vndoubtedly are the *State*, *Ray*, and kingdome of Antichrist) and vse such weapons, as are called carnall, as wee reade to haue been done in *Germanie*, *England*, *Scotland*, *Flanders*, and *Fraunce*; yea and so practised

practised at this day. And this doubt may seeme the proper, and increase the more, for that Constantine the great, being now become a true and perfect Christian, did notwithstanding, and that by the counsaile and consent of all the Christian Bishoppes, take warre in hand agaynst Licinius, his fellowe and companion in the quarrell of religion; namely, to the end he might give ayd and release vnto the Christians, whom the other did deadly persecute. For they were compelled by Licinius, to sacrifice vnto Idolles, agaynst their consciences.

Now, I do not herein make question, touching the persons of the men themselves, whether Constantinus might lawfully, in any respect, wage warre agaynst Licinius, or no, who was his fellowe-mate in the Emppire. For there is none, I thinke, that doubteth but he might, seeing he was a chiefe and high Magistrate as well as Licinius: and equals are not subject the one to the other. But now I consider & reason of the cause of warre, whether to deliuer and set free the Christian profession from persecution, and to remoue Idolatric, Constantine might iustly moue, and wage warre. This question is somewhat intricate and doubtfull: for it often troubleth mens consciences, and especially by means of this place of Paule: The Lord shall destroy Antichrist by the breath of his mouth. For the better vnderstanding whercof, I must first make this distinction.

The endes of occasions of matters for which such enterprizes are taken in hand: are not all of one force, nature, and degree. For some are proper, some accidentall. I call that a proper cause or occasion, wherunto the drift of our purposed determination and inducement tendeth, and that in such sort, as we seeme to respect it only, as though there were thereto adioyned no other reasons, or inducements, that might leade vs thereunto: as when a pined man eateth, the direct cause of his eating, is the slaking of his hunger. Accidentall I call that, which concurreth and falleth out together, with the proper and principall occasion, but not directly or of necessity: there-  
fore

fore wee do not at the first in our aduise ment, ayne especially therat. For though that occasion were wanting, yet would we notwithstanding in hand with the action: as though delicate dyessing were not added to the meat, yet would an hungrie man fall to eating. Now by this distinction, if we hold and make vse of it, it will bee no hard matter to fit an answer, vnto the former scruple or doubt. For he that maketh warre agaynst the Papistes, or other Idolaters, or els agaynst the Turkes, or Heretikes, either he doth it chiefly and only to take away their error and superstition; or else not: but, whereas other occasions and those iust ones, of waging warre, went before, the which he being a Magistrate had an eye vnto: it falleth out withall, that those agaynst whom he is to proceede, bee Papistes, Idolaters, Turkes, or Heretikes. Cruelly reformation of error and heresies, is not well fought for by force of armes: neither should the certaintie of Christian doctrine seeme to depend vpon the vncertaine vsue and event of warre.

Therefore, neither Christ himselfe, nor his Apostles, do at any time teach, that force is to bee vsed agaynst such as are not well affected to the Christian faith, as if that were a lawfull and readie way to take away their error. For looke what religion is embraced vpon feare, and dispersed by compulsive meanes: the same is to be compted rather Mahomettine, then Christian profession. But, when as they that are enemies to religion, shall haue offered other iust occasions of warre: as, if either the Papists, or Turkes shall breake truce, and violate the conditions of publike peace: then it falleth out that the defence and maintenance of Christian religion, is ioyned with the quarrell of publike right and iustice, and so enforced agaynst the Papists, or Turkes, being aiaunts, and straungers from the profession of Christ, and Christianitie: but not in this respect for that they differ from vs in religion, but for that they are perturbbers and breakers of the publike quiet. And so it commeth to passe, that then and vpon such an occasion, weapons are iustly taken in hand, agaynst

agaynst such as are dissenting from vs in profession of the faith, but that is not in regard, that they are Heretikes, Idolatours, or Papistes; but in as much as they are seditious, disturbers of auncient rite, and open enemies to publike peace. And this distinction and censure is certaintlie most true.

And touching that of Constantinus Magnus, and of the warre that he had with Licinius: it is most certaine, that there had passed betwene Constantine a Christian, and Licinius an heathen, certaine couenaunts and leagues for the maintenance of the peace of the Common wealth, and those solemnely ratified, by the consent of both parties: as Eusebius reporteth in the life of Constantine the great. The which conditions, seeing Licinius was the first that brake, when agaynst expresse couenaunt, he fell to persecuting the Christians: wee cannot make doubt, but that vpon very iust occasion, warre was waged agaynst him. For among those conditions this was a principall one: that y<sup>e</sup> Christians might freely make profession of their religion, throughout the whole Emperre of Rome; that their meetings should be approued as lawfull assemblies, and that neither Constantine nor Licinius himselfe should stirre by persecution agaynst the Christians, in regard of their faith in Christ. Seeing therefore, that this first and chiefe poynt of their league and common agreement, was afterwarde treacherouslie violated and broken by Licinius; Constantine did iustly and vpon good ground moue warre agaynst him, but not as being an Idolatrous King, or to the ende to redresse his error which he heald of Christ: but to the ende that those publike couenaunts, and knowne lawes of the Emperre, and perticular conditions agreed vpon betwene them, should bee kept in force, being it was not lawfull for either of them to violate the same. Other people and Nations haue done the like, who in that respect are sayd to haue waged warre for the Gospels sake. For there were at first certaine couenaunts drawne, and publike lawes made, and after proclaimed, by consent of both parties; for the peace and safetie of the whole kingdome:

wherein,

wherein, among other things it was expressely prouided for, that the Christian religion should not be disturbed, put out of place, or kept, and that no man should by any, be molested or sustaine wrong for that quarrell. The which poynt of truce and league, in as much as afterwards it was not kept by the Papistes, but openly violated by them: hereupon those greuous warres, which are called deable and ciuill, are stirred by: and so, most lawfull it is to persecute the Papistes with fire and sword. Now by this that hath been spoken, it plainly appeareth vnto all men; that those warres of the Papistes, which they call Cruciaadas, being taken in hand only for the establishing of their religion: are damnable and detestable. The which Martin Luther did very worshipfully obserue, and publish.

<sup>a</sup> Who hold for a principle, that *Fidelitas est seruanda cum hereticis*: by heretikes, vnderstanding true Christians. <sup>b</sup> Inquisitions.

*That the kingdome of Antichrist shall at the last be quite taken away, by the last coming of Christ.*

*The 30. Chapter.*

**B**ut let vs returne vnto Paule, and to the ouerthrow he reporteth of the Antichristian kingdome, from whence my discourse hath somewhat digressed. Paule therefore (speaking of the rooting out of that unhappie state) addeth, and with the brightnes of his coming: that is, the coming of Christ. What these wordes should signifie, diligent search hath been made: For some thereby vnderstand the publishing of the Gospel, because that then Christ doth notably appeare, when his Gospel and doctrine is published. In so much as in their opinion, the coming of Christ is then sayd to be, as often as his kingdome is made knowne and spyneth by the preaching of the worde. Some again take this appearing and coming of our Lord, in such sense as Paule often speaketh, namely, for that last coming of Christ, which is mentioned in the Crede, and is

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meant by Paule, 1. Theſſ. 2. 19. & 5. 13. So that they vnderstand this place only of the last appearing of Christ, and not of the preaching of the Gospell. And truely this iudgement seemeth vnto me to be the truer. For it is strenghtened by an other like place of Paule. Tit. 2. 13. And agayne, it is confirmed and made plaine by that addition and difference, which Paule ioyneeth to it. For here mention is not made of euery coming of Christ vnto vs, but only of that which is bright and glorious, whereof the Scripture speaketh: which shalbe then when Christ shall appeare to bee iudge of quicke and dead, and to shewe himselfe to bee the true King and Lord of all. The which his coming is therefore called bright and glorious. And, The day of the Lord, and his coming from heauen, 1. Theſſ. 1. 10. & 1. Cor. 1. 8. And lastly, it is defended by the very euent of things, which is a right expositor of this Prophecie. For, if we shall say, that immediately vpon the first glimmering and preaching of the Gospell, the kingdome of Antichrist should bee ouerthrowne, and cleaue turned by-side downe: the Prophecie will be found false. For it is now somewhat long since the Gospell hath been preached: and yet notwithstanding wee see the sayd Antichristian kingdome not cleaue taken away: nay, it standeth in strength and flourisheth vnto this day. But if wee shall vnderstand these wordes of the last coming of Christ: truely then this Prophecie shall appeare to be most true. For then, at least the power and tyrannie of Antichrist shall cease, & be whollie and utterly abolished. And herein Austin (*lib. 18. De Ciuitate Dei cap. 4.*) was of the same opinion with vs, who saith: That euen in the last iudgement Antichrist shal be put to confusion, and that in the Lords owne presence. And yet I do not doubt, or thinke otherwise, but that the more sincerely, and abundantly the word of God shall be preached: much the sooner shall Antichrist bee diminished, and brought from his state. But here Paule speaketh of his fall and finall ouerthrow, and not of a certaine shaking, and weakening of him.

That

That the kingdome of Antichrist was to bee broken and brought vnder foote, by parts and pceemeale, and not at once or in a short time.

The 31. Chapter.



Of the former discourse these three things are to bee gathered by vs. The first, that the kingdome of Antichrist is to bee cast downe by moments, or by little and little, and not at once and altogether: or, as they vse to say, at a choppe. For as the Emperre of Rome, (whereof this is a resemblance) was defaced by pcece-meale, as I haue shewed, and as is caught in Dan. 2. 44. So also must the Image thereof bee brought lowe by a little at once. And for this cause it is that the Lord will haue it so, least if it should be laied in the dust on a sodaine, there would too great a feare and astonishment possesse the hearts of men, whereby they could not bee able to take due regarde and consideration of so great a worke: neither could they so well conceiue that the same was brought to passe by the hand of the Lord, and by the power of his worde, as now they do, when things are wrought by leisure, and when themselves do marke and perceiue by what meanes they are brought to passe. Thus much for the first.

That there is no corruption of Christian religion prophesied of, which should succede this kingdome of Antichrist.

The 32. Chapter.

Secondly, this is to bee obserued, that the kingdome of Antichrist shall stand and continue to the ende of the world, although not in so good plight, power, and flourishing

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rishing estate, as sometimes it was, and as yet is: yet after a foze, it shall hoide by the head. For whereas Paule saith, that it shall bee shaken to shivers at last, at the glorious and last comming of Christ: surely me thinketh wee may gather, and that directly on the contrary parte, that GOD hath giuen unto Antichrist a time to raigne, euen vnto that last time of the world. Many there are indeede which prognosticate, I knowe not of what other kinde of disease, and state of religion, which should bee in the world, and of an other kinde of corruption in Christian religion which should insue, but such an one, as is diuers from Poperie. For they imagine that Poperie shall faile, and that an other kinde of Apostacie or defection (but of an other stampe) shall succede. But I like not this. For although it bee true that this tyrannous state is to bee plucked downe by parts, and as you would say by gobbets, and by falling away of severall Provinces: yet shall there alway remaine in the world, some fourme and print of the Popistickall state: as it seemeth to me, wee easilie may and ought to gather out of this place of Paule. And this impen- sence is confirmed by a plaine proove taken out of the Revelation Cap. 19. 20. & 21. 10. For there, after Iohn had prophesied of the Beast that was taken and cast into the lake of fire: and agayne, of the false Prophet that was slaine (both which do plainlie represent the kingdome of Antichrist:) there is by and by vpon the same mention made of the last resurrection. Wherefore, there is neither speach of any Kingell, nor of any pestilent annoyance that should bee looked for to remaine in the world, after that the false Prophet was once slaine, that is, after the Antichristian kingdome was destroyed, but only either life or death eternall that should ensue.

*VVh-*

*Whether besides the fourth and Romane Monarchie, there remaine any other, a fifth, to be erected, where a verie hard place of Daniell is expounded.*

*The 33. Chapter.*

**T**hirdly, and lastly, that which out of the former discourse is to be gathered, is this, that here-after there remaineth no other Monarchie to be erected in the world, after time that of Rome, and this Image thereof, (that is the Romane Antichrist) is decayed: and so we may see, that what-so-uer was to come and fall out, from the first beginning of Monarchies, vnto the ende of the world, was made knowne befoze-hand vnto Daniell, Cap. 11. Therefoze vpon the ende and accomplishment of those things which are spoken of in that Chapter, immediatly, the last resurrection is not onely mentiond, but also the estate and conuiction thereof, to the great comfort of the godly, is described, Cap. 12. And yet should not the faithfull in regard hereof be the more slack in assaulting the kingdome of Antichrist, as though their labour should be frustrate, and to no purpose. Nay assuredly, their indeauours shall take good successe, and by little, and little, they shall cast downe that, which God would not haue to fall at a moment, or without one blow. Therefore they that do either sincerely preach, or faithfully embrace the Gospel, do dayly grinde, waste, knay off, and to be short, they alwayes diminish some-what of the Antichristian kingdome. But against this our thiro and last collection, that seemeth to be objected which is in Daniell Cap. 11. vers. 40. and those that follow, which are these.

40. And at the ende of time shall the King of the South push at him, and the King of the North shall come against him like a whirl-winde; with Chariors, and with horse-men, and with many Ships: and he shall enter into the Countries, and shall ouer-flowe, and passe

pass through.

41. He shall enter also into the pleasant land, and many countries shall be ouerthrowen: but these shall escape out of his hands, *Edom*, and *Moab*, and the chief of the children of *Amon*.
42. He shall stretch forth his hand also vpon the countries, and the land of *Egypt* shall not escape.
43. But he shall haue power ouer the treasures of Gold and Siluer, and ouer all precious things of *Egypt*, and of the *Lybians*, and of the *Black-Moores*, where hee shall passe.
44. But the tidings out of the *East*, and the *North* shall trouble him: therefore hee shall go forth with great wrath, to destroy and roote out manie.
45. And hee shall plant the tabernacles of his palace betweene the Seas, in the glorious and holie mountaine: yet hee shall come to his ende, and none shall helpe him.

This place of Daniell, if any other be, is doubtles, verie intricate and obscure. Wherby it hath happened, that the iudgements of expositours, haue bin discrepant and diuers among them-selues. For some expounde it so, as that they refer it vnto *Tigrenes* and *Mithridates* who made inuasion vpon the *Romane* Empire. Some againe had rather refer it vnto *Antiochus*. And againe some vnto *Pompey* the great, and *Iulius Caesar*. But, there bee many things which will not admit of any of these interpretations. The latter writers, refer it onlie to the *Kinges of Asia*, and *Egypt*, who are spoken of in al that chapter. The which iudgement, and interpretation, as I doe not surerly reiect: so am I withall resolute in this, that those two Empires are types, and figures to the Church, of such things as shoulde befall, euen after the coming of Christ. Therefore this is mine opinion: first that those two Kingdomes (wherof Daniell speaketh in the last place) are neither said shoulde be Monarchies, neither ere they so called, but onlie kingdomes: the which two, shall ouerturne, at whatsoeuer shall bee left remaining, of the *Romane* Empire in the South

South and East. And of these two Kingdomes of Kings, the one, saith Daniell shall come out of the South, the other from the North. And this Northerne fellowe shall strike the greater terrour into this said Monarchie. Yet both these Kings, of Kingdomes, shall with shippes, Chariots, and Hostmen, that is, by sea and land, assaulte the fourth Monarchie, and the remnaunts thereof. And againe, either of these Kings shall successeuallie, one after another, lay hold vpon *Egypt*, that is, subdue the same, and thereof possesse great treasures of Gold and Siluer. Lastlie, they shall possesse *Lybia*, that is, the Region of *Cyren*, and *Aethiopia*, which is *Arabia*. These pointes therefore I take to be vetered by Daniell, as indifferentlie touching, and concerning both the said Kingdomes, but not respecting the fourth Monarchie, and Kingdome of the *Romans*. Afterward, in the 44 verse, these two kingdomes are compared together, and that of the South is saide shoulde be disturbed by that of the North, which lieth Eastwardlie. So that the Southerne Kingdome shoulde be in time the first, and that of the North the latter. And as for both of them, they shoulde pitch their tents betweene two Seas, and the holie hill, that is towards *Iudea*: but in the ende, they shall come to their ende, and finall destruction, and none shall yeald them succour.

