

A Discourse concerning

or with but
The good
your selfe
all the
me other

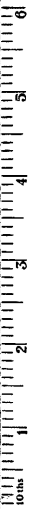
M. B.
at this, the
counte

The
a suddain
foster them
they call
bid them
she is angry
a man had
by he goeth
go they
harms
him, or
ny thing
drite them

M. B.
God, you
devil can
page hence
he carrie
by vnto all

The
doth not
thinke
fare you

M. B.
Sani.



thunke so, for you
in say what they can
hall neuer perfwade

your ignorance as
that you are and

If you are become of
the lucking, for they
wagred them, then
they looke what they
all be done: as when
what shall I doe such
kill his Cow, by and
withans hens, downe
went to do these letter
with a man lame, kill
hadie and will do a
that can learne to

of the woze of
which you say. The
not so much as a
shape him? Would
mane be ts a stierer

one of Gods woze
yes, and doe not you
are you a turnecote
both you.

leave you also.

ante.
writinge.

In the title
reade. Michael.

A

TREATISE,
TOUCHING AN-
TICHRIST.

p 33

Wherein, the Place, the Time, the Forme, the work-
men, the Vphoulders, 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,

p. 104 105 106

By Lambert Daneus.

Meete in these dayes to be considered, where-in, the king-
dome of the Beast is by force and trecherie sought to be ruined:
And published for the encouragement of those which ioyne in the
intended actions against the Spauriard 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,
Vpon whom the ends of the world are come.

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



14 5 00

To the Right Honorable his verie
good Lord, Sir Christopher Wraic; Knight,
*Lord Cheife Iustice of England: a liberall be-
 nefailour, and Worthefounder in Magda-
 len Colledge in Cambridge, whom Swan
 willett such condition; as hath
 promised, both of this life,
 and of the life to
 come.*



*That may be thought meete to be
 spoken in the behalfe of this
 booke (right Honorable) I sup-
 pose may bee found sufficient in
 the preface 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. We haue
 seene Antichrist euen in this our Realme, (as well
 as in many other places of Christendome) to haue
 taken a notable, both fall and foyle. In so much as
 who so had liued in the daies of the famous King
 Henry the eyght. (Whome it pleased God to vse
 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*

A 2

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 (tanquam molis erit Romanam euertere gentem) it fell out otherwise. 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 be set on worke, and by print of the Beasts footing which in many corners be obserued, he descried, & withal cried out that the Foxe was still in the land. And as for our time, late, and that dangerous 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 Reigne) haue liked, and longed for that vnhappie

euent

euent of that vnglorious aspect. But long may they looke in vaine as hether to they haue done, by Gods mercifull providence ouer 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 endeououred hereby to do the best I maie; nor for the helpe of the learned, who are able themselves to consult with the Author in the originall: but of such as to whom without such helpe this worke might seeme to bee a treasure hid in the ground. And they be the men that be most endangered, as not being able to discearne the Beast though daily they see his footing before their face; and therefore had most need of a Methridate 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 fitly, and effectually performeeth the same then it doth, in thwarting the enterprize 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.

A 3

This

*Ould Docter
Turner.

The Epistle.

This little labour of mine being finished, considering with my selfe the place which your Lordship sustaines to the seruice, and safteie 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 conceiued 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 Lords 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 Iesus. Amen.

From the Colledg of Wye in Kent, the first of Ianuary. 1589

Your Lordships most
bounden, Iohn Smyth.

To

To the famous and mightie Prince and

Lord, Iohn Casimire Countie Palantine of
the RHINE, Duke of B A V E R &c. his
verie good Lord and Maister.

(***)



Hereas 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 necessarie, 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 auncient Fathers, haue bene so variable and diuers, that we are almost altogether to seeke, what we are to follow and hold 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 dazzled, 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 horribl: *Monster* might be discerned; and withall although that *Sea* it selfe began now in that behalfe to be 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 Scismaticks, 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 Ancestours, namelie about the yeare 350. when *Leo* the first was Bishop of *Rome*; one *Hilarius* Bishop of *Venna* 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 *Italie*, surnamed *Brixianus*, who with strong arguments and iuehement persuasions (for he was a man accounted for his time both learned and eloquent) handled plainlie, and vrged pithilie this poynt and that verie commonlie, publicklic and euen in the midst of the Citie of *Rome* it self: by which his labours and force of the truth, he moued manie indeed, but yet generallic he could not preuaile.

So great a coyle t' was alwaies found,
To plucke the Romish Sea to ground.

In so much as one *Bernardus Clarenauensis* (a man who otherwise stode not so greatlie affected to the tyrannie of the Romaine Bishop; yet by meanes that men in those dayes were generallic so bewitched with a reuerend opinion of the Maiestie of that Sea:) tooke vpon him to tolle and canuaſſe that censure of *Arnolds* although it were most true and iust. And this ancient and received opinion touching the sacred authoritie of the Bishop of *Rome*, continued many generations and was neuer in the meane time controuersed by anie, save onlie the Greeke Bishops, and that but by a few of them. And in trath 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 *Nilus* Bishop of *Theſſalonica*, an eloquent man) earnestlie anouced that Antichrist, was not onelic 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 overthrow. But as for the Westerne Bishops, they indeed

disagreed

disagreed in this pointe, but not vpon anie good ground or settled iudgement, but only caried away by the preiudice of commo custome: nay, they being deceived by the great subtilty of Satan (who now began to worke the miterie of iniquitie as *Paule* had fore-tould) proceeded further, and gaue their helping hand to the spreading abroad of that pestilent infection (the suppression whereof it behooued each Christian to haue endeouored) and very busie and pettish they were in helping and vpholding it, and in putting Oyle as you would saie, to the fire. And so in proceesse 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 *Leueret*. At first in verie deed, vnder the raigne of the *Henric*, and after of the *Fredericks*, Emperours of *Germanie* the Kingdome of Antichrist received great strength and encroched vpon the consciences of men of all forties. 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 hee 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 bring to perfection vnder the Raigne of *Constantinus 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 policie to remoue him thence: but (euen as the strong armed man of whome Christ speaketh in *Matthew*) looke how more vehemently hee was assaulted by the valiant Souldiers of Christs Church *Arnold*, *Wickliffe*, *Hulse*, *Jerom* of *Prage*, and some moe such like. So did hee as busilie oppose against them more wicked and vncleane spirits, as a supple 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

a Monstrous
Giant which
had a hundred
Armes.

b Bearded or
which had a
great beard.

B

brazen

brazen faces as euer lined, 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 flampe, by whose toyle-some trauailes, mingled with canills, 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 fend among vs the light of his gloriouſe 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 ſeruaunts, as valiaunt Champions, to bruse and breake to queſſ and kil the power of Antichriſt. For in this quarraile wherein Antichriſt was to be encountred, manie haue dealt with verie proſperous ſucceſſe. As firſt and cheiffie *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*, & *Ralfs 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*, *T. beod*, *Bez. A. Ierom Zanchius*, verie worthie Captaines, and continual wreſtlers with Antichriſt: I purpoſe to pretermitt as alſo thoſe more auncient fellowes, *Maib. Parris*, *Mich. Cefennate*, *Io. de Poliano*, *Milſtzius* 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 endeoured (moſt worthie Prince) according to my power, to ſcatter and ſet packing, into the pit of perpetual forgetfulneſſe 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 controerſie, that it requireth 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 ſcene into, but daylie more and more be cleared and made plaine. Againe, there haue of late ſtarted vp new Proctours, and Pettie-foggers

gers to plead and prate in defence of this vſurped tyrannie, I meane the *Jeſuites* (a kinde of Droanes among the *Monkes*, the vileſt dreggs of all poperie, and as may be ſuppoſed, the laſt brood that the hãmering head of Sathan hath to hatch:) who endeouer by might and maine, to make vp the breaches which their kingdome hath ſuſtained, Subtle workmen they are, who although they may ſeeme to couinterfet the Syrens, yet in truth they are but *Lays*, & *Magge-piers* in life & practiſes drawing nere to the fiſh^d *Mugil*, & the fowle^e *Larus*, And being but yeſterday I kipped out of the Cock-boat, (arrogating to themſelues the workes of other Monkes) are by & by with a miſcheif mounted on Cock-horſe. Now although theſe vſurpt *Huckſters*, bring indeed nothing els, but the ſtate arguments, and as it were the foreworne and forelorne ſtuſſe and baggage of the Papiſts, ſaue onlie that they haue diſguiſed, painted and trickt it after the beſt faſhion, & kept a craking 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 ſtraunge, and that very precious marchaundife. Theſe fellows taking themſelues for the principall ſupporters of the Antichriſtian Kingdome, they vaunt and bragge it out luſtelie, (as indeed they ſweate fore, poore ſoules, in doing the beſt they can:) It is meete therefore that ſomewhat were ſaid, to thwart their wilful and obſtinate forwardnes eſpeciallie if we conſider the times and dayes wherain we liue.