These things are thus set downe in Daniell: the which if we doe vnderstand as some doe expound them, of *Pompey* and *Caesar*: they are then most obscure and darke, and nothing agreeing with the course of things that haue happened. But being vnderstood as I haue directed, then are they most plaine, and agreeing with the issue of things that are done. And to begin withall, these things can at no hand bee referred to the *Romans*, because they were first made possessours of *Lybia* and *Affricke*, before they set foote in the holie Lande, that is *Iudea*: (for so doeth Daniell according to the manner of his time, call that Region, as also their Neighbour and people, bordering vpon them by their peculiar names, such as were well knowne in those daies: the

*Ammonites,*

*Ammonites*, and *Moabites*, although his prophetic tendereth vnto those times, and those things, which he fore-sheweth should then be accomplished, when as neither *Iudea* should be called the pleasant land, nor the *Ammonites*, and *Moabites*, should be tearmed by those names: which point, we are to obserue, least otherwise these titles do trouble vs, and least we thinke that those things where-of Daniell speaketh, were to be taken, and then only to be fulfilled, while both *Iudea* had as yet the promises of God, and the *Moabites* were knowne by that name or title. He speaketh therefore of those Regions but in that manner, and with such names, as where-by in those dayes they were knowne to the *Iews* to whom he writeth. But yet the things, which he fore-telleth, were then to come to passe, when as neither *Iudea* was any more the place of Gods rest, nor the house that contained the people of God, the which at the last fell out and came to passe, after the Gospel was once published, and Christ had suffered death.

This mine opinion is hereby confirmed, for that he speaketh of such things as should fall out in the latter daies, that is, in the last age of the world; after the accomplishment where-of, the Angell in the Reuel. 10. 7. telleth of no time that should succeed, that is, after the fulfilling of these things: there is no time prefixed or set downe by the Spirit of God, which we should looke for. For after the voice of the seauenty Angell, the mysteries, or hidden things of God, which are reuelled in the Prophets, especially in this place of Daniell, Cap. 11. vers. 40. and so fourth to the ende of the Prophetic, are to be finished. And so do I understand the words of Daniell, At the end of time, Cap. 11. 40. as also, Cap. 12. 9. & 1. that in the last time, and as you would say, the last age of the world, there should these two last Kingdomes spring vp, which here he describeth and pointeth out, where-of the one should rise out of the South, the other out of the East & North. And these two shall, (as I said,) quite ouerthrowe, what-so-euer shall remaine in the South and North-East of the fourth Monarchie, that is, of the Romane Empire, the

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which they shall distresse by Sea and Land. True it is, Daniell speaketh of both these newe Kingdomes together, toyning them (as it were) in one word: because he doth but only glance at, and briefly shew by a storie farre distant from his time, and the same very obscure, whereas notwithstanding they should be seuered asunder both in time and place, where-of the one should arise first, and the other after: as appeareth out of the very text. And that this my iudgement is true, it appeareth hereby, for that afterward these two Kingdomes are compared together, as distinct and diuers, as namely being two, whereof the one is sayd should ouerthrow the other, to wit, that of the North-east should vanquish the Southern, the which also it selfe should in the end meete with his end and ruine. Lastly, whereas Dan. saith ver. 45. *Lehar tseubi-Codesh* In the glorious and holie mountaine: he pointeth out a place, namely *Iudea*, as Zech. 14. 4. Therefore those two Seas, within the which those two Kingdomes should pitch their Palace, Pallison, or Seat royall, are set out by Daniell, and are sayd to be not Westerne Seas, such as are the *French*, the *Italian*, the *Adriaticke*, or the *Spanish* Seas, because they bend not towards *Iudea*: but they are more Easterly, running along all that coast which lieth betweene the *Syriacke*, or *Egean*, and the red Sea. For those two Seas do border out the vpper Countreies, and lie towards *Iewrie* (as euery man may easilie perceiue by Cosmographie.) And to make short, *Asia* and *Syria*, are sayd to bee all that region, wherein the Lord fore-telleth these two Kingdomes should arise, which shall bring to nought the remainders of the Romane Monarchie: whereof the one should rise in the South, towards the East and North-east. For so do I referre indifferently vnto either of these Kingdomes, that which Daniell uttereth in the singular number. Therefore those two shall ouerthrow the fourth Monarchie in those places where they shall pitch their tents; and in that part of the world which is containd betweene these two Seas, namely, that called *Egeum* or *Syriacum*; and the red Sea, or *Eranicum*, lying by South,

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East, and North. Now, it was very behoofull that the seate of sople of these two kingdomes should bee set downe; and withall that it should bee exprest of what Seas this Prophecie should be meant, (because that Rome it selfe is scituated betwene two Seas: which notwithstanding in this place of Daniell, is in no case to bee understood; and many places there are in the world which are inclosed within two Seas: as Greece, Peloponnesus, Pontus, and Asia the lesse.) least therefore this speech should bee doubtfull and past finding out: he hath described the whole coast of those Countreys by the soples that front the same, and by the Seas that are adjoining. And agayne, the very knowledge of Geographie doth shewe in what coasts, and places of the world this overthrow should bee performed by these two Kings or Kingdomes that should arise: not assuredly in the West: shall this ruine of the fourth Monarchie be brought to passe, but in the South and North, or rather North-east.

For, as for the Romane Monarchie, it had (as I haue said) two principall heads: the one lying Easterly at *Constantinople*, the other Westerne in *Italie*: whereupon the Emperours themselves did so deuide the iurisdiction among them, that the one should bee Emperour and keepe his residence in the East, the other in the West.

And so also both the Scripture make the like deuision. Zech. 14. 8. That portion and head of the Romane Emppye that I called Easterne: contained al whatsoeuer the Romane Monarchie had lying in the Southerne regions, in the East; among the *Scythians*, or the Northerne people dwelling somewhat toward the East. And that other Westerne or *Italian* Emppye, possessed all the other Prouinces. Now, this *Italian* Emppye was ouerthrowne by the *Goths*, and *Vandals*; as I haue shewed before, and that long before the overthrowe of the Easterne, almost five hundred yeares. But as for the Easterne or *Constantinopolitan* Emppye, which remained of the Romane Monarchie: it was long after, namely, about the ende of all things, and in the latter and olde age

of

of the world somewhat shaken by the *Saracens*, and at last cleane diuiced by the *Turkes*. And vndoubtedly, in mine opinion, these bee those two Kings here spoken of by Daniell. Whereof the one came out of the South, namely the *Saracens*; the other from the North-east, to wit, the *Turke*. And these two people or Nations, the *Saracens* and *Turkes*, did so spread and ouer-flowe upon the face of the earth (as Daniell speaketh, vers. 40.) that they cleane trampled vnder-foote whatsoeuer remained of the fourth Monarchie, either in the East, North, or South, the whole Westerne part being by others long before ouer-runne: In so much as in all *Asia*, *Syria*, *Pontus*, *Aegipt*, there doth not now so much as a print, or the least marke appeare of the maiestic and power, which the Romane Emppye once sustained.

And touching the ruine and overthrowe of this peccer or part of the Romane Monarchie, or rather of this that lay Easterly, than of the other occidentall Empire: God would haue it fore-shewed by Daniell to the *Jewes*, because the people that inhabited the Easterly head of the sayd Romane Monarchie, were better knowne to the *Jewes*, then those of the West, which dwell beyond the *Syriack* Sea, and so were remoued farre off: whether had they as yet none any harme vnto the *Jewes*. As for the overthrowe of the *Italian* or occidentall Empire, it is plainly reueiled in the *Apoca*. So that by comparing of both these together, I meane of Daniell and the *Reuelation*, we haue made knowne vnto vs whatsoeuer concerneth the decay, either of the orientall and *Constantinopolitan*, or the occidentall and *Italian* Emppye, or whatsoeuer else is behoofull for vs to know for our comfort touching the state of the world, either in the East or West parts, euen to the end thereof.

Now let this mine exposition be compared with the euent or issue of things, which is the best interpreter that can be of diuine Prophecies, neither can the *Syrit* or true Prophet of God repudie an vntoath. This is it therefore which I affirme (which both is true and hath testimonie from soples) that,

C 2

Con.

Constantinopolitane or Easterly head and Empire, which remained of the fourth Monarchie, was first impoverish'd by the Saracens, in that part of the North which looketh towards the East: but afterwards being made to stoop, (as more speedily handled by them and brought to a low ebbe) it was quite dash'd and defaced by the Turkes.

We know by the Romane histories, that there were deadlie and continuall warres betweene the Constantinopolitane Emperours and those of Parthia, and after with the Persians who did succede the Parthians. For after the death of Alexander the great, when as for a while the Parthians had lived under the obedience of his successors, namely, the sonnes of King Seleucus: they then began, under the conduct of Arsaces, by plucking their necke out of pake, to enfranchize them selves into libertie, and to reare by a kingdome among them, calling the Kings of the Parthians, *Arsacides*, after the name of their first Captaine. These reigned unto the time of Alexander sonne of Mammæus, Emperour of Rome, and to the fourth yeare of his kingdome, which was in the yeare after the birth of Christ. 228. In which very yeare one Artaxerxes a Persian, killed Artabanus King of the Parthians, the last of the race of the *Arsacides*. This man therefore snatching to himselfe the Empire and kingdome of Parthia, conueighed it vnto Persia. And the possession of this Artaxerxes and Persian Empire, continued vnto the daies of Heraclius the first, Emperour of Constantinople, which was in the whole almost three hundred thirtie five, and so lasted in the whole almost three hundred twentie nine yeares. About this time vnto began the kingdome and Empire of the Saracens. For in the daies of Heraclius, and Mahumeres raigned Syrochas the last Persian King saue one: at whose hands Heraclius by compulsion, recovered whatsoeuer his Ancestours had at any time before taken from the Empire of Constantinople. So these two kingdomes of the Parthians, and of the Persians, which mutually succeeded each other, were terrible indeede for the time, as appeareth by histories, vnto the Romane Monarchie,

Monarchie, and to the Constantinopolitane Emperours: but yet they neither sacked, nor greatly shaked the Easterne, or Constantinopolitane Empire: nay, the Emperours of Constantinople heald it out lustely with them at euery hand, and stoutly made their part good against them. But the first batterie that made the said Constantinopolitane Empire to stoop, was (as I said) in the East, South, and North, performed by the Saracens, who make the first of these two Kingdomes, spoken of by Daniell, which was to rise from the South, and so spread it-selfe ouer the face of the earth, in such sort, as it should assaile the fourth Monarchie, both by Sea and by land, in Asia, Syria, and the North-East. And in truth, the Saracens did so soze annoy the said Easterne Empire, that it was neuer able afterwards to recouer it-selfe, but began there-vpon by little and little to droupe and drop away: for they with great expedition, euen like lightning, ouer-ranne Syria, Cilicia, Cappadocia, and Mesopotamia, and all which prouinces, they put and possess from the Constantinopolitane Emperours: where in, the verie words which Daniell useth, Cap. 11. 40. speaking of the Kingdome of Saracens, are to be obserued. This nation (saith he) shall come and shall ouerflowe and passe ouer, and shall speedelie ouer-runne the countries of the East and South: for so was it performed by them, after a verie strange and miraculous manner, and with wonderfull expedition (as the words of Daniell being ioined and set together, do purport) like vnto that speech of Iulius Cæsar, I approacht the place, where the well-land got the field: as if they did flie, and were not stopt in their passage, either by defended Cities, or breadth of Seas, by force of men: for within the compasse almost of threescore yeares, the Saracens became possessours of all the East, as also of Egypt. Again, they ouer-ranne all Africa, and lastly, tooke view of Spaine, & of whole France: only the westerne people (excepting only a part of Spaine) these Saracens did rather assay then subdute the: but as for those of the East and South, which pertained to the Constantinopolitane

polonne Empire, by force and armes they made a plaine conquest of them, and heald them in subiection, as namely, *Agypt*; and also *Lybia*, which is *Cyrene*, where-in for a great space they bare rule: in so much as at that time the *Sarracens* hauing slaine *Hormisda*, the last King of the *Persians*, defaced utterly the mightie *Persian* Empire. They also made inuasion vpon *Iudaea*, and that pleasant land, which *Daniell* calleth the place of desire, and grievously afflicted the same, for as then was *Iudaea* subiect vnto the christian Emperours, to wit, those of *Constantinople*. In such sort, as they heald the same in their possession a long time as they did *Agypt*, and enioyed the gold, siluer, and all the treasures that were to be desired of those nations by the space of 192. yeares, and vnto the yeare of our Lord 1051. what time they were themselves vanquished by the *Turks*. Nowe that the *Sarracens* are a Southerne people, there is no man that is ignorant, Thus therfore standeth that which *Daniell* affirmeth of the first kingdome, which should ouerthrowe the *Romane* and fourth Monarchie, and that in the East and South. And this tempestuous sturte happened in the world, and came from the Southerne coast thereof, where-as the Countries of the

*Sarracens* do lie: Further, this kingdome of the *Sarracens* pitched his tents betwene those two Seas, the *Syriacke*, and the red Sea, where, as *Daniell* speaketh: for they kept their princely palatice, and chiefe prouinces in that part of the world, which is inclosed within these two Seas. And where-as heere objection is made, that the *Sarracens* had two Imperiall places of abode, the one at *Babylon*, the other in *Cairus*, which was *Memphis*; a Citie of *Egypt*: it maketh no matter. For the chiefe and principall regions of their Empire, lay in that coast which is inclosed with those two Seas. Againe, their chiefe kingdome and longest regiments was in *Syria* and *Arabia*, which by *Daniell* is called *Ashioopia*, where is the Citie *Mesbina*, and the temple or sepulchre of that abhominable

But

But now we are to talke of the *Turks*, to the end that this whole place of *Daniell*, which no doubt is verie darke and obscure, may be made manifest. For these make that second Kingdome, which was to rise out of the North-East, and which verily brought to nought the fourth Monarchie in the East, South, and into the other regions which were enuironed with the foresaid Seas: which also set foote into *Egypt*, opprest *Iudaea*, and enioyed golde, siluer, and the pleasant things of the whole world, by the space now almost of 300. yeares. These therfore waisted by Sea and land, wch wondrous successe the Easterly head of the said fourth Monarchie. And these also pitched their tents, and kept their chiefe palatice & place of residence in that part of the world, which is inclosed within these two Seas, where-of I haue spoken, about the hill *Taurus* and *Syria* of *Damascus*, before the coming of the *Tartarians*, and before they had surprized *Constantinople*. For in that part, at first, the greatest part of the *Turkish* Empire was established. Now there is none that maketh doubt that the *Turks* are risen of the *Scythians* that dwell in the East. And these were moze terrible to the *Romans*, then were the *Sarracens*, as also *Daniell* describeth, who also are reported should succede, and in time to come after the said *Sarracens*: for the kingdome that is said should come out of the North-East, is spoken of by *Daniell* in the second place. And this propheticke agreeth with the storie of things done. For the *Turks* did suppress the Empire of the *Sarracens*; at what time they were by *Hormisda* King of *Persia* stirred by and allured out of their countries: and afterwards (which also *Daniell* saith should come to passe) they were made fellow-partners of the Empire, by *Mahomet* the *Sarracen*, being Sowdan of *Persia*, *Sogdiana*, and *Media*, because he was not able to match in power with *Calipha*, the *Saracen* of *Babylon*. Thus therfore the *Sarracens* being fet by the saddle, the *Turks* enioyed the Empire, and raigned in *Asia* & *Syria* full out the teame of 192. yeares, but afterwards, being molested by the *Tartarians*, and *Assumbeans*, Kings of the





but detestable practises of Sathan, and false miracles. And as for soze-warnings, this place is also furnisht with such, where-by men are enabled to perceiue how it commeth to passe, that all the world is so easly drawne into that error. For where-as some do indeede obserue the same, they wonder and are astonied, maruelling how such a thing could so easly be brought to passe. And in the end, thus they resolute vpon the matter, saying, except the religion of Antichrist (which indeede is nothing else but a flat blasphemie) were the true doctrine of God, it would neuer haue bin so easly receiued, nor established vpon such a suddaine: but the answer is easie. God had soze-tolde that all these things should thus come to passe, and that he would giue such power vnto Sathan: the which prophecie, and with-all, iust iudgement of God, could not but be accomplished. Now, why God would haue it so, and that vpon verie iust cause, the reason shall be after rendred.

And to the ende this mine assertion might be throughe strengthned, I haue to alleadge a place very like vnto this, out of Math. 24. 24. And againe another which is in Reuel. 16. 14. And lastly, the example of the Magicians and Enchanters; which resisted the truth, as Paule alleadgerth, 2 Tim. 3. 9. all which do make plaine by what meanes the enemies of the heauenly truth haue alwaies withstode the same, so that we are not now to thinke it strange, if this verie practise be ascribed, to the pollicie of Antichrist and Sathan, (who hath in hand to worke this whole myserie of iniquitie) and to the sleighes which he useth in mainteining this his kingdome against the doctrine of Christ, and indeede, reason it-selfe doth peeble no lesse. For seeing that the kingdome of Antichrist, is in truth, a verie deprauiation of the kingdome of Christ, but yet an imitation of the same, it must needes be, that as the kingdome of Christ is upheald by these two things especially, to wit, the doctrine of the truth, and the power of Gods Spirit, as Paule witnesseth, 1. Thess. 1. 5. So the kingdome of Antichrist hath to oppose other two things, namely,

his

his errors against sound doctrine, and his myracles or works of Sathan, against the myracles and power of the holie Spirit, that he might cast a myt before mens eyes, and haundle the matter so as he might be taken for Christ him-selfe. For so at last doth he easly obtaine so much, as that he is reputed for verie Christ, when as he maketh open shewe of the verie works of Christ, of his doctrine and myracles, and like a wicked wretch treacherously counterefaite the same. Therefore in stead of the truth, Antichrist hath nothing else but lies & wicked error (wherein he doth iniurie to God) in stead of the power of Gods Spirit which worketh miracles, he blurteth out his wonders. For Christ sending his Apostles, ioyned these two together, Mark. 16. 15. &c.

And first where-as Paule saith, that the comming of Antichrist should be by myracles: the word Comming, is to be referred not to his first appearing, but to the whole strength, furniture, frame, and maintenance of the said kingdome: for, these words, his comming, signifie thus much, his establishment, stay, and ouer-spreading power, shall be achieved by the meanes and force of Sathan, working miracles. Which two points haue indeede lustly enlarged the state of Popery, and with-all, they do very liuely point, and paint out the same vnto vs. For what is more common or vsuall among them, then this vaunting of infinite myracles: and what one thing do they more earnestlie hyge and seeke for at our hands: Assuredly the *Turkes*, and followers of Mahumer rose at first by hatching a new kind of wicked doctrine, but as for myracles, they neither boast that them-selues did euer performe them, neither do they require such at the hands of others. But as for the *Papists*, they repose the top and toe, the But, and marke, and assured anchor-hold in the matter of myracles: and hence as it that they so crake of them with such open mouths, and rack them in our teeth: so that Poperie can not be better described vnto vs, nor more plainly deciphered for the verie kingdome of Antichrist, then by this speache of Paule.

¶ 2

1710

Who be those three Spirits, where-of mention  
is made in the Reuelation, and are said to be the  
chiefe ministers of the Antichristian kingdome.

The 35. Chapter.

**B**y the former exposition, it is easie to be knowne  
(I meane to farre-foorth as concerneth this place  
of the Apocalypse) what those three Spirits do  
signifie, which are sent by the false Prophet vnto  
all the Kings of the earth, to plant and establish  
his kingdome. And they are said to be like vnto Frogs, but  
the place it-selfe is in the 16. Chapter, vers 13, 14. which  
are these.

13. And I sawe three vnclene spirits like Frogs come  
out of the mouth of that Dragon, and out of the  
mouth of that Beast, and out of the mouth of that  
false Prophet.
14. For they are the Spirits of Deuils, working my-  
racles, to goe vnto the Kings of the earth, and of the  
whole world, to gather them to the battell of that  
great day of God Allmightie.

Some in expounding this place, do thinke that this num-  
ber of three is put downe (as set & limited) for that which is  
vncertaine & infinite, as it is spoken in Salomon, A three-fold  
cord is not easily broken. Therefore in their opinion these  
three spirits are euery spirit stirred by & sent abroad by Satan  
for the maintenance of this kingdome of lies, such as infinite  
numbers of we, & claw-backs of Antich, haue bin, both liuing  
as yet, & dead long since, such as was Eckius, & others, who  
defended the same with tooth & naille, and promoted it to the  
weakest of their power. But others thinke to come neerer to the  
true meaning of this place, for they take regard of Paul of  
as is said it is to be obserued: but yet they do not fully pnaugh  
restraine the same only to Diuines, or Sorbonists to Punks,  
and

and professors of the Decretalls. For my part therefore ha-  
uing aduisedly weighed and considered of all things, I take  
these three Spirits, to distinguish three chiefe and principall  
degrees and conditions of men, by whom, as it were by Le-  
gates and chiefe instruments and chiefe all Patrones, both  
poperie it selfe and the whole kingdome of Antichrist was  
at first framed, erected, and enlarged, and whereby euen to  
this day it is cherished and maintained. For whereas Christ  
had for the publishing of his kingdome these three especiall  
degrees and orders of Ministers, to wit, Apostles, Doctors,  
or Euangelistes and Bishops: So Antichrist hath on the o-  
ther side his Cardinalls, Schole-men and Bishops.

The Cardinalls of Antichrist will needes seeme to resemble  
and be answerable vnto the Apostles of Christ, whose power  
is to stretch to euery corner; and not to be limited within the  
precincts of any one Countrie. And as touching Doctors  
and the first Euangelistes, which at the beginning of preach-  
ing the Gospell, were inseperable companions of the Apo-  
stles: they are matched (a Gods name) with the Schole-men  
(as they are called) that is, the whole rabble of Sophisters,  
and order of Doctors, either such as professed and liued a se-  
cular life, or a regulare, as themselves terme it, that is, a  
Honkish or Cloyster-life. Lastly concerning Christian Bil-  
shops; the Bishops of the Popes orders, and of the Deuills  
making are in stead of them.

And vndoubtedly all those orders and degrees, are the ve-  
rie pillars of poperie, who are sent by the Pope, or that false  
Prophet, in diuers manners and vpon severall occasions vnto  
the Kings of the earth, either as Spelengers, or as simple  
Legates, or Legates a latere, according to the qualities of the  
business that this kingdome had to dispatch, and all of them  
assemble themselves to warre against the goodlie and Saints  
in *Griddon-harme*, that is, in that place where olde Rome once  
traded: which place assuredly is the very shoppe wherein all  
treasons and practises agapnst God and his anointed, are  
forge.

Now, this sentence and interpretation of mine, is ratified by the circumstance of the time; and by obseruation of the Similitude which Iohn hath used, and (which is especially to be obserued in these Prophecies) by the very euent or issue of things, which is an insufficient witness and expolitour of this Prophecie. So then, these Spirits are sayd both to bee three, and also to be distinct and diuers the one from the other, although they be all set forward by one and the selfe-same author, Satan, or rather his sonne, that detestable false prophet, that is the Pope: And as for those Cardinalls, Sophisters, and Popish Prelates: who can more iustly be sayd to be their Sirr than Satan himselfe; and what is their doctrine, their life, and practise but only deuillish?

Further, these three are sayd to be vnclane Spirits. For being that they are stirred up by the Deuill, who is an vnclane Spirit: it cannot be chosen but that they must bee like their father, and practise of his workes.

Lastly, touching the time wherein these things began: that also strengthneth my iudgement by iudgement. For Iohn sheweth that these began to bee sent after such time as a way was laide open; for the Kings of the East, and the river *Euphrates*, which before time was as it were a sacred bound-maieke of the *Romane Emperie in the East*, and seuered the same from so many Nations, when *Euphrates* I say, began to bee as it were dyed vp, and to giue passage to the *Cassiterne* people; which brought vnder foote the *Constantinopolitane Emperours*. This people and Nation were the *Turkes*, and *Turkians*, who being the first that euer passed ouer *Euphrates*, brake vp, and as it were displaced the ancient limits of the *Romane Emperie*, and so made in-roads and inuasions (as I haue sayd) into the *Romane Monarchie*. And this happened about the year of our *Lord* 1092: After which time especially, the Schale-men and Popish Punks, (for there were other Punks long before that, both more holis and better to bee borne with, then those that now are of the Popish profession) began to haue Dennes and Cloysters, as it were

Castles and Black-houses of Poperie in euery place to bee founded, built, and dispersed, namely, after the year of our *Lord* 1200, as appeareth by histories. But as for Cardinalls: the order of them began long since the other, who neuertheless crept by since the power of the *Turke* began to bee so great, and haue obtained such credite at the handes of Kings, that they can at a becke turne and winde them to what purpose they list. For although Gregorie the first (who liued before such time as the *Turkes* made inuasion vpon the *Romane Emperie*) in his Epistles 15, 77, and 79, make mention of Cardinalls. Yet that maieestic and power that now is allotted to a Cardinalship, is but an inuention of this later time and age: the which some ascribe vnto Gregorie the 11. who reduced the Court of *Rome*, from being seated at *Avenion*, vnto *Rome*: but some other who do most fauour Cardinalls, do attribute it vnto former Bishoppes. Lastly, touching the name of a Bishoppicke: that assuredly is most auerient, in as much as it is often spoken of in the holie Scripture, as 1. Tim. 3. 1, 2, &c. But such as it is now in the state of Poperie, it is fresh and newe, as being brought vp long after the time of the Apostles, or of such as liued neere after them, yea, after the daies of Bernard Clarevallensis: in so much as the *Audrani*, who liued in the daies of Constantine the great, by occasion thereof of the unwanted insolencie of Bishoppes, and such as was neuer heard of before, shonke backe from the societie of the Church. And assuredly the Bishopplicke Iurisdiction that now is in the Church of *Rome*, is not Evangelicall, but haereticall & Deuillish, which hath turned all things to ambition, couetousnesse and pride: whereof I will speake the lesse in this place, because both Gaiffier Caluin, lib. 4. of *Christian Iustification* Cap. 7. And Charles Molinuz in his booke *Contra paruas datas*, doe seeme to me to haue very sufficiently handled this point.

To conclude, the similitude which Iohn useth in calling them Frogges, yeeldeth sufficient strength vnto this maine interpretation: for as Frogges are vnclane creatures, liuing in

in myre, full of payse, tedious and importunate in their continuall creaking: so also are these hye orders of a very fluc- cits kinde of life, and alwayes most glamoious, in being the vertuous and Saints of Gods: which to bee true, the very thing it selfe, and their importunate out-cries and inuictiues in every place of the world against the assemblies of the faith- full, do plainly declare.

Why the miracles that were wrought for the credite of the kingdome of Antichrist, are termed by S. Paule, Lying Wonders.

The 36. Chapter.



¶ **M**eing thus made these things plaine, let vs prosecute the other poynts which concerne the subtile practises of Antichrist *κατ' ἐπιβολήν*, sayth Paule (by effectfull working) and *ἐν μά- ρα* *ἀδολογία*, with all power. By which wordes he giueth vs to vnderstand, not only that Sathan should worke, but also that he should worke effectually and with all his might. That the power of Sathan should be great, and his craft and subilltie deepe, it is plainlie fore-tould. In respect whereof it is sayd of Christ, that Sathan should pre- uent, surpasse, and seduce, almost the very elect and chosen of God. Wherevpon Austin vpon the 9. *Apalitie* sayth: Sathan shall in those daies performe so great workes, that many thereby will bee readie to thinke, that God hath cast off all care of humane affayres: Power he will exercise in his kingdome, and subilltie he will shewe in his myracles. For nothing (saith he) is more fitting with fooles, the that which they see and perceiue with their senses, *lib. De vtilitate credendi ad Honorium cap. 16.* The which that Sathan might performe, he workes and makes shewe of myracles: which Paule in this place calleth *(ομιλία)* Signes, and *(τελεα- τή)* wonders: Now, some these are that put difference be-  
tweene

tweene these two wordes: but in mine opinion it needes not. For Paules purpose is to shewe that Antichrist should by the helpe of Sathan worke no vsuall and common kinde of mira- cles, but such as were rare and wonderfull, that so he might drawe men into errors: and to bee short, that he should coun- terfaite as nere as was possible, those excellent workes of Christ, whereby the truth of the Gospell was at first sealed. Of these miracles, some are such as the Papistes dreame are ordinarily and daplie performed by their men; and some a- gaine are such, as they tell vs were long ago done about the graues of their Saints and religious persons: whereby a number of Superstitions were ratified, and especially that foule and blasphemous error of praying to Saints, as being our Mediatours, or Intercessours to God. And of this sorte they can reckon vs vp a thousand. For the Papistes can fetch with a wet finger a miracle to persuade any poynt they list, be it neuer so foolish and repugnant to the word of God; whe- by they may perswade fooles to giue credite to every head and part of their erroneous doctrine. The which I would largely lay open, but that their bookes are full stuff with such toyes. But where it is added by Paule, that these are but, Lying miracles, wrought in all craft, and deceiuableness of vnrightheousnes: It is meant we should giue but little credite unto them, and bee assured, that (notwithstanding the same) the doctrine of Antichrist is nothing true. For seeing they are but lying signes, and that we are at no hand to be- lieue iyes: we are likewise in no case to giue credite to those signes and miracles. Therefore we say with Austin, *lib. De unitate Ecclesie cap. 18.* Let them giue ouer these allega- tions, which are either the cogging couzonings of de- ceiptfull men, or the strange illusions of lying Spirits. For either they are false that are reported, or if there bee any performed by Heretikes, wee are the more to be- ware of them. Now, these signes of Sathan are called Ly- ing, in two respects. First, in regard of the things them- selues, for that for the most part they bee but mere illusions:

not the thing it selfe which seemeth to bee done; and so appeareth to the eye. Secondly, in respect of the endes for which they are wrought. For they are performed by Antichrist to deceive men, and to drawe them into all kinde of impietic and vnrightheadnesse: As Austin also testifieth, *lib. 20. De Civitate Dei cap. 19.* So then by these two epithets or titles, all the credite is cracked of this wonderfull skill and facultie of working miracles, and whatsoever might thereby bee established, is by the Spirit of GOD quite dashed, least otherwise by meanes thereof, wee should at any time suffer our selues to be deluded and seduced by Antichrist.

Now, out of all that hath been spoken, it is easie to be gathered, that only the unfaithfull and such as do not appertaine to the number of Gods elect, shall sticke to the doctrine and kingdome of Antichrist, who ground their faith not upon the worde of GOD, but upon certaine great and wonderfull miracles: and as for such fellows, it was an easie matter for Sathan alwaies to deceive them. But this shall never happen to such as are godlie, truelie faithful indeede, and the chosen children of GOD, both because they are heald up by the hande and Spirit of the Lorde, least their faith faile: and also because they haue regard onlie to the worde of GOD, from the prescript whereof they will not suffer themselves to be carried. Whereby it cometh to passe, that the whole kingdome of Antichrist is nothing else then a confederate route that giue credite unto the lying deceits of Sathan, men estranged from the waies of saluation, whom wee for our partes are neither to allowe nor like of.

That

*That not euery perticular man which heretofore liued, or is yet aliue, either did, or doth approue of the kingdome of Antichrist: no not when it had preuailed and gotten the vpper hand.*

The 37. Chapter.



Now followeth the eight and last poynt of this discourse, which dependeth upon the former. For herein question is made, who they bee that shall sticke to Antichrist, and to what endes they should do so: and this poynt seemed needfull to be added in two respects. First, that GOD might by that meanes comfort the godlie, least otherwise they should doubt that themselves should also with others be carried away with the streame, and drowned in the gulfe of so great impietic. Indeede we are according to the advertisement of our Saviour, carefully to stand upon our guard: and with all the powers of our mindes to cleane fast to sound doctrine: but least in the meane time we should faint for feare, as thinking that God hath no such care of vs: we are to rest our selues upon this assurance, that only the Reprobate shall followe Antichrist: for God pronitiethes deliner and set vs free from the participation and fellowship of so great a blasphemie. Secondly, this poynt was also in an other respect to be added, namely, that so a reason might be reuozed of so great a iudgement of God executed vpon men. For otherwise men would in wondering be either amazed at it, while they should heare of so huge and horrible a dispersion and hauocke of the Church that should ensue: or els they would pourne out opprobries, & blasphemous speeches against God himselfe, as if he were too rigorous and seuerer a Iudge. But when this cause is pleaded for which all these things are inflicted & brought to passe, & which declared vpon whom these iudgements do seize & take place: then is all this murmuring of men easily appeased, & the godly & such as feare God

are thereby taught and instructed. A like place unto this is that of Math. 24. 24. whereby wee see that the worde of God is alwaies agreeable and like unto it selfe. But her in the Schoole-men haue shewed themselves foolishly and over-curious, in presuming to set downe the number of them that should repaie and relie upon Antichrist. The which Viguerus, and Methodius haue attempted. But it shall be a great deale more safe for vs, to stay our iudgements vpon the worde of God, and hold, that indeede the number of men is infinite (compting them by the poule, or one by one) which shall embrace this blasphemie, but yet not euery perticular man which shall then be liuing, shall be seduced. For as it is in the Reuela. 18. 3. All people and nations, and inhabitants of the earth should drinke of the wine of Antichrist, and the whore of Babilon: yet not euery seuerall man shall drinke of that cuppe. For by the great mercie of God, some were preserved from that infection; which persevered in the true faith: although indeede the number of such was but small. For as Christ doth not bring euery man to saluation; so neither doth Antichrist bring al to perdition. For whereas Paule saith, 1. Tim. 2. 4. God would that all men should be saved: that, without all doubt, is to be understood not of euery perticular of each Nation; but that of each Nation, some shall be saved: the which in like sort is to be understood of Antichrist, when he is sayd in the Reuel. to infect and besot al men with his contagious vnegges.