Now as for this my defence of the Kingdome of Chriſt-againſt Antichriſt himſelf and his whole rabble, to the end it may be gladly accepted, and ſafelie 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 worthie Father *Frederick* Countie *Palatine* and Prince *Electour*, (a man of renowned, or more then Heroicall minde) and ſo inducd by God himſelf with ſuch a kinde like and vertuous diſpoſition: that you among manie maiſte iuſtlie be ſuppoſed to be borne and giuyn, by GOD himſelfe vnto his Church for the ouer-

^d Mugil is a fiſh auenous and ſwift.
^e Larus, a bird that maketh a great noyſe, hauing laid but a litle.

^f Which beſide he called the title of Antichriſt and the rubbadge of his building

^e Note this and applie it to our time through out the booke.

throw of Antichrist what a profest enemy your selfe haue bin against the enemies of Christ (according to the example of *Dauid*) both the former course of your life doth sufficiently declare, and the generall speeche of all the Godlie in *Fraunce* wil witness the same vnto al ages. For *Fraunce* thankfull acknowledgement you and your famous father (next vnto God) to be her Patrons, Reuengers, and such as enfranchised her into the libertie the enioyeth: and therefore shee (that out of mine onlie mouth you may perceaue the minds of al the rest which are godliie affected) taketh this right heauilie, that shee is not able to commend and set out your excellencies deserts towards her in such sorte as is meet. For what Orator is able to frame any stull so statelie, but that it will seeme vnto worthie your vertuous deservings. You being of such yong yeeres, 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-selfe, the light of the Gospell, the which in deepe dispaire, almost we 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 beseech 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 loyally affected
Lambert Danaus.

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 shall stifie and obstinatelie stick to the kingdome of Antic. 38. 148.
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 blindness, that it should admit of this miserable state of the Antichri-
 stian kingdome: and further, what monstrous contempt of Gods word,
 went before this Antichristianitie. 39. 149.
 An answer vnto three certaine principall arguments of the Pa-
 pistes wherewith they would iustifie them-selues and approve this said
 kingdome of Antichrist. 40. 153.
 A proposition and position proving, the Pope to be Antichriste.
 page, 157.

FINIS.

To the Reader.

THis I may protest (gentle reader) that touching the places of Scripture which I haue cited and interpreted out of Daniel and the Reuelation, my purpose was to offer them to the censure of other, and that I am not in mine opinion so resolut, or perēptory, that I wil not admit of other mens iudgments which jump 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. cap. 13. pag. 50.
verse 13. 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. cap. 9. pag. 23.
verse 18. cap. 7. pag. 13.
Chap. 13. verse 1. 2. 3. cap. 9. pag. 27.
verse. 11. cap. 9. pag. 23.
verse. 15. cap. 10. pag. 40.
verse. 18. cap. 20. pag. 88.
Chap. 16. verse 13. 14. cap. 35. pag. 140.
verse 16. cap. 19. pag. 65.
Chap. 17. verse 9. cap. 16. pag. 59.
verse 12. and 17. cap. 23. pag. 93.
verse 16. cap. 28. pag. 111.
Chap. 19. verse. 20. cap. 9. pag. 32.
Chap. 20. verse 2. and 7. cap. 21. pag. 99.



Two poynets to be graunted for the
better handling of the discourse con-
suing touching Antichrist.

The first Chapter.

Being purposed to intreate of Antichrist: I haue thought it good first to set downe the very words of S^r. Paule him- selfe, wherein expresselie he handleth this Argument: 2. Theff. 2. 3. 4. &c.

3. 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.
4. Which is an aduerfarie 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.
5. Remember ye not, that when I was yet with you I tolde ye these things?
6. And now ye know what with-houderth; that he might be reueiled in his time.
7. For the misterie of iniquitie doth already worke: only he which with-houderth, shall let, till he be taken out of the way.
8. And then shall that wicked man bee reueiled, whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightnes of his comming.
9. 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 vnrighthouseines among them that perill, because they recciued not the loue of the truth 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 beleene not the truth, but had pleasure in vnrighthouseines.

Now adressing my selfe to the making plaine of this Scripture: I am to require that these two poynts be perused me. First, that seeing this matter of controvertise is altogether dark and obscure; it may be lawfull for me to vouch the writings of the ancient Fathers, least if in so doubtful a question, I should seeme to rest only vpon mine own fancie, my speech and opinion should be the lesse regarded. But, if it be seeme to relye also vpon the iudgements of the Catholike writers, and to be approved 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 be suspected to bee caried in hatred and prejudice 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 Paule, receiue great light out of the Reuelation, where this poynt is more fully handled. It may likewise be permitted vnto me to conferre some places thereof with this of Paule, and but briefly to expound them, least if I should stand long vpon the interpretation of them, I should seeme to some, to be tedious, and to ouer-reach the free limits of my purposed argument.

A double

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

The second Chapter.

AND 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 or person, containeth many braches to be considered of, as namely:
 1. Who it is that should be Antichrist, as, whether he should be any one certaine of particular man, or diuers and sundry men?
 2. Where, and from whence he should arise?
 3. When, or in what time, or age?
 4. What manner a one touching the condition of his person, or manner of his doctrine?
 5. The means, or steps whereby he should creepe by?
 6. His power, whereby he should be able to mainteine himselfe, and that in flourishing estate?
 7. His workemen, and Abettours, what they are?
 8. Who they are on whom he should exercise his power?
 9. Lastly, after what manner he should be destroyed?

So in the whole we haue tenne heads touching this treatise of argument: all which, Paule in this place hath briefly, but very pitheily unfolded. 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 mete that the same should be bewaried, and made knowne, both for the better forewarning and comfort of the World.

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The

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

The third Chapter

BUt first, some haue moued this doubt or question; whether this speech of Paule be to be accounted a prophetic and extraordinarie reuelation from God, or only an aduised and plaine interpretation of the Scripture, which before had bene set forth (but in what obscurely) that which Paule here more plaine deliuereth. For; as for Paule, we knowe he was an Apostle; and, as himselfe witnesseth, Apostles are in theic functions and sayings 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 Daniel cap. 7. v. 2. or out of Math. 24. or Luk. 21. But (in this iudgement) it may more truly be affirmed, that this place of Paule, as others such like, is a meeke prophetic, and extraordinarie, 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 p[ar]t thereof, we haue 1. Tim. 4. 1. and in other places of his writings, we finde other notable and extraordinarie reuelations, as namely, 1. Cor. 13. 2. And it maketh no matter, though the gifts of Apostleship and of prophetic, be severall and diuers: for this indubitate is true, if we consider and weigh them by themselves, as they be in their diuine natures; how notwithstanding, God many times bestowed them both vpon one, and the selfe same man. As for example, Peter by a speciall reuelation from God, foretold his death, 1. Pet. 1. 10. Again, Iohn the Euangelist was a Prophet (as appereth by the Apocahyple) and also an Apostle. Further, we seee not to account it wrong, that this one and the selfe same matter should be

be foretold 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 foresaw, and foretewed one thing at diuers times, in diuers manners, and with sundry signes.

Why it was requisite that the kingdome and state of Antichrist should be foretold.

The fourth Chapter

PAule hath in one word signified what it is that would after arise, wher he saith, that there should come a deperuersion of falling away; for by that word, he hath made open the whole state of the thing that should follow; and the whole power and effect of the kingdome of Antichrist. Doubtlesse it is a fearefull and horrible winter that Paule speaketh of, that the Church of God, which was planted by so great labours of so many Apostles and holy preachers, and after watered with so much blood of so many Martyrs, should after by the force of Satan be overthowen, and brought to confusion. The consideration whereof, can not but in the hearts of all the godly worke great griefe, as well such as liued before the accomplishment hereof, as such as liued after.

Whereuppon some maruaile, why it shoulde with the pleasure of the spirit of God, to foretell so much, seeing the knowledge thereof could not but greatly grieue the godly, and make the wicked more obstinate and inslent against the Church, when they should consider, that according to the word reueler, it should come to passe, that true doctrine should be troade and trampled vnder foote, and that false doctrine should be

plausibly, and publicly received. Whereunto if answer, that this was done and fore-told in a double respect, both in regard of the goodly, and badly.

In regard of the goodly, 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 Gospel as lesse glorious and heavenly, say that it should come to passe that it should be published, and in every place received, and that men should universally and in heapes fall from the embracing of the same, therefore we be hold in respect hereof this point of prophetic was requisite for the comfort of the goodly, and stay of the Church.

And as for the wicked, it serves 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 own destruction should immediately follow. And therefore in these respects, both Christ himselfe in the 24. of Math. and the Spirit of God throughout the whole Revelation, do plainly fore-tell, what should befall the Church, reaching even the most wofull and dangerous conditions, so that no man is to think that this was unseasonably, or unreasonably fore-told.

That Antichrist 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

in Apocal. or back-sliding.

This fifth Chapter.

Thus much being spoken, let vs in hand with the former place of Paule, wherein touching the words there is some difficultie, or doubt. For our books have differently

ally the word ἀντιχριστός (that is, a defection) bring a notable substantiue (or primatiue) and which includeth more then one man: And yet Augustine readeth ἀντιχριστός, a derivative, and which intēdeth no more then one, and therefore he translateth it, the Reneger, in his booke *De ciuitate Dei*; and 19. Chap. But all the Greeke, and most ancient coppies agree, and the Greeke interpreters themselves do reade it as we do ἀντιχριστός. Doubtlesse that erroneous reading which Augustine followed, byed 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 learned him only by the name of Antichrist) and not of a whole broode of boyle 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 ceteue clustered together, an assembly, and kind of fraternitie of men agreed and swoone together, in horrible and blasphemous manner, against God himselfe. Therefore he useth the primatiue word Apostasie: and after in the twelfth verse he vnfoldeth himselfe, and speaketh plainly in the plural number, That all they might be damned &c.

Agayne, reason it selfe interpreteth, that it cannot bee understood of one man, but of a multitude and kingdome. For one, and the selfe-same man, cannot possiblie liue so many yeares, as there were betwene the daies of Paule, and the overthrow of the Romane Emperie, after which the very Antichrist was to come.

Lastly, the event hereof declareth that it is to be understood universally of the estate of the Church of the whole world, the which hath continued many ages, and as yet is in vye, and not of the life or age of any one man: For 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 coming

counting of Christ; wherein should be not only a fearfull and
lowe civill perfection and slaughter of the Church; but also
a killing; and almost a final queiring and shutting out of all
Christian faith, from the face of the earth, because that com-
monly published, and in every corner, a doctrine most false and
contrarie to the Gospell should be admitted, approved, and
published, and therein the midst of the Church it selfe.

This exposition of mine is warranted, first by the words
of Christ himselfe: Luk. 16. 8. When the sonne of man shall
come, do ye thinke he shall finde faith vpon the earth? **Aug**
of Math. 24. 23. The heare of many (whereby faith in
Christ shall come) shall waxe colde. Therefore that misera-
ble estate of the Church (now known unto vs by the name
of Antichrist) is: her by many, and interpreted not one alone.
So also it is warranted by the Prophecie of Iohn in the Re-
velation Chap. 17. 1. & 2. 3. where so great and so farre
spreading power of this Apostacie is in such sort described,
as that it is there termed wth Harlot, (that opposite and con-
trarie to Christ) which touch her popoll and corrupt doctrine
should infect the Kings and Nations of the earth. Lastly, it
is warranted by the 1. Iohn Chap. 2. ver. 18. where it is ap-
parent that the name of Antichrist is attributed to many.
Upon the which place Martin Caluin wtherth thus. Paule
(2. The. 2. 1.) speaking of the Apostacie, or falling away,
that should in due place be giuen it out, that it should be
a bodie, or as you would say a kingdome of defection.

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

But for the due and orderly handling of this point, let vs
first see what vsurpation of the Gospell hath beene done
by the Antichrist, and what he hath done to the Church
and to the world.

1. The first

then

then they be among the Diuines. The Ciuill law teacheth
that Souldier an Apostate, which flieeth from his Campe, and
with-draweth himselfe from the allegiance that he oweth to
his Captaine. So doth Modestinus the Lawyer wtherth in L.
Defertores. D. dere milita.] for hee termeth him a Runna-
gate, and Apostate Souldier, who hath been dragging long
from his tents, although after he be brought back againe.

But among the Diuines [L. Apostata C. de Apostatis]
Apostates are otherwise accompted: namely, such as betray
and renounce their holie and Christian profession once made
and received. 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 reli-
gion, the which with a bold they once take vpon them. But
doubtlesse in this place of Paule which we haue now in hand,
be neither talketh of Militarie discipline, nor of Popish pro-
fessions, which as yet were not hatched. Therefore the Apo-
stacie of defection that he speaketh of here, must needs be
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 Laſtan-
tus lib. 7. cap. 15. Anguſt. lib. 20. De ciuitate Dei. cap. 19. Je-
rom ad Alga. quæſt. 11.) which opinion how true it is, let vs
conſider. To ſpeake briefly in the point, this is my iudge-
ment, that this place of Paule cannot bee meant only of the
Emperre of Rome, and that in many respects. First, Paule
intreatheth 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 exposition of this Prophecie that can be) doth thewe no
less. For the kingdome of Antichrist was not so much a with-
drawing of subiection from the Romane Emperre, as a deny-
ing of obedience vnto the word of God. Further, Damascen
(lib. 4. cap. 27. de orthodoxa fide) maketh so me, affirming that
Antichrist should come after that the doctrine of the Gospell
were once spread abroad. Lastly, all the auncient Fathers,

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when once they affirme that Antichrist himselfe is already come, by and by, for proofoe thereof, they make instance of the heresies which he maintaineth contrarie to sound doctrine, not mentioning any sedition or insurrection of the subiects against the sacred Spiritie 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 first Chapter.

Whereas **S.** Paule teacheth it by a generall word Apostacie, he giueth vs thereby to vnderstand, that this departing should not fall out in one of 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 whore is said to make drinke with her poisoned cup, not only one Church or Diuinitie, but all the Kings, Nations, & inhabitants of the whole world. And yet not every particular man and member of the Church of God shall become a back-sliding, (for God will alwayes keepe some vnto himselfe, even in the midst of the generall defection, as he did the thousand in the dayes 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 thereunto, and this to be done

done every where, openly, by common consent, and publike 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 vniuersally to persuade the truth of any doctrine, which is taken from long continuance and tradition of our Elders. For when once this generall defection shall haue let in foote, how may a man then safely make this collection, This doctrine is true, and Apostolike, because it is publicly receiued, taught, and allowed commonly in every 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 every place, publicly. And indeede the ancient Writers were wont to vse this argument (of succession and consent:) and before this defection it was both a forcible, and sound kinde of proofoe: 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 inuolubly 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, even through many successiuous of persons and ages of men: how may a man hence 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 Scholmen maintaine with tooth, and naile, namely, that the Church can not erre: nay, it is certain that it can, and that not only one particular Church, or two, but many plentiful Congregations, yea, whole Countreies, and to make more, the vniuersall Church it selfe, whose fall, the Spirit of God fore-warned, and the euent or issue thereof hath since verified.

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Against

Against all which offences, this is the only and omnifufficient remedie, to resort to the word of God, whereby the true Church, true Doctrine, and true Pallours, are to be discerned and severed from the false and counterfeit: and thus haue we hitherto considered why Antichrist is termed an Apostata. For now my purpose was but briefly to proletrise this point, intending afterwards to crosse this sea againe with more full sailes; hauing hitherto only wayed anchor, and launched forth a little.

VVhy Paule calleth Antichrist

a man.

The seventh 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, 23 of his qualitie and doctrine. Touching his name, he teacheth him, The man of sinne, and Sonne of perdition. And heere 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 swidger for many yeares, whome Paule likeneth to a man, and so teacheth 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 phasie, the which Paule in his writings doth greatly affect and imitate.

But withall, this is diligently to be obserued, which *De-*
masen

masen 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 diuelish 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 vnméte 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 inuolde of one man, but such an one, as among all the route of Apostates, should be the most puerse, 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 covertly insinuated in this place of Paule, as also especially betwaped 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 vnfaitfull, yet he is not any pericular & mortal man (such as it appeareth Math. 24. that famous Antichrist should be) but euen Satan himselfe, that old Serpent, who also is called the Dragon. And as for the second opinion, me thinks it is weake and wauerech in it selfe, in as much as that place of the Apocalypse, cap. 13. vers. 18. is wrongly interpreted of any certain 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 medleth 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

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the Scripture never teach to deale in such manner of Sojrn, & foolish mystery by letters, which is but flat juggling of the Cabalists, and damned dotages of the Magicians: but, it teacheth to speake very plainly, when it foze-telleth of the coming of any, as namely, when it foze-sheweth the coming of Cyrus and Iosias, and that an hundred yeares before they came inder: Therefore looke what men are any where by the Spirit of God spoken of, they be mentioned under 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 wisdom. Let him that hath vnderstanding, coumpt the number of the Beast, for it is the number of a man, and his number is sixe 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: for (as *August. affirmeth, lib. 12. de Genesi ad litteram*) these three languages were alwaies accounted principall among all men. Truly they that first brought by that interpretation, whereof I speake (as namely *Irenaus lib. 5.*) do euen solter in the matter, and labour their wittes in deuising any one word, whose letters would amount vnto the number of 666. And yet *Eusebius (lib. 5. hijstor. cap. 8.)* followeth that which he saith *Irenaus* to haue set downe before him: I could my selfe deuise many such wordes, but it would bee to no purpose. For this name *Claudius Ruber*, contains the like number that these do, *Italian, Ecclesia, & Latinos, & Teitan:* the which neuertheless *Irenaus* thinke they should be the very names of this egregious Antichrist. Againe, the ancient writers before *Irenaus* fetching the matter out of the Greeke, affirme that this word $\lambda\alpha\tau\alpha\nu\alpha\varsigma$, and these two $\text{italika} \text{ καιλιαι}$ should be meant, which should make by the number 666, namely the letter λ : to signifie 30, α : 1, 7: 300, ϵ : 5, 1: 16, μ : 56, ν : 70, ρ :

5:200.