*That only the reprobate, and such as are forsaken of God, haue, and shal stiffely and obstinately stick to the kingdome of Antichrist.*

*The 38. Chapter.*

**W**hich, seeing it is most true, let vs now see who they bee that shall in such obstinate manner give their consent and approbation, of such haynous impietie

impietie against God, and his sacred word. And those are the vbeleeuers, and reprobate, who are not the children of God; and therefore Paule tearmeth them ἀπολλυμένους, forlorne, or lost children. And these be the detre persons, whom the Scripture in other places, as namely, Iude, in his Epistle calleth, Men, ordeined, and appointed to such condemnation, Iude vers. 4. And Christ saith, that They are not plants of his Fathers planting, Math. 15. 13. Iohn 15. 2. They are therefore only the rebels, reprobates, and cast-awayes from God; that shall alwayes with stiffe necks stand vnto Antichrist, but not one of the elect and true children of God: where in also the iudgement of God against them appeareth to be iust, for such perith, as are worthe of death, and none other. For the word ἀπολλυμένους, lost, signifieth such as are worthe and haue deserued losing. Wherefore neither the godly nor the faithfull being supported by God, shall at any time be ouerthrowne by Satan; no, not though they lye in the midst of this defection: although notwithstanding the number of them (as I haue said) was alwaies little; themselves dwelling in deserts, and being such as were unknowne among other men: for then was accomplished that which was prophesied of by Iohn, namely, that The Church of God should flye into the wilderness, Reuel. 12. 16, and there should lye hid for a season.

*What iust cause the Lord had to punish the world with this plague of blindness, that it should admit of this miserable state of the Antichristian kingdome: and further, what monstrous contempt of Gods word went before this state of Antichrist.*

*The 39. Chapter.*

**F**urthermore, why God would haue these wicked and rebellious wretches to slip, and fall into that so grieuous an

Apostacie, Paule peeleveth a reason, and that a verie sufficient and iust one. For although the Lord hath alwayes most upright inducements for all his decrees and iudgements, For all the wayes of the Lord are truth and iudgement, Plal. 25. 10. and though it be not necessarie that we should be made pitie there-unto: yet, to the end that The wisdom of God should be iustified by her children, Matth. 11. 19. and that they there-by might be the more strengthened, it pleased the Spirit of God to p'cise a reason and cause, of this so great and fearefull iudgement of God vpon the whole world, which afterward ensued. And this was it, because the world through disobedience, and unbeliefe, had deserv'd that heaume wrath, and those grieuous punishments at the hands of God. For was not this a verie foule and monstrous kind of ingratitude towards God, that his sacred Gospell, where of they could not be ignorant, but had already heard it before preached, yea, and had well perceived the power and maiestic of it, should notwithstanding be loathed by them, and trampled vnder foote: and that in stead thereof, of the deuces of men, the errors of Heretikes, impieties and superstitions of all sorts, against the hoay word of God him-selfe, should publicly be brought in, and with the great liking and approbation of all sortes of men, admitted into the Church, defended, yea and preferred before the truth of God it-selfe. What impietie could be greater: what iniurie, I pray you, more excessive and hainous, could there ever be offered by mortall men, unto the living God, who is zealous of his glorie: Therefore this punishment brought vpon the world and the Church, is a right *ἐπιτιμία*, that is, a most iust reuenge inflicted vpon the mockers of his name and word *ἐπιτιμία*, detidets and scoffers, men that are set downe in Ikoners chaire. Whence it is that Paule calleth the same punishment *κατάκρισις* vers. 12. a condemnation, *ἡ ἀποδοκιμία* (saith he) that these contemners might be damned, and committed to torture. Therefore this seuaire proceeding is a iust punishment of extreme wickednesse, blasphemie, and vnrhankfulnesse of

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men towards God. For the word *ἀποδοκιμία* (iudged) both in this place signifie, not so much an examination which God maketh of the cause, as a iudicial censure, a verdict of condemnation, and execution of punishment. And herein assuredly the said Antich, as well as the diuill himself, was the executioner.

Againe, we are with-all to take especial obseruation of the vehemencie of the speache which the Spirit of God in Paule, hath vsed to expelle these abominable wretches: for there-by it will the more appeare, how excessive the contempt was, which they had of the Gospell and word of God, the reuenge where-of is so horrible, and imp'ede so great, that it seemeth there could not possibly be inuented a greater. To this purpose therefore appertaineth that which Paule addeth, and that not idlie or to no purpose, in these words.

1. They received not: then, the Gospell was offered vnto them: so that there-by their neglect and vnrhankfulnesse appeareth so much the greater.
2. The loue: that is, that sweete and comfortable doctrine, so greatly to be desired, which striketh by, draweth to it, and cherisheth the hearts and consciences of men.
3. Of the truth: which is a thing of it-selfe worthy great price and estimation, and to be preferred farre before the deuites of men what-so-euer.

The which truth, Paule commending by the effect it hath, saith, By it men might be saved. For that preaching of the Gospell, is the instrument or means whereby they are brought vnto Christ, in whome only our safetie doth consist. Therefore the word Truth, is in this place by way of preeminence, set downe for the doctrine of the Gospell. It was therefore a detestable and sauadge kind of unkindnesse, for men in that sort, to set light by such great and precious giftes of God, nay, it was more then barbarous and bestialie carelesnesse and impietie, which deserued this seuaire punishment, and sharpe reuenge. Lastly, Paule doth yet further amplifie this grieuous contempt of God (although notwithstanding it is hainous inough of it-selfe)

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least peradventure it should seeme to vs a light matter, or a small offence. And he doth aggravate the same both in regard of the manner how they embraced; and of the height whereunto like mad-men they aduanced this their rebellious and blasphemous behaviour against God. For he saith they did it εὐσπλαγχνῆς, hauing pleasure in it, with such a desire, so willingly, and in such greedie and earnest manner, that therein they greatly pleased them-selues, they liked and allowed of it, they tooke great delight in it; and wittingly and willingly made account of it, as of a most pure and precious doctrine: and lastly, that they preferred it before the heavenly word of the Lord God him-selſe. And assuradie this is the highest step of madnesse that can be, for men, not only like fots to admit, and approoue of lies in stead of truth; but to rest and repose them-selues there-in quietly, contentedlie, and in restfull soze: yea, with stretched-out armes to embrace the same, to sothe and solace them-selues in it, although in the meane time their consciences do there-in greatly grutch & repine against it. Lastly, the same Paule addeth this as an vp-hot, of this villanie and raging madnesse committed against God, that the same matter which these men so greedely pursue, and so entirely embrace, is nothing else then mere Vnrighteousnes. Where-in, their condemnation was the greater, and their punishment the more iust. For it is most iust & vpright, that such as allow of, and mainteine vnrightheadnes, should be most seuerely punished. Psal. 94. And where-as he calleth this impietie simply Injustice, or Vnrighteousnes: he thereby giueth vs to understand, that in this state of Antichrist, which is the state of Popery, God is not offended, or his kingdom violaced in one point, or after one sort onely; but that all kinde of iniquitie being by them admitted, is committed and done with great liking and allowance. For as that is called righteousness, where-by we yeeld vnto God and man, that which is their due, and shewe our selues conformable to the will of God in all our actions both in-ward and out-ward; so is that Vnrighteousnes, where-by we are inuiouous to

God

God and our neighbour, springing from the will of God either in points of doctrine, or matters of life and conuersation. The which to be practised and found rise in Popery and the kingdom of Antichrist: there is none that can make doubt except such as neuer sawe the shadow of it, or tasted the least drop of her venome. But such as haue learned but only the first rudiments of that state (which to many haue done) and afterward by the goodnesse of God are brought to see the true light of the Gospell, shall assuredly perceiue more cleare, then the sunne at noone day, how all corruption both of sound doctrine, and holy life, takerh place among them: yea and approued with commendation. Therefore seeing the hamounesse of this Vnrighteousnes, was, and is so great, and that growne to such an height or degree, it is no maruaile though this so greuous a punishment ensued in the world, that the reprobate & faithlesse men, which most wickedly contemned the truth of God, either offered to them or acknowledged by them, should fall into this so cruell a tyrannie of soules and consciences.

*An answer vnto three certaine principall arguments of the Papists, where-with they would iustifie themselves, and approoue this sayd kingdom of Antichrist.*

*The 40. Chapter.*

**T**his whole discourse of Antichrist, out of S. Paule might now seeme to be fully finished, but that there remains an hard obiection of the Papists, whereunto I thinke good for a finall conclusion of this treatise, briefly to oppose an answer. This their obiection relieth vpon three severall arguments, which they vze verie sawcely in way of defence both of them-selues, and of their said synagogue and doctrine.

1. The first whereof respecteth and resteth vpon the multitude of those; which both heere-tofore haue professed, and as

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per to hold the same Apofaticall; that is, Papifticall doctrine: but herunto the anfwer is eafie. For ſeeing that Paul hath very clearly delivred this point, namely, that it ſhould fall out, that onely the elect and choiſen of God, ſhould perſevere and continue in the true doctrine, and thoſe in number be but few; but as for ſuch as deſpiſe the Goſpell, and are ſeduced by Satan, they are almoſt infinite (for the way is narrowe that leadeth to eternall life, but broad is the path that tendeth to deſtruction, as our Saviour affirmeth) there can not undoubtedly be brought any proſe from the greater number & troupe of men, to aſſure vs of the true marks of the Church, and to confirme vs in the certaintie of the truth, & of the doctrine we profeſſe. For by that reaſon were the *Turks* now rather to be reckoned the true Church of God, then are the *Papifts*, for there are more *Turks* & *Mahumetans*, then *Papifts*. And againe, in times paſt, the Idolatours before the coming of Chriſt; were to be counted the Church of God, rather then the *Jewes*; for the number of Idolatours were alwayes greater, then was the number of the *Jewes*. But Chriſt calleth his Church, the true Church, which is the onely Church of God: A ſmall ſtocke. Luk. 12. 32. *Chriſt. Hom. 28. ad popul. Antioch.* It is better (ſaith he) that there ſhould be one, that doth the will of the Lord; then a thouſand wicked. Ye may ſee if ye will (belov'd) that a great multitude of ſuch as do not the will of the Lord, is not a whit better, then ſuch as are not at all, Thus much Chriſtoſome.

2. The ſecond argument is taken from the generall liking that hath bin of that erroneous doctrine, the which (as they ſay) hath bin approved by diuers kings, and ſundry Synods. But if I compare with Paul; that ſo it was to fall out that this Antichriſtian and Apofaticall doctrine, ſhould not onely be allowed of by ſome men, but alſo be willingly received into the verie Church, in ſuch ſort, as that men ſhould ſecurely and wonderfullly reſoſe themſelves in it; and all becauſe that then, they took no due regard unto the word of God. Wherein this reaſon faileth, as having in it a fallation, ſetting

ting that for a cauſe (as alſo the former did) which is none at all.

3. Laſtly, the third argument which the *Papifts* ſet againſt vs, is drawne from preſcription long time, where in the ſayd Apofaticall hath bin entertained, and as per raigneth among men in great ſecuritie. Unto this argument alſo I make anfwer out of Paul; that it was ſo to come to paſſe, that God ſhould ſend ſuch ſtrong & effectuall error, and that upon juſt occaſion, that men would give care & credit unto thoſe lies, not for a day, but for a very long ſeaſon. Therefore this plea of long poſſeſſion that error maketh, is ſo farre from ratifying the ſame, that it maketh it more great & grievous, in that it hath ſeduced the more, and ſo long inroaded. The ſame anfwer Innocentius the third, Biſh. of Rome, did likewiſe make in a certaine Decretall Epistle of his: for againſt pretie, againſt god manners, againſt the expreſſe word of God, a cuſtome being taken up, and doctrine admitted, may at no hand prevaile by plea of preſcription, or long continuance of time. *Canon Conſuetud. diſt. 11.* For ſuch things as at firſt are not allowable, cannot be iuſtified by continuance of time (as the Lawyers themſelves are plain in this point, *L. Quis ab initio. D. de Regul. Iur.*) Now if there be many other matters which by the ſayd rules of the *Papifts* themſelves, and their decrees, cannot be overcome by never ſo long preſcription of time (ſuch as are the rights & duties belonging to the Kings treaſurie or Chequer, and as appertaine to the common-wealth, namely, ſuch things as haue bin left & forſaken, for feare of hoſtile inuaſion; againe, ſuch things as are compaſſed within certaine precincts and limits; and laſtly, ſuch as are the prerogatives belonging unto the Church of Rome it ſelfe.) Why may not the like privilege be awarded unto the word of God (who is Lord of Lords, and King of Kings) and unto his Church, ſo, as no preſcription of time, be it of never ſo long continuance, may preiudice the Lord himſelfe; and that eſpecially, ſeeing that thoſe, which began firſt to take this advantage of time, ſought not ſincerely, nor in plaine truth, and ſimplicitee, without which,

there can no prescription preuaile in the Church; so then it followeth not, that the doctrine of Popery is therefore true, because it hath bin plausibly admitted for a great while together, for Daniell and the Spirit of God haue toze-tole it so should come to passe: and therefore it could no otherwise fall out.

To conclude, in the 2. Kings, Cap. 17. 41. the superstitions of the kingdome of *Israel* are condemned, and such religion as *Ieroboam* has prescribed, for the worshipping of God, although it be affirmed to haue bin obserued, from the Antecessours vnto the childzen, and childzens childzen, and so forth, And whereas men wonder how God should suffer his Church to erre so long time together, the answer there-vnto is easie and readie, that God neuer permitted his Church so long to be seduced, but only suffered the wicked, reprobate, and such as fall from him, to wander and goe astray, and giue credit vnto lies, and that vpon desert of theirs, and as I haue sayde, most iustly on his behalfe. For although *Dauid* was neuer the true Church of God; yet in the kingdome of Popery, and in the very midst of the *Popists* chem-selues, God did often wonderfully preserve his Church.

Now out of all this that hath bin spoken, I hope not only that this place of *Paul* may be easily vnderstood, but withall that this point is as clearly laid open out of the word of God, as the name day. That the Pope (who is not so rightly tearmed the Bishop, as the butcher of *Rome*) and his adherents, are that kingdome of Antichrist, which in diuers places of the Scripture is specified: the which, sith it is the dist and purpose of this treatise and labour of mine, heere an end, concluding with this prayer vnto God, that he the Father of mercies, would vouchsafe to giue to such as haue thus long bene blinded eyes, whereby they might see the light of the Gospell reucaled: and to such as do already see, will, whereby they may embrace the truth of the same, in their hearts and minds, and constantly make profession of the same, in holie conuersion, through *Iesus Christ* our Lord, Amen.

FINIS.

A Position propounded, and defended at a Commencement in the *Uniuersitie* of Cambridge, Anno Domini 1582. By a famous Scholler, and worthy Writer in this our age.

The Bishop of *Rome* is that Antichrist, of whose coming the Scripture hath fore-tould.



THE enterprise is great (right worshipfull and worthy) and full of doubt and difficultie, which I haue taken in hand, to affirme & maintaine, and that in so solemne an assemble of learned men, as this is, that the Bishop of *Rome*, who professeth himself to be *Christes* Vicar in earth, the successour of *Peter*, the head of the *Christian* Church, the chiefe of all Bishops, the most Catholike of all Catholikes, a kinde of Oracle of religion, and a moztall God among men: to auauch I say, and hould, that the same man is the very Antichrist, an enemy to God, a traitor to *Christ*, an aduersarie to religion, the ring-leader of heresies, and a murderer of Gods Church. But as ye are here present in bodies, so be present in attention: and if heretofore by means of that commo error, which generally hath preuailed, ye could not peraduenture giue right sence of that wicked monster: yet now at length, laying aside coniectures, thinke vprightly of the matter, and whom the Scripture hath fore-tould, time hath discouered, and the Church hath many ages been burdened with: acknowledge him for Antichrist, spit in his face, and curse him euen to the pit of hell. For why should we not both iudge freely, and speake plainlie in the case? or why should wee at all doubt, and stagger in a matter so manifest, and of such moment: If the Bishop of *Rome* be the Antichrist (of whom we can make no other accompt, except we will be wilfully deceiued) why should wee either loke longer for an other, or why should

Should we not call this the very Antichrist? I hope that after I haue done, none of you will doubt, but that that iollie Bishop which keepe such a copie, is the very and onely Antichrist: in such sort as who will not bee lost for ever, ought venterly to detest him and abandon his societie. And herein I purpose to deale so, as the right order of disputation requireth: namely, first, in way of confirmation, by authoritie of the Scriptures to warrant mine assertion, and as for such arguments as may seeme to make agaynst me, I will not meddle with them in mine Oracion. For now it is my part to make plaine and strengthen the cause, and afterward to shake of the aduersaries objections when I shall come to answering. And first to begin withal, I will take that vnto me as granted, which of necessitie must bee preetold, that Antichrist is in the Scriptures set out vnto vs, by his true and infallible markes, so that we are neither to imagine of any other, nor spoken of in the Scriptures, but that we confidently asseme him to be Antichrist, vnto whom all those things do, so fitly agree, which wee reade in the word of God concerning Antichrist. For either it must needs bee so, or else the Spirit of God hath not well described him vnto vs, the which cannot be affirmed without blasphemie.