5: 200. For these numbers being added together amount vnto 666. And that somme also is contained in the two other words, according to the Greeksly manner of supputation of numbering by letters, ι : 10, 7: 300, α : 1, λ : 30, ι : 10, κ : 20, α : 1, ϵ : 5, κ : 20, κ : 20, λ : 30, μ : 8, ρ : 200, ι : 10, α : 1. All which likewise being put together make 666. And no doubt but the truth of the thing, vnder fostered this opinion in them. For in the Italian Church (the head whereof the Citie of Rome alwaies was) they saue before their eyes, that this very kingdome of Antichrist began then to be reicte, and so by such beginnings as then appeared, the Spirit of God guided those god men to foze-see and foze-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 $\tau\alpha\tau\alpha\iota$, should bee the proper name of Antichrist. Wherevnto may be added the Hebrew word *Romsh*: which signifieth a Roman: whereof the letter γ : signifieth (in their manner of numbering also) 200, η : 6, γ : 40, η : 10, η : 10, η : 400. But these are but quiddities: and come not nere the true exposition of that place of the Apoc. which I alleaged: 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 Daniell, cap. 7. where not only one particular man, but a whole and vniuersall state of a kingdome, is set forth vnder the name and shape 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 shape of a Leopard. So also all such as should bee the principall and hold the helme (as you would say) in that Apocalyptic, 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 potentes in this Apocalyptic are popited out.

¶ Thus

What the true and proper meaning is of this place (of the Revel. 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 readily, sit 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.

BAt there are other termes giuen also, vnto Antichrist in the Scriptures: 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 Hebrew speech (such 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 knaue. And in this respect it skilleth 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 sect of miscreants more pernicious and damnable then all the rest, of a more rebellate mind and despightfull agaynst the truth: and therefore, more detestable for impietie and mischief: The which ranked cree 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 *passive* signification, for that he both destroyeth others, and is destroyed himselfe:

himselfe: whereupon in an other 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*, destroyed, 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 expelling him, carrieth with it a greater vehemencie, and repellentely 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 judgement, 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 paputed and paputed 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 mattee 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 kinde 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 chieflly their Idolatrie, which is the greatest kinde of whoredome that

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that

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 stely with that of the Reuel. (*cap. 17. 6.*) where Antichrist is sayd to bee that Harlot, that is made monke with the blood of Martyrs, and Sanctes of God. Whereby appeareth that Antichrist should (as he doth) alwaies raise bloody persecutions agaynst y faithful. (*Christoff. Hom. 40. on Math.*) Afirmeth no lesse, now touching this lesse, now touching this matter of persecution, when, or by whom was it euer moze practised, then it hath bin, and sit is, by the Bishop of Rome, and that whole retinew? 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 *Austin*: The kingdome of Antichrist shall be furnished with Magicians, Witches, Southlayers and Inchanters, which shall teach, and perswade with all manner of impietie, false-hood, and detestable practises.

And where (I may) 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. 1. 2.* is to be a kind of brutish Beastes, which knoweth that they know not, and which alwaies forsake the right way. And, experience is selfe both thewed it; that they are as great lubberly poises, as euer liued, in so much as their Popes were accounted great Clerkes, and principlall Doctores among them: and yet among themselves, this House began (speaking of a Dunce) As great a Moame as a Monke.

As for the couetousnes of that order and kinde of people, I neede not speake much of it, being the case is so cleare. For Peter in the place before alleadged *vers. 14.* They haue hearts exercised with couetousnes. And in the 18. of the Reuel. *vers. 3.* They are called Merchants. *Bernard*, who bare as much fauour as might bee to his *Eugenius*, and after vnto *Innocentius* the 2. per (treating of the Psalmes which beginneth, Who so dwelleth:) he speaketh on this manner of these Popish professours, The dignities and promotions of the Church, are sought after for filthie lucre sake, and to keepe reuell route withal, and for these roumes, & their reuenues, they labour, and contend in very shamelesse manner. Agayne, 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. Agayne, vpon the Canticles, Sermon 33. (that I prosecute not many places of this Author touching this point) he useth 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 extant in the 2. Tome of the Councels: both it not adde great testimonie and credit in this behalfe? The words whereof are these. Wee do vtterly dislike those Legates, *Latere*, sent from the Pope, that runne prolling about to scrape vp pence, and fill their bagges, as in the daies of *Zosimus*, *Celestine*, and *Boniface*, the Councells of Affricke approved. For (that we may iudge them by their fruites) there insued by their means no amendment of manners, but oppression of men and spoyle of Gods Church.

Touching the matter of Vaughtinesse, or Ambition: where sit it the world was it euer 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 himselfe is set aboue all Kingdomes, and

Kings in the world (as did Leo the 12. in a Bull, and Preface, beginning *Concordat*: And Boniface the 8. upon a day of *Iubile*, causing to be caried before him in the sight of the people a Key and a Sword;) what could be more plainlie and fitly spoken, then to compare both Antichrist himselfe & his whole Hierarchie, vnto 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 haue been raised, about the getting of the triple Crowne, And indeede *Austin* himselfe, even in his daies obserued no lesse, (as he reporteth in his 6. Booke against *Iulian* cap. 4.) yea very heathen men haue obserued & receiued the same in writings, as namelie *Ammianus*, *Marcellinus* of Pope *Damasus*, *Agayne*, *Bernard* vpon the Canticles (Sermon 33.) speaking of that stately State, and of those that were predominant in it: There are arisen (sayth he) vaine men, itching after renoune and glorie, and faine they would become somebodie, and procure themselues a name. And lastly, in his 4. Booke *De Consideratione* vnto *Eugenius* the Pope, after he hath described and decried, the pride and pompe of the Bishops of Rome: at last he sheweth by the matter in these words, Herein (sayth he) throu shewest thy selfe to haue succeeded not Peter, but Constantine: Peter is he, who neuer knew what belonged to such solemne 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 inuironed with a companie of russhing seruing-men. But to say the truth, *Bernard* speaketh sparingly to compare the Bishop to *Constantine*, he should rather haue named *Dioctesian*, (that cruell tyrant) or *Caligula*, both which by means of their pretious and glorious attire, would needs bee accepted and reuerenced as Gods. *Agayne*, *Hilarius* (contra *Auxent*) speaking of the state of Antichrist. These fellows (sayth he) do ambitiously affect the countenance and maiestical port of the Secular power, and so thinke to vphold the flourishing estate

of

of the Church by a shewe of worldly pompe. And lastly he sayth: They make great account of this, to be greatly accounted of in the world. All this he speaketh of Antichrist. And I pray what was more vsuall, or common to be scene in the papacie, than the practice thereof? What was there euer more iust vsd and insolent, than that route of the Romish rabble: Inasmuch as the Bishop of Rome decreed, and established it, that his Cardinalls should take the upper hand of Kings themselues: which is euident to be scene in their Clementines. And thus much of their Ambition.

As concerning their Idolatry, the penne of euery wicce 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 midst 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 ther euer Idolatry so grosse and apparant, as was, and is, in Poperie?