Therefore I will set downe this as the ground of my iudgement and defence, that the Scripture hath deliuered vnto vs whatsoever was meete for the Church to knowe, touching Antichrist: and that he without all contouersie, is the true (or rather the false) Antichrist, in whom those markes are to bee found, whereby the Spirit of God would expresse Antichrist, and set out as it were, in his liuely and proper picture, to the view of all men. And as for those things which are set downe in the whole bodie of the Scriptures concerning Antichrist, I behold that every one of them doth agree to the Bishop of Rome; and that they all cannot be attributed vnto any other. Now, the name of Antichrist is in the Scriptures taken in two sortes, generall and proper, or particular. For, as the name of Christ is sometime applied: vnto all those who

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haue some resemblance of him in their being annoynted, (such as were the Prophets, Kings, and Priests, in like sense whereof the Prophet speaketh, Psalm. 104. Touch not mine annoynted) and sometime agayne, is taken for the very Sonne of God made manifest in the flesh, our redeemer and Saviour Iesus Christ: So also in the Scriptures the name of Antichrist is sometime taken for euery aduersarie of Christ, (as in the 1. Ioh. 2. There are many Antichristes come already: that is, there begin to inuade many back-sliders, which inuadeur to corrupt the pure word of God: and sometime agayne more properly for that chief Antichrist which mallaperly thwarteth Christ himselfe, not only in one or two points, but in the whole frame of religion and kingdome of Christ. And euen in such sense did Iohn speak of Antichrist in that very place, when he sayth: Little children, it is the last houre: and as ye haue heard that Antichrist should come, &c. And of this kinde of Antichrist are those things to bee vnderstood, which Paule writeth in his 2. Epistle to the Theff. cap. 2. I am not therefore to intreate of those petty and paltrie Antichristes, which are many in number, and should sow the seed of the Apostacie and horrible Antichristianisme, which was to insue: but of that Captaine Antichrist, which should in all points bee opposite to Christ, and of whom the other were but foze-runners. And wher I say that the Bishop of Rome is this great Antichrist, my meaning is, that he is the Captaine and head of that Apostacie, which the Scripture pointeth at, and foze-bred, should take place in the Church. For wee are not to imagine, that the whole power of Antichrist is included in that Bishop only, but that pontifical kingdome which is opposite and contrary vnto the kingdome of Christ, is in truch to be tearmed Antichrist. And seeing the Bishop of Rome is the head of this kingdome: I call him Antichrist, being but a part of the whole. Wherein I wolte followe the manner and direction of the Scripture: which, when it speaketh of that Antichrist, it mentioneth sometime a whole kingdome and bodie, as it were, as when Paule sayth:

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Except there first come a defection, or falling away: and, Now the myserie of iniquitic worketh: And sometime agayne it specifieth but some one, being chiefe and principall in this kingdome, of whom dependeth the whole bodie of this wickednesse: as when he sayth, Setting, and aduancing himselfe agaynst whatsoeuer is called God, or is worshipped, and bearing it out as if he were a God. These two poynts cannot bee vnderstande of the whole bodie, but of the head, the Bishop of Rome himselfe. Thus then, seeing it appeareth what I meane by the name of Antichrist, let vs come to the matter and thing it selfe, and examine what we finde in the Scripture concerning Antichrist, whereby all men which are not already infected with þe yregges of Antichristianisme, may acknowledge and confesse, that the Romane Bishop is (as I say) this Antichrist. And herein of purpose I will affect breuitie, in deuouring to comprize many things in a fewe words, and much matter in a small compass.

All the auncient Fathers, almost, and many of the late wryters, and those very learned Diuines doe affirme, that Daniell in his 11. Chapter about the ende vnderstande of Antichrist. For the things that are there spoken by him, are to be referred to Antiochus only, figuratiuely, but are properly and in truth to be vnderstood of Antichrist. There are none of the Popes Proctours themselves, to my knowledge, that make doubt, but that the Prophet in that place doth speake of Antichrist. Which if it be so, we may euen out of this place learne, who, and what manner of fellowe this Antichrist should be. For in that treatise of Daniell we may beholde, not a sleight counterfeit, but a liuely picture of the Bishoppe of Rome. For first (sayth the Prophet) He shall doe what him list. And indeede, the Pope hath now these many yeares done euen what he pleased in many matters, as well Ciuill as Ecclesiasticall. For he takes vpon him to create, translate, and put downe Kings; to discharge subiects from their oath of obedience, and to haue the like authoritie ouer al Empires and Kingdomes, to rote out, pull downe, bring to ruine and de-

stroy:

stroy: agayne, to build and plant them at his pleasure. And this power he hath put in practise, not only heretofore against many Kings and Keyers, but of late he itches, as ye knowe, to exerceize vpon our gracious Soueraigne. And as for Ecclesiasticall matters, he therein challenged to himselfe much moze licentious libertie. For therein at his sayings, placards, and degrees, were to bee accompted as Oracles, proceeding from the Spirit of God, whatsoeuer liked him, must be taken for Catholike: and whatsoeuer displeaseth him, was to bee reputed hereticall. Though he should drawe with him infinite soules of men into hell: yet it were impitic for any man to say, What do you? (*dist. 40. Si Papa*) And it is an olde principle among Papistes, which none of them dare denie, that the bare Will of the Pope is reason ynough. Further, the Prophet sayth: He shall exalt and magnifie himselfe aboue all that is God. The which also Paule very flatly affirmeth of Antichrist. Now, how the Pope performeth this, I shall afterward shewe, when I shall come to handle that place of Paule. Thirdly, the Prophet addeth: And he shall prosper, vntill by the wrath of God he bee brought to nought. Who is ignorant how wonderfullie the kingdome of Poperie increaseth, vntill such time as the Lord reuiceth Antichrist vnto his people. Fourthly, it followeth; neither shall he regard the God of his Fathers. And sure the Romanistes haue deuised vs a newe God, which is not the true God of the Christians. They haue a counterfeit God and a strange Christ, a newe heauen, and such a religion, as our Fathers the Apostles neuer knewe, but such an one as themselves could inuent and frame for their owne turnes: the which I will after make manifest. Fifthly, the Prophet writeth, He shall not care for the desires of women. The Papistes, although they bee not the least effeminate men that euer were, yet they condemne marriage as utterly vnlawfull among them, in all their orders and professions: in so much as they prizeere abominable Sodomitic, and filthy raging lust, before honest and holie Matrimonie. Sixtly, He shall worship

God

God with golde, and siluer, and precious stones. Among the Catholikes, the spirituall and true worship of God is cleane decayed, and all their religion standeth in outward shewe, and stately furniture of their Churches and Images, and making pompe in celebrating their Passes. Lastly, he addeth, He shall increase his glorie, and shall make his accomplishes to rule ouer many, and shall deuide the land among them. What riot, what glorie, what magnificence, what power, what riches and treasure can be greater thet that the Papists possessed: Whatsoeuer was pleasent in al Christiendome, whatsoeuer was gainfull, delightosome, fatt, and to be desired; was whollie (not long since) in the Popes fauourers. Wherefore, I thinke assuredly that no man doubteth, but that these things do so touch the Bishop of Rome, that they do not agree so fitly with any other whosoouer.

But seeing there be some that be not as yet resolu'd, that Daniell in this place spake of Antichrist; or if he did, yet, that he there spake but figuratiuely, as, vnder the person of another: let vs come to the newe Testament, wherein this Antichristian monster is plainlie and clearly set out vnto vs. And yet I will not prosecute euery place, but make instance onlie of such proofes, as are most plain and pregnant. There was neuer any Christian that as yet made doubt, that in the second Epistle to the Thess. cap. 2. mention is made of Antichrist. Wherefore, let vs aduisedly consider and make search into that place, and let vs compare the Bishop of Rome, with that Antichrist of the Apostle, who must needs bee the verie Antichrist, that by his true and proper marks, we may learne to acknowledge the very truth of the thing. The *Thessalonians* had wronglie perswaded themselves, that the coming of Christ, and the end of the world were nere. The Apostle endeouereth to rid them of that error, and withall deliuereth doctrine most necessarie for all Christians. The simple and plain exposition whereof is this: Antichrist shall come before the coming of Christ. This Antichrist he diuerslie describeth, that euery Church and Congregation might knowe

what a manner of one he should bee. Let vs severally consider of each parte of this description, set downe by the Apostle. First he saith, Except there come first a back sliding or falling away. Now, it is a falling from the faith that he meaneth, for his purpose was not to speake of the changes of Emperres, or ouerthrowes of Kingdomes; and agayne, the word Apostolic doth signifie no lesse, 1. Tim. 4. 1. *ἀποστολικήν τήν τήν τήν τήν*: That is, They shall forsike from sound doctrine. And further, all the Fathers giue it out, that the coming of Antichrist shall bee ioynd with a miserable ouerthrowe of religion and godlinesse. And whereas the Apostle calleth it simple an Apostolic (which should ensue,) he thereby sheweth that it should bee a generall, and not a perticular defection. For he speaketh absolutely, without limitation. And this may also more manifestly appeare, by comparison of other places, Luk. 18. 8. The sonne of man when he cometh, shall he finde faith vpon earth? This is that Apostolic and want of faith whereof Paule spake, Math. 24. 12. Iniquitie shall be increased, the loue of many shall be colde. And Iohn in the Revelation foyletelleth, That the Kings of the earth should commit fornication with the Harlot: And, that the inhabitants of the earth should bee made dronken with the wine of her whore-dome, And, that all Nations shall drinke of her cuppe. And lastly, the euent of things which is the best exposition of these matters, doth prouue that I say to bee most true. For partly by Mahometisme, and partly by Poperie, faith hath been long since, almost cleane put out; in so much as well nigh there is no remnant left in the world, of the true and ancient faith and sinceritie. After this, the Apostle becometh to describe Antichrist by his proper marks. And that, that man of sinne bee disclosed, even the sonne of perdition, which is an aduersarie. In these words he setteth out Antichrist as it were one man, who although he be not indeed any one single or perticular man; yet is he by the Apostle described vnder the person of one, both in regarde of that

kingdome which he maketh opposite to Christes, and is one, and also in respect of that one and the self-same spirit of Sathan, wherewith all the Antichristians in the world are carried. As the kingdome of Antichrist is one, so also is the kingdome of Antichrist one; and for that cause as Daniell long before had laid open severall kingdomes, which were continued a long time by lineall descent and succession of Kings and people, under the names of a Leopard, a Lion, and a Beare: so also would the Apostle set out Antichrist, and the whole bodie of the Antichristian kingdome, under the figure of resemblance of a most wicked man. And seeing the Bishoply kingdome doth fight and contend with the kingdome of Christ: and seeing that in the same, the Bishop as a principall Gouernour doth beare the sway: wee rightly tearme the Pope (κατ' εἰκόν) by a kinde of prerogative, Antichrist. The Apostle saith, that this man was to be reueiled: that is, should openly affect and possesse a kingdome, and exercise his tyrannie: the which, it is certaine the Pope hath practised aboue nine hundred yeares, euen ever since that time wherein he would needes be called the head of the Church, and take vpon him the chiefe throne in the Church. And to the end we may euidently perceiue, that the Bishop of Rome is that Antichrist (as I affirme) let vs prosecute the other parts of this propheticall description laid out by the Apostle. He saies open Antichrist in the fourth verse following, by three adiuncts of properties: for first, He shall oppose and exalt himselfe against al that is called God, or that is worshipped: Secondly, He shall sit as God in the temple of God: Thirdly, He shall shewe himselfe that he is God.

These wordes containe much matter in them, and offer great varietie of speech: but, I of necessitie must obserue a meane. First therefore Antichrist was to become ἀντίχριστος opposite to Christ, an aduersarie, contrarie, in such sort as he should aduance himselfe about Christ. So that Antichrist should take vpon him, not only ciuill reuerence, but euen diuine worship. Can any man hereof make doubt, but that this doth

doth most fitly agree with the Bishop of Rome? For he will needes be greater then God himselfe, and if ether himselfe full but against him. And that he would needes be greater then God, we shall easilie perceiue; if we consider what power and authoritie either of them do challenge to themselves: It belongeth only to God to prescribe Lawes, to binde our consciences, who only hath the soueraigntie ouer our soules. The Bishop of Rome will needes beare rule ouer mens consciences, (whererin he attributeth to himselfe a diuine interest) yea intopneth in moze hard and seuerer manner, then he supposeth that God himselfe ought to do. For who knoweth not that a man might with greater securitie transgresse the Lawes of God, than the Popes Constitutions; and that he that should offend the sayd Bishop, should in moze seuerer manner smart for it, than he that should with notorious wickednesse offend the Lord. To bee stayned with fornications, adulteries, and unspeakeable impieties, required no great penance, such sinnes could be done awaie at a light and easie price; but to haue tasted once either of Poyse or Beefe vpon a Friday, that could neuer be wiped out, but by the blood of him that offended: and yet the one stands forbidden by God himselfe, and the other by none but by the Bishop. They make it for the most part but a mockery or Play-game to breake the Lawes of God, but to transgresse the Bishops, is right mortall and deadly. To hurt God by pericure and blasphemy they make it no great sinne: but, to offend the Bishop only by irreuerent speech, is a huge trespass, and worthy to be reuenged by most extreme torture. There are a thousand such like, wherein the Bishop establisheth his authoritie to be reputed as farre moze authentick and holie, then the power of God: Then, what is it to aduance him-selfe about God, if this be not? shall we loke that Antichrist should plucke God out of heauen, and climbe vp into his Celestiall seat: and the sayd Bishop is also an aduersarie vnto Christ, and that not in any one parcel only, but simply, and (καθολικῶς) in the whole; I will in few wordes make it plaine, for neither is coloe moze repugnant

pugnant unto heate, or blacke to white more contrary, then is Popery to Christianitie, and the Bishops profession, unto the doctrine of the Gospell. For what a kinde of God do they make of him, when they serue such an infinite number of Idols, and fill the whole world with their Idolatric: for where euer, either among the *Gracians* or *Agyptians*, or the *ould Romanes*, were Images more common, or more frencticke idoll-worship, then was; and as we knowe is in the *Romish Church*; and that of a sojle slender cruff, a God can be made as soone as a Priest shall haue breathed out a fewe words out of his filthy mouth: I beseech ye (brethren) what a madnes is it, and what sacrilegious blasphemie against God? Therefore they haue no God at all, and much lesse haue they any Christ, whome they haue dishonoured, mangled, and torne in pieces in such wonderfull sort. We are taught in the Scriptures that Christ is a man; but a man he can not be if he be infinite, without circum-scription or limitation of place or person, such a Christ as the Papists haue dreamed vpon, they make Christ, both man and God, of that Mathematicall superacities which they vse in their Masse, which is so subtilie and thin, that it containeth in it no thickenesse at all. I would heere knowe of them, how, in that little bobie or substance, they distinguish or seuer the deity of Christ from his humane nature. And what a kinde of bodie is that, which is of no quantitie, which can be perceived by no sense, which possesseth at once an infinite number of places, and those farre distant: thus therefore they destroy the person of Christ, and as touching his office, they are there-in more foulie and dangerously deceined. For, what part at all do they here-in leaue sound and entire unto Christ? If Christ be our Priest, and if there be two partes of this Priesthode, the one, that he should offer him-selke for our onely and perpetuall sacrifice, the other, to be our intercessour, and make prayers for vs. How is it that the Papists do offer vpon Christ euery day, and how is it that they suborne an infinite number of Mediatours? If Christ be our Propheet, why will they not stand content with his doctrine,

doctrine, to what ende do they require further humane lawes and traditions? If he be our King, what neede we an other Bishop to be our King, which should rule ouer our consciences, and the whole Church of Christ? wherefore if he be Antichrist that denies Iesus to be Christ the anointed, as Iohn hath taught vs: it is euident that the Bishop of Rome is Antichrist, who hath taken away the Kingdome, Priest-hood, and Propheticall office of Christ. I can not runne ouer each place of the doctrine of the Gospell, that therein I might shewe how the Bishop is contradict vnto Christ, in euerie point; and these haue I lightly toucht, & in fewe words runne ouer, because I am not now to handle common places: but briefly to yeeld the reason of this my defence and assertion. Wherefore to let passe other points, & to conclude this place, I affirme, that the whole doctrine of the Gospell, that setteth out vnto vs the causes & meanes of our saluation, and which prescribeth either the outward or inward worship of God; is by þe Popes meanes depaured, spoiled, & cleane ouerthrowne: the which being so, it followeth, that the Bishop is rightlie called *antichristus*, an opponent or Aduersarie. 3. And least any man should dreame, that Antichrist should be an outward enemy, such as Mahumet is, Paule addeth, that He should sit in the Temple of God, that is, in þe midst of the Church: therefore he should proue an househould enemy, not a foraigne foe, and shall withstand Christ covertly, not openly, although notwithstanding he shall be a deadly enemy vnto Christ, yet shall he pretend great faith, religio, friendship, & familiar conuersation with Christ, whereby we may see how much more dangerous an enemy he is. So the Bish. of Rome, although he be repugnant vnto Christ in all things, yet hath he placed & seated himself in the midst of the temple and people of God. For he holdeth that him-selke is the Vicar of Christ, & that his Synagogue is the true Church of Christ, & that all his are the true Catholicks, and crieth out, that all such as separate them-selues from him are Hereticks. Thus doth he challenge to him-selke the title and name of the Church, and detracteth it from all others; and this is it which Paule