As concerning their riot and licentious behaviour, 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: *Seneca* saies, beynched & drowned in all manner of pleasures, as *Paul* speaketh of wanton Widowes *1. Tim.* 5. 11. This loosenesse of life is both common, and commended among the very Bishops, and Priests, and other Prelates of the popish Clergy: the which also bega not of late to be espyed, but such as liued aboute 400. yeares ago, (as namelie *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,

place, because it is expresse, as it were in colours, the loose behaviours of the Romish Pretates, 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, cometh 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 spurres: in too much, as their spurres are more glittering then their Alters. Hence, came their stately tables, their varietie of dishes, and quaffing cups: hence issued their ionketting 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 well lined with coine. I ye vpon it? such men they will needes be, and yet they are our great maisters in Israel, as Deanes, Archdeacons, Bishops, and Archbishops. These works of theirs are little inferiour vnto that filthines, which they commit in darkness. And lastly, he adde these words, For, he is the very Antichrist. Let any that list, peruse the whole place, as also the said Fathers Epistle vnto *Eugenius*: and againe, let him reade the little booke of *Nicholas de Clemens*, wherein he complaineth of all the offences of the Papacie: And lastly, *Peter de Vinea*, in his Epistles: To conclude, let him reade, and obserue what *Platina* himselfe (who otherwise for the most part shewes himselfe the Popes claw-hatche) writeth of these matters in many places, but especially what he reporteth of *Sansasensis* in the life of *Dionysius* the first, where he sheweth that neuer was there seen, or heard of more rechelesse, and lewde behaviour, then was found in the pontificall, and Romish minions. *Ierome* also in his Dialogue, *De spiritu sancto*, confirmes this same, where he tearmeth Rome, *Babilon*, 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 bodie, 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 Apocalypic. 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, (besides the Dragon himselfe, who is the Diuell (as the Angell there expoundeth it) the father and beggetter of those other three Beasts.) The first whereof is that which there is said, to come by out of the bottomlesse pit, and is not otherwise described vnto vs by any expresse surname or shape, Reuel. 11. 7. & 17. 8. The second is that which cometh by out of y^e Sea, and is there likened vnto many beasts, as vnto a Leopard, a Beare, and a Lyon: which also is there described to haue seauen heads, and ten hornes, euen as his graundfoure 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 added, as a companion, a false Prophet, by whose help the Beast can doe 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 perceive by the effects of them both. For by either of these Beasts, one, and the selfsame order and state of men is signified, which was hated by the Dragon their Sire, and by his side and maintained by the same false Prophet. But, in the said 11. Chapter there is first briefly and in generall that is set downe, which after in more particular, & plentifull manner is described, where the beginning, the end, the use, practice, 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 under the earth: but yet he is said to rise out of the pit, and out of the earth, in divers respects. For this Beast is said to rise out of the earth, in respect hereof, so that they that should sway and rule this state and kingdom, should rise of the rickesse, and thomine of the people. Againe, he is said to rise out of the pit, because those that shall byewe, & byeathie out nothing else, but that, that is bogged, by the hill-like, and duellish, and flat opposite to Gods, and godliness. Therefore in regard of the base condition of those, by whom this government is managed, this Beast and this kingdom is said to rise out of the earth, that is, of the vberie raskally people. For, for the most part, such are the Cardinals of Rome, and such others as are crept by into the Bishopricke, and Primacie in the Kingdome of Popery. And in regard of their practices, tales, and doctrine, the same Beast, and this order of men, is said to rise out of the pit, that is, out of Hell, so that it sauereth, teacheth, followeth, and entepeth nothing but duellthyngs, that is (as the Spirit of God teacheth, Reuel. 2. 24.) the desperes of Sathan, and out of doubt such is the doctrine of Popery. Therefore the first, & second Beast is all one, but yet in is 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 Revelation 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 seene the 4. Monarches, and so briefly set downe Cap. 7. these things which made for the comfort of the Church, and were to be obserued in the two latter Monarches: afterwards he risseth by the same matter againe, and handleth it more distinctly and generally, Cap. 10. 11. and as there, so here, there are two Chapters interlaced 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 portraited, of whom, Paul in this place speaketh. Truly, that I may speake my mind briefly in this behalfe, I thinke, 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 removed their seat to Constantinople. For that Romane Empire, together with the succession of the Governours in the same, is portraited out: but so under the tipe of seauen heads, and ten hornes. But these ten were after adioyned and brought unto two: for afterwards there were but two hornes of the Romane Empire, that is, two Princes seates, or places of residence: whereof the first and most ancient was at Rome in Italye, 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 halde up the head, by vertue of the priuiledges & prerogative

of olde Rome. But betweene these two hoynes 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 hoyme (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 affirme of Phillip, whome Decius slew, that he imbraced the Gospel, certaine it is, that he would be a Christian no otherwise but covertly, 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 remoued at first from Rome, to *Bizantium*, and there selected his Emperiall Pallace, but he respected only a more commodious government 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, (wheras otherwise Constantine had once thought to haue selected elsewhere) as that it was as you would say the nauell or 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 hoynes which God before had reuered. So the providence of God guided this whole enterprise of Constantine, and so fulfilled what him-selfe had decreed. And vnto this this diuiding of the Romane Empire into these two heads and hoynes, 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 hoynes. And here let this be obserued, that hereafter I will countrayle call that the first Beast; which in my former

mer deuision and exposition I made the second, and againe, I will rearme 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 inuener one of the seauen before spoken of. But that those seauen were in the end reduced vnto two onely, it appeareth hereby, for that the second Beast, which before we called the third, and which conuayed vnto her selfe all the power that the former had, is sayd to haue only two hoynes, Cap. 13. 11. And it may not seeme strange, that in this second Beast I interpret otherwise of the signification of hoynes, then I did in the former. For there by hoynes were specified the persons of Kings, as afterward shall appeare, because it is added, that those hoynes had Diademes, or Crownes on the. But as for the hoynes of the second Beast, they rather note a State, then any persons, because that these hoynes are said to resemble the likeness of the Lambe, so that they signifie an estate or qualitie of a Kingdome. To conclude, this interpretation is to be held as a principall ground, for the better vnderstanding of many places in the Revelation, whereinto we shall a great deale more easily 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 Revelation, 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 sawe 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 wondered and followed the Beast.
- The ten Kings that are spoken of in this place, are to be equimpted

counted from that time wherein, and from that Emperour vnder whom this Prophecie was written. And that was *Demitian*, the sonne of *Vespasian*. In which account, notwithstanding, all they are not to be reckoned for Emperours and Kings, who succeeded in the Emppye. 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 Emppye they liued so short a time. Therefore they only are to be reckoned in this Catalogue of ten Kings, who both entered with publike consent of all the orders, and continued in the government the space of some yeeres. 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 understood by that place.

- 1 *Traian* the Emperour who ruled, by the consent of all the people, yeeres 20.
- 2 *Elivs Adrianus*, liked, and loued of all, raigned 23.
- 3 *Antonivs Boionivs*, borne at Nimmes in Fraunce surnamed *Pivs*, 23.
- 4 *M. Antonivs Philosophvs*, together with his brother *L. Verus*, 18.
- 5 *Commodus* the sonne of *Philosophvs*, ruled alone. 12.
- 6 *Septimvs Severus* & *Afr* (for *Elivs Pertinax* and *Didivs Iulianus*, did scarcely or rather not at all enter vpon the Emppye, neither were they euer admitted as Emperours, vnder by the Senate of Soldiers: but) this *Severus* raigned, yeeres 18.
- 7 *Alexander* *Ammivus* for his for *Antonivs Caracalla*, he was admitted vnto the government by his father *Severus*, while he yet liued, so that he was but a copartner, and one that held out the course of his fathers Kingdome. And touching *Heliogabalvs*, he raigned but two yeeres, scarcely knowne in the meane time, either to the

Senat

Senate or to the Provinces. *Agaphe* his government is to be ascribed vnto the yeeres of this *Alexander*, who began his rule euen in the daies of *Heliogabalvs*. And lastly concerning *Macrinvs*, who was the next, he was neuer accepted by any of the orders, neither in the time of his short 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, yeeres 12.

- 8 *Galienns* vnder whose time I comprehend the worse aduancement of *Valerian*, who is vnder this once to be named an Emperour, sith he endured a miserable bondage vnder *Sapor* the King of the Persians: And as for *Iulivs Maximinus*, and the *Gordians*, their Emppye was neuer quiet, as also that of *Phillippes*, who was neuer accounted of, or any whit feared among the Provinces: And lastly concerning *Decivs* and *Vixivs Gallvs* who ensued, they scarce had the Kingdome (how-moxtow: but) *Galienns* governed. 5.
- 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 *Cerivs Probus*; but many at that time layd holde on the Empprie: Inasmuch as none of these petty-foggers may be counted Kings, in the route of those ten before spoken of, but) *Dioclesian* bare sway, yeeres. 25.

And concerning all these, they were solemnly instituted; but as for the others, they touched the Sword and Scepter as it were with the tip of their fingers; or only taken 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 thought to nothing by ten kings. And thus much of the ten Kings there spoken of.

f 3

Touching

Touching the seven heads here attributed unto this Beast; that is, unto this one and Idolatrous Romane Emperre: some will haue them to be the seven men of Germany, who succeeded in the Emperre; after that the Pope had diuised the Emperre vnto the Germanes: but before that translation of the Emperre, while as yet it was Idolatrous and remained at Rome, they were either the seven dignities and ypperiour offices of the Cise, (as first, the Consul-shipp: secondly, the Pretour-shipp: thirdly, the Captaine of the Guard: fourthly, the chiefe Chamberlaine: fifthly, the Treasourour: sixthly, the Senat: seventhly, and the Senate) or else they were the seven 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 Greece and Thrace is annexed: sixthly, Egypt with all Africa: (although I am not ignorant, that in it were diuers Provinces and Lieutenancies, as appereth 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 affaires, but what the places were from whence their revenues grew, and from whence they usually fetched their newe supplies of souldiers) seventhly, Syria, and Asia the lesse: But as for that region & part of Syria which coasteth along the River Euphrates, and was indeed vnder the Romane obeyssance, it serued rather to waite their subsistence, and consume their men, then to be an helpe and supporter of the Romane Emperre, as regard of the continuall warres that they had with the Arabians and Persians: and therefore this Consul is not to be accounted among those seven Provinces before spoken of.

Now, as touching these seven heads of the first Beast, that of Italie was the chiefe: And as for this, it was first vtterly and rent from the Emperre, and so wounded by the Gothes, that it might easily haue beene soone quite

deafte and defaced for euer, had not Antichrist afterward reuincd and restor'd it agayne: but that by an other deuise and practise, namely by the ppretence and shewe of godlinesse and Christian religion. Therefore the Beast in this place spoken of, is the very Monarche 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. Furthermore, whereas this sayd Emperre, is there in Daniell termed by the name of Beast, whereof in that place there is no forme of fashion set downe: (for this being there the fourth, should exceede the three former, which Daniell sawe, in fiercenesse and sauadge crueltie) so also in this place (of the Reuel.) is the so monstrously set out, as nothing can seeme more awfull, cruell, & horrible. For he is described

to haue } 1. The feete of a Beare.
 } 2. The mouth of a Lion.
 } 3. And in al her other limaments, like to a Leopard

Well, we haue heard the one head of this Beastly Emperre, to haue beene soye 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 reuincd by the industrie of an other Beast, that is, the Pope and Romane Antichrist: as after in this treatise shall more fullie appere.

Wherefore, to drawe to an end, by the third Beast, Antichrist is pfigured, which did put life into that other monstrous Beast, so soye wounded in the head, that is, framed, formed, and set on foot the Image of that old Idolatrous Romane Emperre, such as it was while it kept at Rome. For this head and home 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. Wee, euen such poore 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

Touching the seven heads there attributed unto this Beast; that is, unto this olde and Idolatrous Romane Emperre: some will haue them to be the seven men of Germany, who succeeded in the Emperre; after that the Pope had diuerted the Emperre vnto the Germanes; but before that translation of the Emperre, while as yet it was Idolatrous and remained at Rome, they were either the seven dignities and ypperiour offices of the Citee, (as first, the Consul: ship: secondly, the Pretour: ship: thirdly, the Captaine of the Guard: fourthly, the chiefe Chamberlaine: fifthly, the Treasourour: sixthly, the Senat: seuenthly, and the Senate) or else they were the seven Provinces, whereby the Romane Emperre was especially sustained, whereof the first and principall was Italie it selfe: second, all Fraunce as farre as the Rhene, and the Mountaine Pyrenzi: thirdly, all Spayne: fourthly, Germanie, with Slaunonia: fifthly, Macedonia, wherunto Greece and Thrace is annexed: sixthly, Egypt with all Africa: (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 affaires, but what the places were from whence their revenues came, and from whence they usually fetched their newe supplye of souldiers) seuenthly, Syria, and Asia the lesse: But as for that region & part of Syria which coasteth along the River Euphrates, and was indeed vnder the Romane obediens, it serued rather to waite their substance, and consume their men, then to be an helpe and supporter of the Romane Emperre, as regard of the continual waeres that they had with the Arabians and Persians; and therefore this Coast is not to be accounted among those seven Provinces: before spoken of.

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- 1. The feete of a Beare.
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And in al her other lineamentes, like to a Leopard well, we haue heard the one head of this Beastfull Emperre, to haue beene foze 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-turmie: but not long after it was there againe reuined by the industrie of an other Beast, that is, the Pope and Romane Antichrist: as after in this treatise shall moze fullie appeare.

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ten Kings, orderly succeeding each other, while in the meane time the princely Pallace, & Emperiall seat, 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 the Romane Empire, shall be resembled & compared together: the which, seeing it maketh much for the better clearing of this point, I will briefly touch their mutuall resemblances in manner as followeth.

The third Beast
is sayde to haue

- 1 The hornes of the Lambe,
- 2 But yet to speake like the Dragon.

So Antichrist, that is, the whole rabblement of haeretics, & principally the Chiefestaine of the order

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

Even 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-kasse of the wounded Beast, which otherwile had perished for euer.
- 2 Disclaimeth & 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 the world the dead image of the Romane Empire so far-forth as it was Idolatrous, and seated at Rome.

- 2 Carefully prouideth that every man make publicke shew (by one mark, office, dignity or other) of his idolatry which by 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 assistance of a notable false Prophet. Altho, this also fitly very rightly with the papistall Hierarchy: for that false Prophet is the Pope, and the Dragon, the Diuell himselfe. So, the Romish, and papistall dominion, is held by, and bringeth things to passe by the power of Satan (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 employeth about the broaching and maintenance of his Apostaticall doctrine, as namely, Bishops, Pious, Kings, and others his Iudges, and bond-slaves.

These all, euerie one, as much as lieth 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 authoritie 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 sundry 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.

G.

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 seated in Italie,
and feted in Idolatric.

The tenth Chapter.

BUt the very word Image, doth evidently lay open
unto 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 et-
pounded by me. Why may some say, did euer the Pope cause
men to worship any of the Romane Emperours, specially a-
ny of those that were Idolatours? Whereunto I answer, 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 spe-
cified the State & forme of the Romane Empire (I meane,
the Italic, and Idolatrous Empire) the which being Clarke
dead, the Pope hath againe raised and made whole in euery
point. For euen at this houre the kingdom of Poperie doth
as liuely represent the old State of Idolatric, as if it were spit
out of the mouth of it, the which euery man may easily per-
ceiue by the comparing of them both together, and by the fe-
uerall instances which hereafter insue.

The State and condition of the Romane Empire, as well as
of all other Kingdoms, resteth vpon two speciall and princi-
pall grounds, wherof, 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 what
a manner of thing was it in the Romaine Empire being Ita-
lian and Idolatrous, that is, so long as Rome was the man-
sion place where the Emperours kept: it was wholly Ido-
latrous, and more woud and furious in infinite superstitions,
then

then any Nation of the world beides, (whatsoeuer Dionysius,
Halicarnassens, an Heathen, in his second Booke of Antiqui-
ties, 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 blessed ProceSSIONS, purging by Sa-
crifices, Holy-water, Prayers, and Sacrifices for soules de-
parted, 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 com-
mon wealth can not stand, such as these thre are.

- 1 The kinde of government it selfe, as namely, a Kingdome,
or an Aristocracie.
 - 2 The Magistrates, who should mainteine the same.
 - 3 The Lawes, that keepe and preserve the publick quiet.
- Accidentall, I term; those, on the which, the safetie, and
prosperitys ease of the weale publicke doth not depend, as, the
homogeneity of one language, the siting of the house, the Citie,
where the Princes Pallace is seated.

Now the Romane kinde of government or pollicie, at such
time as Iohn wrote his Revelation, was, so ferre, Aristo-
craticall, in respect of the authoritie of the Senate, but in very
breds it was a verie terrible tyrannie, and strange kind of Monar-
chie, by means of the absolute power and authoritie, which
one only Prince and Emperour had over all.