Paule meaneth, in saying he shall sit in the midst of Gods Church. Many shall come sayeth Christ in my name, saying: I am Christ. Now, what is it to come in the name of Christ; but to usurpe the place or name of Christs Vicar? And this hath not only bin performed openly by the Pope, but also it hath fallen out, that besides him, no other did euer attempt it. 3. And doth not the Bishop openly boast him-self to be Gods reade *Gratian distink. 21.* We acknowledge the name, he taketh it vpon him, he counteth it properly to belong vnto him, and reposeth him-selfe in it. His clients claue and worship him as a God, they salute him by the name, and make more account of his authoritie and precepts, then those of God. Herein I saigne nothing, I speake that that is euident and well knowne vnto all. The Bishop of Rome giueth it out, that he is an earthly God, and daunteth that he can do what-so-euer God can; Sinne only except: an impudent and blasphemous mouth, hitherto all points do ioyne and agree. But we haue no pee runne over the description set downe by the Apostle, if these things be not sufficient, marke what followes: Now (saith Paule) ye know what with-holdeth, namely, that he might be reueiled in his time. Herein he sheweth what it is that did keep of, keepe backe the coming of Antichrist. This same (ἡ κατέχου) which with-holdeth, Tertullian, Hierome, and Chrylosome, do vnderstand of the Romane Empire, the which so long as it stode in flourishing estate, Antichrist could not rise to that power and preeminence; and therefore that roome might be made for Antichrist, it was requisite that the Emperour of Rome should giue place. What this meaneth we shall easily vnderstand, if we shall beare in mind that which Iohn fore-warneth in the Revelation, as we shall see anon; namely, that Rome was to become the head and Metropolitane Citie for the Antichristian kingdome. Seeing therefore that Antichrist was to rule in Rome, necessarie it was that the Emperour should leaue Rome emptye for him, for it could not be posselt by both of them together. Now the issue & euent of things hath shewed it selfe

it selfe, to be a most plaine and plentifull interpretation of this prophetic. First, Constantine translated the Empire from *Italie*, and *Rome* into *Greece* vnto \* *Bizantium*: then the Greeke Emperours began by little and little, to lose all their interest in *Italie*, so that at last *Rome*, the auncient seate of the Empire, together with a great part of *Italie*, began to fall into the Bishops hands. But where-as some vnderstand this matter of the preaching of the Gospell, which the Apostle should signifye, was first to be spread ouer the face of the whole earth: I will not gaine-say, but that both may be vnderstode, viz, that the Empire was to be moued out of *Rome*, and the Gospell to be preached ouer all the world. And touching the time where-in both these were performed, it agreeth fitte. And where-as the Apostle writeth, that the misterie of Iniquitie doth already worke: he giueth vs to vnderstand, that euen in his time the foundations were layde of that yonsticall defection. And further he plainly testifieth, that this Antichrist should continue euen to the coming of Christ, when he saith, that the Lorde shall consume him with the spirit of his mouth, and shall abolish him with the brightnes of his coming. Antichrist may be appaied some-what, and diminished by the preaching of the Gospell, but he cannot be wholie dispatcht before the coming of Christ. Now how Antichrist was to get a kingdome, and obtaine a tyranie, Paule doth herein declare, when he saith, His coming shall be by the working of Satan, with all power and signes, and lying wonders, and with all deceiueablenes of vnrighteousnes among them that perish. It were impossible to utter any thing more fitly agreeing with the kingdome of Poperie: for, except the Bishop had a mightie, power-full, and diuclish force in working, he could neuer haue so preuailed by his conuonages, deceits, tricks of legierdmaine, and false miracles.

Hitherto we haue heard Paule preaching of Antichrist, and if Paule were a true Prophet, as we doubt not but he was a most true one, it is necessarie that the Bishop of Rome should

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nople.



be Antichrist: I do but point at the heads of verie weightie matters, for I may not now make long discourses. Let vs come to the Apocalypse, where-in, are most certaine evidences, and plaine testimonies of this our Antichrist: these, what they are, let vs consider. In the 13. Chapter, after that Iohn had made mention of a Beast which had seauen heads, one head where-of being grievously wounded, was afterward made whole againe, (which Beast, can not but be vnderstande of the Romane Empire: ) then it followeth in the 11. verse. And I sawe another Beast, comming vp out of the earth, and it had two hornes like vnto the hornes of the Lambe, but it spake like vnto the Dragon. The Papists themselves make no doubt, but that this Beast is Antichrist: and I will proue that it is the Bishop of Rome himselfe, who professeth himselfe to be the Lambs Vicar, and to be like vnto the Lambe: but yet if we marke well his speech, we shall acknowledge him for a Dragon, and the verie Devil. For who euer did vomit out moze horrible blasphemies against God, then this Beast hath done: goe ouer the rest that followeth vnto the ende of the Chapter, ye shall see all thinges fall out iust by the prouidence of God. Who is it that put life into the dead image of the Beast, but only the Bishop, who in his newe erected kingdome, hath liuely expressed and represented the old Romane and Idolatrous Empire. For, looke what crueltie, couetousnes, lust, riot, Idolatrie, was long agoe found rise among the ancient Emperours, the Bishops haue restozed all that vnto the world againe. And it is most certaine and apparant, that he competeth all men that will liue at all, and deale in his busines and affaires, to beare his marke in their fore-heads, & right hands. For except they giue by their names vnto him, and esteeme him to be reuerenced both in word and deed, they can not liue in safetie: Kings, Emperours, Bishops, rich, poore, the common people, learned, vnlarned, and all, must serue him, kisse his feete, and worship this Beast. And as touching the number of 666 *Tremans*, a verie-ancient Father, and one that

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liued neere vnto the time of the Apostles, hath speakt the same. If we must needs make account of Apostolike traditions, why may we not thinke that this was a tradition of the Apostle: Truly the Pope is a Latine by nation, faith, publike liturgie, yea and all his adherents he will needs haue to be Latines: he that is not a Latine, they cry out that he is a Grecian, a Scismaticke, and Hereticke. If it seemed probable vnto *Tremans* that this should be the name of Antichrist, *λατινος*, *Latinus*, it ought to seeme much more probable vnto vs, who haue had perfect proofe and experience of this Antichristian Latine. Notwithstanding, if any had rather referre it vnto the time of his reuelling, I will not greatly disagree. For if vnto the yeare 79 where-in Iohn liued, and wrote his Revelation, we adde the number 666. and consider the estate of the Church what it was in the yeare 763. we shall see that Antichrist was then growne to yeares, ruling in Rome, terrible with two swordes, and worshipped by Christian men as a God. What neede we seeke moze: or what could be moze plainly fore-told: haue we need also of a toarch-light? And yet there are moze euident proofes then these, which are moze forcible to perswade, although we were disposed to oppose our selues against them. The Spirit of God did fore-see that question and doubt might arise, touching the place where this Antichrist should raigne, and therefore he would also fore-warne all Christians of the place, and so pointed out the Citie wherein Antichrist should sit. And that is Rome, which Iohn both calleth *Babylon*, and the woman that sitteth vpon seauen hilles, and the Citie that beareth rule ouer the kingdomes of the world. He that doubteth that Rome is this same, I can not tell whether he haue any wit at all: the ancient Fathers vnderstood the misterie. *Tertullian contra Iudeos*, saith, *Babylon* representeth in Iohn our Prophet, the figure of the Citie of Rome. *Ierome* vpon the 47. Chap. of *Elay*, in his *Exposit*, vnto *Acella*, in the ende of his second booke against *Iovinian*, and in the prologue of his booke *de spiritu sancto*, testifieth that Rome is *Babylon*, & calleth her the purple coloured Harlot.

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Austine in his 18. Booke, *De Civitate Dei*, Cap. 22. affirmeth that Rome is an other Babylon, and a daughter of the first Babylon. Orosius, lib. 2. cap. 3. sheweth by many reasons, that Rome is in all points correspondent unto Babylon. But why do we seeke after the testimonies of men, and why do we require further proofes, seeing Iohn him-selfe declareth, that this Citie, is that which is founded upon seven hilles. Let them name me if they can, any one Citie in the whole world, in *Europa*, in *Asia*, or *Affricke*, in the *Indies*, or new-found *America*, where-in are to be found seven hilles, bestides this our Citie of Rome, the which all men knowe to be built upon seven hilles: the bruest towne of all, that doth inclose seven severall hilles in compasse of a wall. The names of which hilles are as yet well knowne, *Capitolinus*, *Palatinus*, *Aventinus*, *Calius*, *Exquilinus*, *Viminalis*, *Quirinalis*. And although it were so, that there could be found such an other, yet this Citie only was ruler over all Kings and Nations. Therefore it is out of all controversie, that it is Rome where-of Iohn speaketh: yea and Rome not only as it was in times past, while her Emperours were Tyrants, (which the verie Papists acknowledge, because they can by no means avoid it, but that needs they must graunt that Rome is there meant) but as it was afterwards, when the Pope bare rule, which I will enforce out of the words them-selves: for Iohn describeth Rome both touching the oute state of the Empire, and also touching the state there-of, being after renewed and restored, as it is evident in the 13. Chapter. And as for the ruinous and decayed estate thereof, it was the Pope only that restored it, and which gave life vnto that Image, which was as it were starke dead: therefore he mentioneth and meaneth both the states thereof. Afterwards, he in the 17. Chapter, vers. 8. speaketh plainly of the Beast which should arise out of the bottomlesse pit. Now as for the oute Roman Empire, it was in force while Iohn was yet alive: wherefore it is most certayne that Iohn spake of the Byshops kingdome that should after ensue. And this is that

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seven-headed Beast where-of he speaketh. Thus therefore it is evident, that those things which Iohn here wrote, are to be understood of the kingdome and monarchy of the Bishop: other-wise, all things will be out of frame, and disagree. To what end should I heape by many things: what neede I adioyne vnto these heauenly oracles, being so manifest, so certaine, and so many in number, the testimonies of men, which are uncertaine and doubtfull, therefore I here end, gathering out of all that hath bin spoken, this most manifest and strong conclusion: If he be Antichrist which opposeth him-selfe vnto Christ, which lieth by him-selfe against all that is called God, or is worshipped, which hath brought an Apostacie or backsliding into the Church, which sitteth in the Temple of God, which boasteth him-selfe that he is God, which when the Italian and Romane Empire was ouerthrowne, usurped vnto him-selfe a kingdome and tirannie, which immediately after the ascension of Christ, began in his fore-runners, which shall last to the end of the world, which hath Sathan for his fellow-worker, which braggeth of his signes and wonders, counterfaiteh him-selfe like vnto the Lambe, and yet speaketh like vnto the Dragon, which rejoyceth the Image of the first Beast, which in every respect is a right Latine, which possesseth Rome, the mytticall Babylon, the Citie with seven hilles, which is clad in Purple, which is an Harlot, and which hath all the markes of Antichrist, that are diligently and plainly set downe in the Scriptures by the Spirit of God, (which of necessitie must needs be so, except we thinke that Antichrist is ill set out by the holy Spirit): then is the Romane Bishop and no other, Antichrist. But the antecedent (or first) is true, therefore the consequent (or that that followeth) is also true. Thus haue I hitherto handled my matter in way of propagation, or defence: now will I also, by the grace of Christ, maintaine the same against the oppugnation or battie, that the graue Doctors shall bring against it.

FINIS.

The Conclusion with a repetition.

Bernard a Monke of *Cluniacke* liued about 400. yeares agoe. He wrote vnto *Peter*, Abbot of that Monasterie, three satyricall inuectiues: in the two latter whereof, he taketh vp roundly, and that not vniuilly, the tyrannous behaviour of the Cleargie and Bilhop of *Rome*.

Some of these verses I haue copied out as they stand extant in a Booke of his, intituled, *A Catalogue of witnesses of the truth*: which I haue caused to be written out, not so much for the elegancie of the stile or verse, as for testifying the truth, and to shewe what opinion, men in those daies had of the Romane Antichrist.

**D**E X mala furibus his subeuntibus, intrat abunde.  
 O mala secula, venditur insula pontificalis:  
 Insula venditur, haud rependitur emptio talis.  
 Veditur annulus, hinc lucra Romulus arget et arget.  
 Est modo mortua Roma superflua quando resurgit?  
 Roma superfluit, auida corrumpit, assilua plena:  
 Clamitat & tacet, erigit & iacet, & dat egena.  
 Roma dat omnibus omnia, dantibus omnia Roma,  
 Cum pretio, quia iuris tibi via, ius perit omne,  
 Roma nocens nocet, atque viam docet ipsa nocendi,  
 Iura relinquere, lucra requirere, pallia vendi.  
 Sepe notarius est tibi carius emptus, ut ille,  
 Qua cupis, exaret, & sacra proparat ipse sigilla.  
 Si tua nuntia praecurrit vincta, surge sequaris,  
 Si datur vincta, stat prope gratia pontificalis:  
 Sin procul haec valet, haec tibi lex manet & schola talis,  
 Dices es indiga, pinguis es auida, libera seruis:  
 Libera sit tibi vis, aeque venderis ipsa proteruis,  
 Sepe reuenderis, hinc reprehenderis ore lugurthis:  
 Sylla vix ax capis, & cupis, & capis, & trahis ad te,  
 Roma ruens Rota, fœda satis nota cauteriat te:  
 Gurges es altior, arca voracior, alta lacuna: . . .  
 Infociabilis, insatiabilis, omnibus vna.

Quo

Quò bibis amplius, hoc inhiatius, huc date, clamas,  
 Dic rogo, sufficit: ut mihi desicit, ipsa recelamus.  
 Si tibi det sua, non repleat tua guttura: Crescas.  
 Marca vel aureus, amodo, non Deus est tibi Iesus.  
 Mittis in cetera tollere munera sola flagrantes,  
 Quem tua dirigit huc manus, exigit ille tributum,  
 Nec bona secula, sed bona ferenda, molleque fulcrum.  
 Suetus ab ubere, non nisi curvere, vel peditare,  
 Celtica curribus exit equestribus arua meae.  
 Qui modò gressibus ibat ovariibus, in comitatus,  
 Clerus equestria vix animalia pascit auena.  
 Serica pallia dat tibi Gallia, Roma caprivum,  
 Errat tibi pedes, ambulat hic eques in resupinum:  
 Gens stant obna, sit sibi gloria, pulchra videri.  
 Ductus in atria pontificalia, pulchre recumbit,  
 Pocula precipit, agmina suscipit, oscula iungit.  
 Roma quid exequar, imò quid eloquar, aut tibi promam?  
 Vincta te rotat, vincta te notat non esse Romam.  
 Tu populos tibi, te rutilanis sibi marca subegit,  
 Semper enim lucra progenies tua, vult, agni, egit.  
 Hac sitis ebria stat tibi propria, marte, togaeque  
 Te cremat, impiat, erit, inebriat, exercuciatque.  
 Das sacra culmina, das moderamina sacra probreffis,  
 Auida miltibus, assilua ditibus ambitiosis.  
 Fas mihi scribere, fas mihi dicere, Roma fuisse:  
 Ecce relaberis, atque resolueris or dine tristi,  
 Urbs sine viribus, & sine patribus obruta marces.  
 Dardanius premit, Ausonias emitt aureus arces,  
 Fas mihi scribere, fas mihi dicere, Roma peristi.  
 Obruta moribus, obruta moribus occubisti,  
 Urbs vni incluta, tam modo subdita, quam prius alta:  
 Quò prius altior, hoc mihi pressior & labefacta,  
 Clauda redis, caput alta iacis apud omnipotentem,

The same in English.