And euen so in the Antichristian and Popish Aristocratie,
the forme of government seemes to be Aristocraticall; as,
weakened by the aduise and direction of the Pope, 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 slaves and peasants. Where-
upon it is that I gather and conclude, that in respect both of
Church-matters, and also of such as concern the common
wealthe Antichrist reuiuech, and rethreth vnto vs the Image

of that Beast that was so deadly wounded, that is, of the Roman and Italian Empire, which was so lowly befaced, and brought to confusion. Now let us 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; contrary to the received custome of all other Nations, took upon him to be both a King and a Priest. For in all other places, almost, these two offices are severed, and administered 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 in the scope of heauen, took vpon him yet a third, & became also a Tribune of the people, and that not ammall, but standing end- perpetuall: Inasmuch as this one high Romane Magistrate (so long it lay as the Emperour was Idolatrous) was kept in Italy, as in his hand at once, these three, the greatest and mightiest dignities; namely, the whole Empire, Kingdoms and power over all, the high Priesthood and chief broake in matters of religion; and the prerogative power of a Tribune, whereby he might at his pleasure nippe in the head, all decrees whatsoever the other Magistrates were disposed to haue established. To conclude, he so haubed the matter, as that he might be counted to containe in himselfe a kind of Deities to bee Sacred, not to bee touched, most holie, not to be respected or compelled, vniuersally, from the Pope of Rome; being the highest in that State, made as heauy to blispe and increasht vpon these three Souerainities, namely, the super-eminent power and rule over all; the Priesthood, as he supposed there should be all Jurisdictions, himselfe having power as in sure words, the high Priesthood, as arrogating to himselfe libertie to establish what he list in religion. And lastly, the Sacre Tribune-shipp, whereby he likewise became sacred, free from all regard (without touch of hand) exempt from euery punishment, & lastly, one that sets in foot all any 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 authority 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 Iudoea, the Cardinalls 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. When the Archbishops and Bishops, were as it were Lieutenants of severall Provinces: and lastly, such other like hauing delegatorie power from the Pope; but no supreme authority in themselves, but leach it from him whom alone they make the fountaine or well-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 fluers from the head, in whom all fulnes doth consist. Lastly, who is so ignorant that leach not that the distinct offices of Bishops, and Metropolitans, touching both their places of residence, and liberties of function, were deriued in way of imitation of that Romane Emperour, inasmuch 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. quæst.* in the Popes Decrees. So it falleth out likewise in this respect, that Antichrist and that Romane rout, hath set by agayne the whole Image, and resemblance of that Italian and Idolatrous Emperour.

Let vs talke of Lawes: wherein I sayd the third essentiall poynt of politickal regimēt consisteth. The Romane Lawes what kinde of ones they were vnder the Emperours, for the deficiion of priuate controuersies, appeareth out of the Pandects, compiled by Tribonian, as also out of the Code of Justinian, Theodosius, and those bookes that are intituled *Basilicorum*. In like sort the papistickall lawes, such as were directed

for the taking up and ending of matters in debate, were called *Decretall Epistles* (in resemblance of the *Emperiall* decrees) being indeed nothing else, but an imitation, repetition, & paye flourishing of the very *Romane* lawes, practised vnder the olde *Idolatrour* 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 vpon further proofes in this behalfe. Thus much therefore touching the essentiall points of the *Romane* policie, the which in euery respect doth very truely fit and agree, with the regiment and administration practised in the kingdom of *Antichrist* and *Poperie*.

Now let vs take view of those parts which I tearmed accidental: for euen those also are reuised and set on foot by the *Papacie*. And those accidental points are especially three, as is before 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 stretcheth) as were utterly ignorant in that tongue) should be deliuered & giuen out in the *Latin* tongue: (as is to be seene in the *L. gram. D. de re iudic.*) So likewise in the *Papisticall* and *Antichristian* gouernment, this tongue only beareth *Rex* among them, although notwithstanding the *Greeke* and *Hebrew*, are saide to be preferred before it, both in respect of worthinesse, and for the commendation of antiquitie.

The second accidental point, is, the attire of the bodie. And as for the attire vsed at *Rome*. It was in olde time of two sorts: either common and usually vsuall, or else proper to certaine personages: as Emperours, *Magistrates*, and such like.

The common and publick attire vsed of all, was a *Gowne* and a *Cap* (as we haue) where vpon *Virgill* wrote thus. The *Romans* were of the world were clad in *Gownes*, whereas the

the *Grecians* did vse a short Cloake for the attire of their bodies, and *Coat* shewes for their feete. So in the *Papacie*, a *Gowne* is their garment, & 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 enjoined to weare *Hats*. *Exod. 28, 40*. So then, nothing is moze common in *Poperie*, then a *Gowne*, or moze comely and trimme in their opinions. To conclude, they made account of a *Gowne*, to be an habite meete only for *Worshipfull* personages: but as for a *Cloake*, they contempned 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 *Pharisees*, as our *Sauour* doth signifie *Mark. 12, 38*. The officers of *Rome*, being at any time sent with commission into any *Prouince*, went attired with a kinde of *Coate-armour*: * which was a garment like vnto a souldiers or trauailers *Cloake*, short, and richly beawtified: 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 *Herrapolitans*, and *Arch-bishops*, in the pride of *Poperie*, was allotted by lawe a robe (like vnto a *Coape*) see *Tirull. de vsu pally in Decretalibus*, because they forsooth resemble the *Lieutenants* of severall *Prouinces*, who, as they had vnder the many *Schires*, & inferior officers, so the *Archbishops* had vnder the many *Diocesses*, & *Bishops*, whome they call their *Suffraganes*. Lastly, other *Magistrates* of the said *Romane* *Idolatrour* Empire, as namely, the *Senatours* were as an ensigne of honour, a garment called *Latus Clauus*, which was a robe powdered with purple studds: but as for the vesture called *Dalmatica*, none but the Emperour might weare that. So in the *Popish* prelacie, such as beare office in the Church, & are moze venerable persons then the rest, haue their *Stooles*, 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 no: the *Bishops* themselves, without a speciall dispensation.

* Or an Hee-haughts attire.

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

There remaineth to speake of the place where the Emperours Court, and Metropolitanes Chaire were planted. That of the Emperours was in *Italie*, and euen in *Rome* it selfe, as being then unlawfull for the Emperours, (while they remained Idolatrous) to keepe the Emperiall Court else-where, then in *Rome*. So also in the Papacie, the Sea and Metropolitan 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 reuiued and refozod 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 Papicall seate is the very right counterfait & picture of that wounded Beast. And thus much of that Beast which in the Reuel. representeth Antichrist vnto vs.

Why Antichrist is termed Ἀντίχριστος, that is, (aduersary to Christ) and not Ἀντιθεός, (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.



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 chiefly set out vnto vs. The force of which word, Paule expresteth, 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 Spouster, that so all the faithfull, and children of God, might see their verrie 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 forth, &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 extreme impietie, and should thinke that God had cast off all care, both of the Church, and of his gloyp: but that euen in the midst of all this villanie, 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 Ἀντιμέσωβ, an opposite and aduersarie to Christ: he therein alludeth vnto the word Ἀντίθεός, 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 only of the Gospell, but against all godlinesse: and therefore Paule spake more effectually, and exprested a greater contrarietie, in tearing him ἀντιμέσωβ opponent, then if he had called him only ἐχθρός, an enemy: for he is thwart and opposit vnto Christ ἀπλός, simple, in every respect, and not κατά τι, 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 vreggs and poison of all Heresies, & powred them abroad, to the great blasphemie 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 barped 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, *ἀντίθετος* or *ἑσώ* *χριστῶ*, opposite to Christ, the word being Greeke, not Latine.

But it may seeme strange, that seeing he should become an aduerarie unto the whole booke of the Scriptures: he was not rather termed *ἀντίθετος*, aduerlarie to God, or some such like name, then *ἀντίχριστος* 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 chiefly 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 *ἀντίχριστος* (Christes foe) then of *ἀντίθετος* (Gods foe) or *ἀντίθετος* *ἑσώ* *χριστῶ* (Gospels foe) or by any other name or title. But certaine it is, that this obseruation agreeth fully with that of the Reuel. cap. 16. 13. & 19. 20. where the chiefe instrument of this Apostacie is called by a kind of proterogative The false Prophet: as if he, among all the false Prophets that euer were, should be the most daungerous and detestable. And againe, the Beast it selfe, under whose figure and shape, the condition and manner of this defection, is by the Spirit of God receiued unto vs; is sayd to bee full of names of blasphemy, whoydome, and uncleannes, Reuel. 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 vnderstanding of this point, and the plainer proofe 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 point 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 assaulted and ouerthroweth, not only one popnt of Christian doctrine (as many Heretikes in time past did, as namely, *Simon*, *Valentinus*, *Marcion*, *Nicholaus*, *Cerdo*, *Manes Sabellius*, *Arius*, 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 indefinitely, or without limitation, teamed in euery place where this matter is handled, *ἀντίχριστος*, the opponent or opposite person. Other Heretikes are limited within the compass 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 *Phileus* were in the daies of Paule, accounted Heretikes: but that was in some one certaine respect, as namely, because they im-pugned the popnt 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 ebbe fellowe, differing from the other simple Heretikes, as being a more foule 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 profess to bee of his sect, acknowledge themselves to be Christians, or *Dadours*, or *Deletes* of the Christian Church, (the which both Antichrist himselfe and his adherents do) but do openly, and professedly in boasting

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runners **is** out, that they abandon both the name and companie of **Christians**.