All custome, when these theetres take place, same in ayace.  
 Wicked world, a Bishops pall is found:

A pall is sould, and yet such sale is not comptrolde,  
 The Ring is sould, & thence the Pope doth heape & hunte for gould,  
*Rome* is now dead: I meruaile when she wil again raise by her head,  
 She ouer-floues, and yet she wanes, her plentie pouerth scantie:  
 She cries in scilence, she is loslie & lowly, & bountifull in beggerie.  
*Rome* giues all to all, to all that giues all to *Rome*  
 Though wealth, and gifts, for lo goes there the law, all right goes  
 Thus hurtfull *Rome* doth hurt, and teacheth to be wicked. (downe)  
 To leaue all law, and gape for gain, and sell a Popish tippet:  
 Oft times a Clarke is deaflie got which might indite  
 That which thou wouldst, and get the sale vnto thy write.  
 If that a bybe prepare the way, then come thou here,  
 Tell on thy tale the Pope his grace approacheth nere:  
 If this do faile, then looke to qualite, lo goes the gear.  
 Thou art ritch and pooze, both fat and leane, yea bond and free.  
 Free, but thall, and sould to such as crooked bee.  
 Yea often chope, so art thou checkt by *Ingrates* mouth:  
 Like *Sylla* thou snatchest, thou courest & catchest, & draves to thy  
 Like like a whele is turned, and with foule spots is burned. (selfe):  
 A greedie gulfe, a griping graue, a flitche fakes:  
 Both bottomles, vnfaciate, and all alike she makes.  
 By yinking thou art drie, & lowder thou doest drie, come bring me  
 I pray thee drie, ho: but thou saist, no, I hunger soze. (moze):  
 Though *Croesus* gaue thee all he hath, 't will quench no thirst:  
 I thinke thou makest gould thy God, not Iesus Christ.  
 Thou send it abroad a greedie brood that pill and poule:  
 They come from thee, to seeke for see, and take by roule:  
 They seeke no god, but daintie food and easie bedds,  
 The man that from his youth did vse to runne and go,  
 Hath learn'd to prauce y fields of *Fraunce* with Charlots to & fro,  
 The Clarke that late could rudge alone upon his feete,  
 With Dates ynough to feede his horse can hardly meete,  
*Fraunce* doth afford him silke cloakes, & *Rome* doth yeeld him skarlet:  
 His guard on foote doth flocke about, and he rides like a barlet,  
 The people gaze, and he doth compt it glorie to be seene:  
 And being come to Court, then downe he sits him soft:  
 He calls for cuppes, and welcomes all and kisseth ofe.

Rome

*Rome* what shall I do, what shall I say, or tell thee what is done:  
 Wealth weakens thee, wealth threatus thee not to be *Rome*.  
 Thou conquereest men, but glittering gould doth conqueere thee:  
 For why, thy byats still play their parts to seeke for see,  
 This decauon thirst doth sicke by thee, in time of Warre & Peace:  
 It burns thee & syles thee, it turns thee & syles thee, & neuer doth  
 Thou giuest Church-promotions to such as are infamous: (seale).  
 Thou art full hard to simple soules, but helpest the ambitious.  
 Then let me write it, and let me speake it, *Rome* once thou wast,  
 But now thou blinkest, and now thou blinkest, till all is lost.  
 A towne disfirmist of her strength, & of graue heads, will fall at legth.  
 'T was gould y once did conquer *Troy*, 't is gould y now doth *Rome* au:  
 Then let me write it, & let me speake it, *Rome* thou art gone: (nop).  
 For want of munitions, and good conditions thou art vndone.  
 A famous Citie (the more is the pittie) is brought in the bylar:  
 And now sunke deeper, then late she was steeper, & shewo her selfe  
 Thou art come halting home, and yet thou look'st aloft. (higher).

Iohn a Monke.

*Curia vult marcas, bursa exhaurit, & arca:*  
*Si bursa parcas, fuge Papis, & Patriarchas.*  
*Si dederis marcas, & eis impleveris arca,*  
*Culpa solueris quaque ligatus eris.*  
*Inus quis? Tu quis? Ego sum. Quid quaeris? Vt intrem.*  
*Fers aliquid? Non. Sta foris. Fero quod satis. Intra.*

The same in English,

The Court of *Rome*: doth ayme at Markes, it sucks y purse, & soakes y Arkes:  
 If that you mind to spare your Arkes, come not at Popes nor Patriarkes.  
 But if you franklie giue them markes, & with godd gould stuffe by their Arkes,  
 I warrant then you shall be free, from any kinde of penaltie.  
 Who's within? Who's there? I. Why, what would you? Come in.  
 What you ought? No. Stand still. But I do. So ye then in.

Bb.

Iohn

Iohn a Monke, writeth that *Rome* being founded by theeues,  
retaineth still somewhat of her olde qualities: for (saith  
he) she is called *Roma*, (*quod rodit manum*)  
of greasing the hand.

*Roma manus rodit: quod rodere non valet, odit  
Dantes exaudit, non dantisibus ostia claudit,  
Curia curarum genitrix, putrixq, malorum  
Ignotos notis, inhonestis aequat honestos,*

The same in English.

*Rome* is a raker, and spitefull hater of th'emptie hand,  
She heareth the gutter, but others neuer, but leecheth them stand,  
Her Court a cage of cares: of mischiefs eke the mother,  
She vseth knaues like honest men, and straungers like a brother.

A forewarning, taken out of *Munster*, agreeing  
with that of *S. Paule*.

*Rome* rowling long about, in errors, bond and thral,  
Shall fall at last and cease to be the loftie head of all.  
But first the Church shall stinke, and so the faith shall faile,  
And *Rome* shall reele, the Empire eke shall first begin to quaille.  
Againe the close Apostacie that little was suspected,  
But crept and couched craftely, shall plainly be detected.  
Allowance shall be made of foule and filthie ded;  
So, shamefastnes and feare of God shall cease to thewe their head,  
Then comes The man of sinne, whom Christ shall with his bzeath  
Confound: and after make an ende of all things on the earth.

Gregorie the great, in his 30. Epistle vnto *Mauritius*  
the Emperour lib. 16.

Shall it noe (thinke ye) be compted a vaine and ridiculous matter,  
that Antichrist when he comes shall say, he is a God? But yet  
withall it shall be a verie daungerous popnt. If we respect the quan-  
titie

tie of the word, it consisteth but of two sillables: But yet withall if  
we regarde the waight of wickednesse that goeth with it, wee shall  
see it includeth all the mischiefs that may bee. I affirme this bouldly  
vpon good assurance, that whosoever he bee that calleth himselfe, or  
is desirous to be called an Vniuersall Priest: he in that haughtynesse  
of his is a fore-runner of Antichrist, in that by sweeting pride he pre-  
ferreth himselfe before others.

An abstract out of the Epistle of the Bishoppes of *Germanie* and  
*France*, written vnder *Anastafius* the Pope, vnder  
the raigne of *Clodovius*, gathered  
by *Auentinus*.

Further (to speake literallie of it) we cannot conceiue of that netue  
kinde of pitifull compassion, which the Italian Bishittions vse in  
curing the infirmitie of *France*. They which take in hand to helpe  
our Bishoppes, are them-selues shaken with continuall Feucrs.  
They are blinde, which make promise of sight vnto others: And ha-  
uing the *Quinsiey* of couetousnes in their owne throates, (whereby  
they are not able to enter in at the narrowe gate) they suppose our  
men to be botchie and hugg-holozed. They suffer their owne sheepe  
to wandre, and yet take vpon them to reclaime our sheapheards to  
righte pathes, while they pretend, that the remedie for all spiritual  
diseases, that is, absolution of soules and consciences, is to bee had  
at *Rome*.

*Gualter Mapes* censuring the Pope and his Decrees, the Popish  
Cleargie, and especially the Bishoppes: describeth  
their manners in the verses following.

*V*genti inuili cornuis ducibus,  
*Qui vultant murilos a natis fingibus:*  
*Dum habet quilibet fannum in cornibus,*  
*Non pastor ovium, sed pastus ovibus,*  
*Non tantum cogitat ille de miseris,*  
*De claudis ovibus agnoscit teneris,*

B. b. 2

Quan-

Quantum de computo lactis aut vellera  
 Sic ovem perditam reportat humeris,  
 Si vulgi inuenerit excessus paruos,  
 Causatur fidei lesos articulos:  
 Trahit us ovium in caula tribulos,  
 Vellens exuvias & mungens loculos.  
 Errantem sequitur grex errans previum,  
 Quem pastor devius ducens per devium,  
 Post lac & vellera dat carnes ovium,  
 Luporum dentibus & rostris ovium.  
 Hic scriptas reperi consuetudines  
 Officialium raptim imagines  
 Fraudes, insidias, & turpitudines,  
 Quae magnos codicis excedunt margines.  
 Hic sunt quos retinens mundus inhorruit,  
 A quorum facie totus contremuit,  
 Quos dum in cantibus Rhodope genuit,  
 Ad omnes scelorum motus exacuit.

The same in English,

Worth the wretched nation, with all that cornerd cue,  
 Which sucke & soake the stieles soules, of ail that is their due,  
 And carrying \*Hap (like pampered Bulles) upon their forked head,  
 They take no keepe of stieles sheepe, but with their flesh are lead,  
 Of wandring sheep, or limping lambs they make no such accompt,  
 But only search by what meanes best their profites may amount.  
 So they may haue the milke and fleece, the sheepe may go to wrack:  
 And thus (good sir) they take the payne to beare them on their backe.  
 But if the common people chaunce to tread their shoe awrie,  
 Then, out alas, (as all were lost) they straight begin to crie,  
 But they (meane while) do dragge their sheepe into a fould of briars  
 To trie their titles: till their skinnes be pulled o're their eares,  
 I meane into th' Officialls Court: whose tricks I know full well,  
 Whose grosse and craftie cousonages it were a shame to tell.  
 Their cankerd customes they maintaine, with sad & sober lookes:  
 Which to rehearse in prose or verse, would fill by many bookes.  
 The shepheard thus doth leade þ' daunce, þ' sheepe they follow after,  
 And

\* Fecum  
 in cornu  
 gerit.

And down they fall in desperat dikes, as in place of slaughter.  
 And hauing lost both milke & fleece, none careth for the rest:  
 The flesh is cast abyoad to be deuour'd of bird and beat.  
 These are the men that in þ' world their pleasures fully take,  
 Whose only fearfull coitenance, doth make þ' world to quake.  
 Some craggie rock did them beget, & gaue th' stone hartz,  
 And made their faces impudent, to play such wicked parts.

Francis Petrarche, the very Prince of Italian Poets, (who  
 liued about 260. yeares agoe) hath lett in written  
 Verses, what opinion men had in those dayes of the  
 Church of Rome.

F'Ontana di dolore, albergo d'ira,  
 Scuola d'errori e T'empio d'Heresia  
 Gia Roma, hor Babylonia falsa eria  
 Per cui tanto si piagne, & si sospira  
 Offucina d'inganni, o' prigione d'ira  
 Oue I ben muore, Imalfi nutre e eria:  
 Di viui inferno: vn gran miracula sia,  
 Si Christo teoco al fine non s'adira,

Fondata in casta & humil povertate  
 Contra iui fondatori alzi le corna  
 Putta sfaciat: dou' hai posto spene?  
 Ne gli adulteri tuoi: ne le malnate  
 Ricchezze tante: hor Constantin non torna  
 Ma talga l' mondo tristo, che l' s'effiene.

The same in English,

O Sowre of sorrow, and cottage of care,  
 A schoole of errors, a temple of heresies,  
 Sometimes Rome, but now false and wicked Babylon,  
 For whose cause so many sobes and sighes are spent,  
 A shop of treacherie, a prison of wrath.

B b 3

Where

Where good decayeth, and euill is bread and cherished,  
 A hell and torture of the liuing: it will be wonderfull,  
 If at last Christ be not incensed against thee.  
 Thou whose beginnings were chaste, poore, and humble,  
 Doeſt aduance thine hornes against thy founders,  
 An impudent harlot: and where-in doeſt thou truſt?  
 In thine adulteries? in thy ſo great  
 Ill gotten goodes? now *Conſtantine* commes not againe,  
 But let the world enioy that, which it hath ſuitaynd.

*F*iamma dal ciel ſu le tue treccie piana  
 Maluagia, che dal ſiume, & dalle ghiande  
 Per l'altrui impouerir ſe ricca e grande,  
 Poi che di mal oppar tanto ti gioua  
 Nido di tradimenti: in cui ſi cona  
 Quanto mal per lo mondo hoggi ſpanda  
 Di vin ſerna, di letti, è di viuande  
 In cui luxuria fa l'ultima proua  
 Per le camere tue fanciulle, e vecchi  
 Vanno troſcando, e Belzebub in Mezo  
 Comantici, coll'ſuoco, e con gli ſpeccchi  
 Gia non ſi ſu nutrita in piume al rezo  
 Ma nuda, al vento, e ſcalza ſiali ſpeccchi:  
 Hor vini ſi, ch'a Dio ne venga il pezo.

The ſame in Engliſh.

**L**Et fire from heauen rayne downe vpon thine heyres  
 Thou wicked wretch: (who from water and akones  
 By impouerishing others, art become rich and mightie.)  
 Seeing thou haſt ſuch pleaſure to do euill,  
 Thou neaſt of treaſons where-in are hatche  
 All the euils which at this day ouer-ſpread the world:  
 Thou bond-ſlaue to wine, to lecherie, and banquetings,  
 Where-in riot perſourmeth his vermoſt in deauours  
 Through thy chambers; wenches and old ſchools

Cor

Goe ſkipping, and the Diuell in the miſt  
 With bellowes, fire, and looking-glaſſes,  
 Thou waſt not at firſt brought vp with plumes for ſhadole,  
 But naked to the winde, vnſhod among thornes,  
 Now liue, but ſo, as God may conceiue a loathing of thee.

*L'*auara Babilonia ha colmo l'ſacco  
 D'ira di Dio, e di vitiij empie rei,  
 Tanto, che ſcoppia, & ha fatti ſuoi Dei  
 Non Gioue, a palla, ma uenere, e Baccho  
 Aſpettando ragion mi ſtruggo, e ſi acco  
 Ma pur nono Saldon veggio per lei  
 Lo qual fara, non gia quando io vorrei  
 Sol una ſede; e quella ſia in Baldacco,  
 Gl'idoli ſuoi faranno in terra ſparſi  
 E le torri ſuperbe al ciel nemiche  
 E ſuoi torrier di fir, come denti arſi  
 Anime belle, e di virtute amiche  
 Terrano'l mondo e poi vedrem lui farſi  
 Anco tutto, e pien de l'opre antiche.

The ſame in Engliſh.

**C**ruetous Babylon hath her ſacke ſo full  
 Of the wrath of God, and of vices impious and wicked,  
 That with it ſhe burſteth, and hath made her Gods  
 Not Iupiter and Pallas, but Venus and Bacchus.  
 Searching out the reaſon, I conſume and wearie my ſelfe,  
 But at length I ſee a new Souldan for her,  
 Which ſhall make (though not ſo ſome as I would)  
 Only one ſeate, the which let it be in *Baldacco*:  
 Her Idols ſhall be ſcattered on the earth,  
 And her lofty towers enemies to the heauens,  
 And her turrets ſhall be burnt as well without as within,  
 But ſweete ſoules and towers of vertue,  
 Shall poſſeſſe the earth, and after we ſhall ſee it be made  
 All golde, and full of her ancient works.

\* The place  
 where the  
 Souldan  
 keepeth.

Theſe

These Verses of *Petrarche* haue beene thus turned into  
English Verse by *Thomas Hovell*,

1.  
O Forge of false deceit, prison to ire,  
Where godnesse dieth, and evils all are bred,  
To those that live, thou art a hellish fire,  
The ruine eke of many wretched dead:  
A wonder strange, though feared thou be yet,  
If Christ in sine not tread thee under feete.

Thy ground was first on humble pouertie,  
But now thy pride doth presse thy founders dewre,  
Thou shamelesse stomper seeking soueraintie,  
Where rests thy hope? what, in thy triple crowne?  
In thine adulteries, or base-boorne riches  
Vegot in guile? Naime are all such Witches,  
Since Constantine may now returne no more,  
The mournefull word that sighes thy state to se:  
Consume and cut thee quicke vnto the roare,  
That all too long is foist to beare with thee.  
Of *Rome* the fall heere *Petrarche* doth vnfolde,  
As view they may that list the same behould.

2.  
A flame from heauen streame downe vpon thy head  
Thou wicked one: that from the water cold,  
And Acaines wise that whilome was thy bread,  
Art mightie made, enritche by others gold,  
Since thy delight is setled all one ill,  
Shame thee destroy, and sorrowe lone thee spill.

Thou nest, in whome the treasons hatched are,  
That through the world abroad are spread this houre,  
Slauie to wine, chambering, and delicious fare,  
Where lust both trie the strength of all her power.

In

In closets thine, young gittles and aged Sires,  
With Belzebub do daunce in foule desires.

He, bellowes, fire, and looking-glasse doth beare  
Amidst them all, but why, I blissh to cell  
Naked to winde, and bare-face late thou were,  
No bedes of downe vnto thy share befall:  
Court cloathes did serue thy copps from cold to shrowde,  
Scarcely God thy Sire, thou now art growne so powde.

3.  
Thou *Babylon* that buildst thy nest so high,  
By courtous fraude thy sacke to bytume doest fill,  
With Gods great wrath, and vices out that flie,  
Whose popponing sinelles a world of soules doth kill,  
Gods to thy selfe thou makest not Ioue nor Pallas,  
In Venus and Bacchus is all thy solace.

In searching long what should of thee inue,  
By selfe with toyle I feeble brought and lowe:  
But at the length me seem'd a Solban newe  
I sawe prepar'd, to worke thine ouerthrowe,  
That will erect \* *Baldozzo* seate for those,  
Which (though not when I would) shall thee depose.

\* The Sou-  
dans pallace.

Thine Idols on the ground shall scatterd lie,  
Thy towres powde, to heau'n that enemies be,  
And currets all, by fire downe shall flie,  
Then shall lust Soules the friends of vertue see  
The goulden world anew begin to raigne,  
And auncient works shew forth them-selues againe.

F I N I S.

C c.



# A Table, contayning the words and matters handled in this treatise.

<p><b>A</b></p> <p><b>A</b> Daulphis king of <i>Goths</i>, possessed <i>Rome</i>. Pag 113</p> <p><i>Alaricus</i> surprised the same. Pag. 112</p> <p><i>Antichrist</i> who it is, and why he is called an <i>Apostata</i>. 7. 10. 11. 41.</p> <p>Why called that man of sinne, and perdition, <i>Apollyon</i>, a Beast, a Woman, an Harlot. 13. 17. 18. &amp;c.</p> <p>Why a false Propnet, &amp; a Pope. 37.</p> <p>Where he should sit. 47. and when he should come. 73. 74. &amp;c.</p> <p><i>Antichrist</i> how he is sayd to restore the state of the ould Empire. 34</p> <p>Why he is called <i>Antichristus</i>, and not <i>Antitheos</i>. 40. 41. &amp;c.</p> <p><i>Antichrist</i> gathers together the dregs of all heresies, <i>Ibidem</i></p> <p><i>Antichrist</i> corrupts not onely one poynt of religion, but all and euery poynt of Christian doctrine. <i>Ibidem</i></p> <p><i>Antichrist</i> vsurps the name of God. 49. 50. &amp;c. challenges his power. 53. 54</p> <p>Why the congregations of <i>Antichrist</i> be called the Church of God. 67</p>	<p>Why it was requisite to haue the state and kingdome of <i>Antichrist</i> fore-tolde. 5. 6</p> <p>That the kingdome of <i>Antichrist</i> shall last till the end of the world. 123</p> <p>That the kingdom of <i>Antichrist</i> shall be vtterly destroyed by the last comming of Christ. Pag. 121. 122</p> <p><i>Antichrist</i> should sit at <i>Rome</i>. Pag. 39</p> <p><i>Antichrists</i> kingdome, whether it be to be beaten downe with force of armes 117. &amp;c.</p> <p><i>Antichrist</i> is no one man. 6. 7. 12. 13</p> <p>The manner of planting his kingdome was diuulish. 90.</p> <p>91. That it rose not at a sudden, but by degrees 92. &amp;c.</p> <p>That it was established by three speciall meanes. 97. 98</p> <p>That the ouerthrowe of the kingdome of <i>Antich</i>, should proceed fro the only breath of Gods mouth. 98. 120</p> <p>That the enlargement there-of should be wrought by two meanes. 137</p> <p>That his authoritie was neuer generally admitted, without the gayne-saying of many. Pag.</p>
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# The Table.

<p>Pag. 104</p> <p>That not all shall cleaue to it, no not when it preuaileth most. 148. &amp;c.</p> <p><i>Antichristian</i> doctrine compared with the Gospell. 40. 41. &amp;c.</p> <p>Places of the Apocalypse interpreted concerning <i>Antichrist</i>, 8. 24. 21. of the three Beasts. pag. 24. &amp;c.</p> <p>Apocalypse and Daniell compared together. 25</p> <p>Apparrell of the auuncient <i>Romans</i> was some-time of two sorts. 39</p> <p><i>Apollyon</i>. 16</p> <p><i>Apostata</i>, what it meaneth: pag. 10. 11</p> <p>Apparrell of men and attire vfed long agoe at <i>Rome</i>. 38</p> <p>When the beginnings of <i>Antichrists</i> <i>Apostacie</i> began, 86</p> <p><i>Asfacies</i> being Captayne, the <i>Parthians</i> set them-selues in freedome, and thence theyr Kings were called <i>Asfacides</i>. pag. 132.</p> <p>The last of the <i>Asfacides</i>, by whom he slayne. <i>Ibid.</i></p> <p><i>Artaxerxes a Persian</i>, hauing saine <i>Artabazus</i>, translated the kingdome of the <i>Parthians</i> to the <i>Persians</i>. 132</p> <p><i>Atbalricus</i> playde Rex in <i>Italie</i>. pag. 114</p> <p>A place of <i>Augustine</i> touching</p>	<p><i>Antichrist</i>. 18. &amp; 21</p> <p><i>B</i></p> <p><i>Belisarius</i> deposed <i>Siberius</i> Byshop of <i>Rome</i>, vpon suspicion of treason. 15</p> <p><i>Bernard</i> his iudgement of the Pope of <i>Rome</i> &amp; <i>Antichrist</i>. pag. 19. 20. 44. 55. 64. 103.</p> <p>The three Beasts, mentioned in the Reuelat. on. 23. &amp;c.</p> <p>Vnder the name of a Beast, a whole state of things is signified. 15</p> <p>The seconde Beast, signifieth the idolatrous Emphyre of <i>Rome</i>. 23</p> <p>The fyrst and third Beast signifie one thing. 24</p> <p>Why <i>Antichrist</i> is likened to a Beast. 17</p> <p>The number of the Beast 666. comprized in the word <i>LALIMOIS</i>. 14</p> <p>The third Beast and <i>Antichrist</i> copared together. 31. 32. 33</p> <p>The leauen heads, and tenne hornes of the Beast. 27</p> <p>Byshops, some-tyme called Popes. 49</p> <p>Contentions of Byshops, one cause of establishing <i>Antichrists</i> kingdome. 97. &amp;c.</p> <p>Byshop of <i>Rome</i> accused, for saying he was not to be iudged of any. 105</p> <p>Byshop vniuersall, who. 50. 51</p> <p>Byshop of <i>Rome</i> takes on him</p> <p>C c 2 the</p>
--	--

The Table.

the name of God, and chal-  
 length to him-felfe his po-  
 wer, comparing him-felte to  
 the Sunne, and the Empe-  
 rour to the Moone 54  
 All the auncient Bishops of  
 Rome refused the blasphe-  
 mous title of vniuersall Bil-  
 shop, and who first vsurped  
 the same. 52. 53  
 Why God punished the world  
 with blindness. 150  
 Boniface the eight Pope, his am-  
 bition. 20  
 Bithop of Rome his ambition,  
 20. 19. concroufness. 20.  
 Idolatry, 21. riot, 21. 22.  
 C  
 Caligula would haue him-felfe  
 worshipped as a God. 20  
 Cardinals, the Pope decreed  
 that they should goe before  
 Kings. 20  
 Their institution. 143  
 Church, whether it can erre. 11  
 The true Church is to be mea-  
 sured by the only worde of  
 God. 11  
 Which is the true Church of  
 God. 69  
 It can not be gathered which is  
 the true Church, by succef-  
 sion of persons. 11  
 There is one Lorde and law-gi-  
 ner for mens Cōscience, 45  
 Constantine the great comman-  
 ded the idolatrous Chur-  
 ches to be shut vp. 75

Constantine translated the Em-  
 pire fro Italy, into Thrace, 25  
 The counterfayted donation of  
 Constantine. 78  
 At the last coming of Christ,  
 the kingdome of Antichrist  
 is to bee wholie destroy-  
 ed. 121  
 Christians, whether they may  
 make warre against the Pa-  
 pists. 117. 118  
 A place of Christome touching  
 Antichrist. 44  
 D  
 An hard place of Daniell ex-  
 pounded 226  
 Dioclesian woulde needes bee  
 worshipped as God 20  
 True doctrine to be tried only  
 by the Word of God. 11  
 Doctrin of the Papisits what. 24  
 Comparifon betwene their  
 doctrine, and the Gos-  
 pels. 43. 44  
 Donatists their error. 73  
 E  
 Emperours in number 10. men-  
 tioned in the Reuel. 13. at  
 what time, and what Empe-  
 rour they began. 27  
 Emperours, their large boun-  
 ties on the Church of Rome,  
 was a third cause of strength-  
 ning Antichrist. 97. &c.  
 Empire, where it was chiefly  
 to be seated. 25  
 Empire idolatrous, how reui-  
 ced by Antichrist. 34. &c.  
 False

The Table.

F  
 False Prophet, why Antichrist  
 so called indefinitely. 42  
 The fore-telling of Antichrist  
 was a famous Prophecie. 41  
 Forme of Romane governmēt,  
 what it was when the Rene-  
 lation was written. 35  
 C  
 Gensericus king of the Vandalles,  
 surprized Rome. 113  
 Gotthes destroyed it vterly. 65  
 Gregorie the great refused to be  
 called vniuersall Bithop. 52  
 H  
 Antichrist compared to an Har-  
 lot. 16  
 Heresies touching the nature  
 and office of Christ, were the  
 first causes that gaue strēgh  
 to the kingdome of Ant. 97  
 Harma-geddon, otherwise to be  
 read Geddon-harma. 60  
 Heads leauen which are attri-  
 buted to the Romane Em-  
 pire. 30  
 Hierome calles Rome Babylon. 22  
 Helarie his sentence touching  
 Antichrist. 20  
 Hymeraus denied the resurrec-  
 tion of the flesh. 43  
 Image of þ Beast renewed. 34. 35  
 Idoll-temple shut vp by the cō-  
 maundement of Constantine  
 the great. 75  
 Jobn Bithopp of Constantinople,  
 called vniuersall Bithop. 52

John Wickliffe opposed him a-  
 gainst the Bills, of Rome. 106  
 Irenaeus Ecclesie, some thinke to  
 bee signified by the number  
 666. 14  
 Irenaeus, a place of his touching  
 the number of the Beast. 14  
 K  
 Kings, in number 10. mentio-  
 ned Reuel. 13. when, and in  
 whom they began. 27  
 Kings 10. that should eate the  
 flesh of the whore, who they  
 are. 111.  
 Kingdome of Antichrist to bee  
 ouerthrowne by the breath  
 of the Lords mouth, 107. 115  
 Kingdom of Antichrist planted  
 by deuillish deuses, & crept  
 on by little and little. 90  
 Kingdome of Antichrist stabli-  
 shed by 3. speciall meanes. 97  
 Kingdomes the Pope takes vp-  
 pon him to dispose. 53. 54  
 L  
 Lactantius a place of his touch-  
 ing the crueltie of Antie. 18  
 Lactantius touching the Ro-  
 mane Empire. 77  
 Lactinos, containeth the num-  
 ber of 666. 14  
 Lawes, imposed vpon mens cō-  
 sciences by the Pope. 54  
 Leo the 12. his ambition. 20  
 Luke a place of his touching  
 Antichrist. 8  
 M  
 Magistrates of Rome were of  
 Cc 3 two

The Table.

two sorts.	36	their Captaine, infranchized
Man of sinne the Pope.	12	themselues into libertie. 132
Masse, when first it began.	84	The Empire of <i>Parthians</i> translated to the <i>Persians</i> . 122
<i>Mahomet</i> sitteth not in the temple of God, neither is properly <i>Antichrist</i> .	43, 57	A place of <i>Paule</i> touching <i>Antichrist</i> . 1
The beginning of <i>Mahometisme</i> .	88	<i>Pelagius</i> Bishop of <i>Rome</i> , by petition pacified the Tyrant <i>Tullas</i> . 100
<i>Mahuzim</i> what it meaneth in <i>Daniel</i> .	47	<i>Peter</i> the Apostle prophesied of his owne death. 4
A place of <i>Mathew</i> touching <i>Antichrist</i> .	8, 13	A place of <i>Peter</i> touching the Popish <i>Clergie</i> . 18
<i>Mauritius</i> the Emperor would haue <i>John</i> of <i>Constantinople</i> called vniuersall Bishop.	52	<i>Papa</i> what it significeth, & why <i>Antichrist</i> so called. 48
Myrales vsed to credite <i>Antichrist</i> .	144, &c.	In what sence the assemblies of the Papistes and of <i>Antichrist</i> are called the Church of God 67
Monarchie, none to succede the <i>Romane</i> .	125	The Papistes arguments for themselues & the kingdome of <i>Antichrist</i> . 153
A mysterie written in the forehead of the Harlot.	47	Comparison betweene Poperie and the Gospell. 40, &c.
N		The government of Poperie what it is. 35
Name of God vsurped by the Pope.	53	<i>Phocas</i> an Heretike. 43
<i>Nicholas</i> of <i>Clemingis</i> wrote against the Papacie.	22	<i>Phocas</i> an Emperour & murderer of <i>Mauritius</i> , 85. He caused the Pope to be called vniuersall Bishop. 52
The number of the Beast 666 expounded.	14	Priesthoode confounded with the kingdome at <i>Rome</i> . 35
Where other words are named that containe the like number.	81	Promises of God belong only to the true Church of God. 71
O		<i>Peter</i> , <i>Paule</i> and <i>Iohn</i> , had the gift of prophecie. 4
<i>Odoacer</i> surprising <i>Rome</i> , called himselfe King of <i>Italie</i> .	114	Sonne of perdition, 16
P		Power

The Table.

Power of God vsurped by the Pope.	52	<i>Simon</i> denied <i>Christ</i> to be come in the flesh. 43
R		The three spirits mentioned in the <i>Reuelation</i> as ministers of <i>Antichrist</i> , what they be. 140
<i>Reuelation</i> , many places thereof expounded.	8, 14, 21, 23	<i>Siluerius</i> Bishop of <i>Rome</i> suspected of treason, was deposed by <i>Belisarius</i> . 105
Resurrection of the flesh denied by <i>Hymenaeus</i> & <i>Philetus</i> .	43	<i>Symachus</i> Bishop of <i>Rome</i> accused, for that he deemed himselfe not to bee iudged of anie. 104
<i>Rhadagesius</i> king of <i>Goths</i> , 102		Sonne of perdition the Pope. 16
<i>Rome</i> , the seate of <i>Antichrist</i> . 40		T
<i>Rome</i> , how often surpris'd.	62	<i>Teias</i> king of <i>Goths</i> wasted <i>Italie</i> . 115
At <i>Rome</i> no place for godlines.	65	<i>Tertian</i> supposed by <i>Irenaeus</i> to be the name of <i>Antichrist</i> . 15
<i>Rome</i> poynted out to bee the seate of <i>Antichrist</i> .	58, &c.	Temple of God where <i>Antichrist</i> should sit, what it is. 56
At <i>Rome</i> the kingdome ioyned with the Priesthoode.	35	How the congregations of Poperie can bee called the temple of God. 67
<i>Romane</i> Magistrates of two sorts.	36	<i>Theodatus</i> king of <i>Goths</i> . 114
<i>Romane</i> maners detestable.	65	<i>Theodoricus</i> king of <i>Goths</i> surpris'd <i>Rome</i> . 114
Forme of <i>Romane</i> government what it was when <i>Iohn</i> wrot.	35	<i>Totilas</i> forbad the siring of <i>Rome</i> . 102
<i>Romane</i> Empire when first it was translated from <i>Italie</i> to <i>Constantinople</i> .	26	<i>Totilas</i> quite defaced <i>Rome</i> . 114, 115
The two horns of the <i>Romane</i> Empire.	25	V
S		<i>Viguerus</i> his concept touching <i>Antichrist</i> . 58
Saluation to be freely given vs of God, the Papists deny.	46	<i>Vitiges</i> wasted <i>Italie</i> . 114
<i>Saracens</i> , their first beginning.	131	W
Schoole-men denie <i>Mahomet</i> to be <i>Antichrist</i> .	57	Weapons whether forbidden <i>Christ</i> .
Schoole-men, their opinion of <i>Antichrist</i> .	23	
Seruant of seruants, <i>Gregorie</i> the great first called himselfe.	54	