Now let vs come to consider of some periculer points of the **Popish** doctrine (who notwithstanding will needs be accompted the only **Christians** and **Catholikes** of the world) and see how truly the Spirit of God hath called it a doctrine opposite and contrary to **Christ** and his word. For herein the ancient writers agree with vs, in referring this speech of **Paule** unto the **Popish** Synagogue, that is, to that Church, which boasteth it selfe: but falsely, under the glorious title of the true Church of **Christ**. **Bernard** upon the Canticles, Hom. 33. 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 contrary to **Christ**, in such sort as the Lord **Iesus** shall be re-nounced, euen while men thinke he is preached. **Lassly**, **Christostome** upon **Math**, Hom. 49. That wee may bee able (sayth he) to discerne the doctrine of **Antichrist** frō that, that is true and sincere: wee are willed to make our repayre to the holic 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 appere to be among the true **Christians**. The which wee see and acknowledge to iumpe very hie with the profession of **Poperie**, and to paint the same out vnto vs in her proper colours.

Well, let vs see the iare and squaring that is betwene the doctrine of the Gospell, and that of **Antichrist**. And that is to bee found especially in these thre points. 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 thre heads. The first, that

that he is God only **Mark**, 12. 29. **Deut**. 6. 4. The second, that he is of an heavenly 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 only master of our soules and consciences. 1. **Pet**. 4. 19. & 1. **Pet**. 2. 25. Whereupon these three conclusions will necessarie 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 Idols. 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 bee 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 author 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 profittable, and tended to edification, to be admitted. Wherein also, no part or iot of our righteousness consisteth, neither is the conscience of a man burdened with them: but only they are to be obserued for the decent order of the publicke assemblee, that so an outward unifornitie and comeliness 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 Poperie, what article shall we finde there, agreeing herunto: For as concerning that of one God: their Diuinitie hath cleane raised out that popnt: for they haue chopped and chaunged the Spiritie of the highest, and haue conuinged the same as it were by peccer-meale into a number of newe vp-starts and pettye-Gods of their owne. For looke how many Saints they haue canonized, so many Gods haue they coyned and sopped in, to become Lords of the earth and disposers of mightie matters. In somuch as one hath the ruling of the raine committed vnto him: another the disposing of faire weather: the third is made matter of diseases: and another the restorer of health. And touching the heavenly essence and diuine nature of God: first, they made God himselfe an earthly lumpie, when they teach that the Pope is an earthl^y God, and when they will needs beare vs in hand that their Waifer-cake, or crust of bread made of Hyanne, 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 popnt 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^o Idol-worship, as was, and is to be found among the Papists. For they erect still new Idolles, and yet retain the their oldest: they bying in foraigners, and withal worship their home-Gods: unknowne and knowne Gods, they worship all alike: to be wised, they like mad men, haue brought in amongst vs the perfect state of paganism.

And as touching our eternall saluation and the causes thereof: they, as though the worke thereof were not fully finished and perfected by the only sacrifice of our Sauiour, do daylie celebrate and thrust vpon vs the sacrifice of the Masse for the remission of sinnes. In somuch as that detestable and horrible top of the Popish Masse, hath cleane defaced and defaced the true and only meane of our saluation: In such sort as men now a daies rest not them-selues vpon the onlie

death and bloud-shed of Christ Iesus. (As for that abominable Masse of theirs, some writers take it to bee the same which Daniell calleth Mahuzim. Cap. 11. 38. but heretu they are deceived. For Mahuzim in Daniell is taken in a good sence, namely, for the defended Tower of Sion, and for all that coast of Iewrie, through 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 needs haue it as due to our deserts; 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 words in this matter) do both see & acknowledge how therein their Church hath been instructed, otherwise then the word of God will warrant. And herein it faulteth not though the Papistes giue glorious titles to their gew-gawes, calling them deepe and profound Mysteries. It is profound stiffe indeede, but it is the deepe subtilties of Satan, as the spirit of God speaketh, Reuel. 2. 24. For the spirit of God hath force to see that these topes should be termed Mysteries, The Beast shal haue and beare in her forehead a name written, *A Myserie*. Reuel. 17. 5, whereby she craftely couereth and closely پوشeth her blasphemies against God. For by this godly shewe and blaze of Myserie, Secrets, &c. she puts vpon her vile superstitions, a tollie countenance of synnicrite and godlinesse. To conclude, whereas it is expressely written Reuel. 17. 5, that in the forehead of the Beast should 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^o Bonnet, this worde, A Myserie, euen as long ago it was appoynted that the high priest shoud haue written in the fillet of his Mytie, Holinesse to the Lord. And further, euen in that their Bishops were forcked or double-horned Mytters: they tell vs them-selues, that it is done in way of a myserie. And finally,

* εἰδωλό.
μανα

* 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 even thereby it doth much more appeare that they are the very Antichrists of whom we haere increate. For so much the more deadly foes they are unto Christ, in that they take vpon their his name and doctrine, and yet quite and cleane ouerthrowe the same: euen as close thornes, and secret foes are ten times more pernicious, then outward and knowen enemies.

Why 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-
Ftie, 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 Beast and Dragon 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
 Writers are vsually set downe for these two words Pater pa-
 tris, which stile, was wont to be giuen to the Romane Em-
 perours. Others will haue it to come of Pupa, which signifie
 little Chuppets*. And some againe are of opinion, that it rose
 of the word Pater, being wantonly pronounced as children
 vs to do. These diuers deuatiours of guesses, Iohn Cora-
 sius, a herie 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 therefore (in mine opinion) that this
 word

* ὀπτανόμα-
 σίς.

* Such as chil-
 dren play
 withall.

word Papa, commes from the Sicilian tongue, which thereto
 signifieth dignitie and great honour, as *Suidas* obserueth, say-
 ing, *Ἰτα δὲ γέγραται παπὰ Συρακυσίου ἰπατρός, καὶ
 κατὰ ἀναδιπλασίω τὴν παπῶνα.* A Father is called a-
 mong the Syracusians Papa, and by doubling the letter, P.
 Pappas. And *Homere* useth the very same word, *Odys. 6. lib.*
 whereup, the auncient Writer *Didimus* writeth thus, *πα-
 πα, προφάνοις φιλοφρονῶν πᾶσι πᾶσι ἄνθρωποις.*

Papa is a sauning word proceeding from a pongling unto
 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
 proesse of time, by means of claw-backs, it was referred on-
 ly for the Bishop of Rome, as if he were the highest and load-
 starre of all the rest, that is, the only Bishop of all Bishops,
 and to whom onely 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 onely consisted the right of disposing
 of preferments, and dispensing with the keyes of the Church,
 and that all other Bishoppes had no further stroke 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 knowen.

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.

F. That

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

The thirteenth Chapter.



Being 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 seat chalengeth to him-selfe. Paule prophcedeth, and saith, He shall exalt him-selfe aboue all that is called God, or, that is worshipped. Assuredly, the Spirit of God could not moze effectually of liuely set out vnto vs the verie fourme of this state and matter, or represent the nature of the Romish or Popish kingdome moze 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 expressely; for the Captaine of this order, is said to take vpon him the honoꝝ, power, and vertie of God him-selfe, and that in the midst of the Church of God. Whereby it appeareth first, that this detestation whereof Paule here speaketh, is not to be vnderstande of the seat of Mahumet, or the Turkes, (because they neither sit in, nor pretend the Church of God) but verie directly of the state of Poperie.

This speech of Paule, might seme to agree 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 true, who referre that place of Daniell, not to Antichrist, but vnto the gouernment of the Romane Emperours, and especially to Vespasian, who in regard of his vnknown pedigree, is there termed a little horne.

Therefore

Therefore touching this which Paule speaketh here, that Antichrist (the Prince of this Apostacie) should usurpe the name of God: the question is, whether it be to be vnderstande 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 verie expresse name of God is here meant, but only that he should rash into the office, and vsurpe and challenge to him-selfe the power and maiestie of the highest. But, undoubtedly, seeing that the thing it-selfe, which is the accomplishment of this so renowned a prophetic, doth proclaim 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 vnderstande of both.

And touching the name of God, the Romane Bishop hath not made equiuitie, but verie flatly, and without any circumlocution, hath both admitted of the name him-selfe, and neuer refused it at the hands of others. For he is by them called a God in the earth: doth he not suffer the very Emperours them-selues to kisse his feete: nay, with an impudent face he acknowledgedge him-selfe to be so called, he admitteth plainly of it, and inwardly ioyeth at the stateley title, (as appeareth, Distinct. 21. throughout the whole Treatise.)

Further, where-as not only he suffereth himselfe to be called the *uniuersall Bishop* of the whole Church, but accompanieth 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 *uniuersall Bishop* of the Church, but God him-selfe, and Christ Iesus, who, only, and rightly, is called ἀρχιεπίσκοπος, and ἀρχιεπίσκοπος, the chiefe Shephepard, & 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 ancient Bishops, head of *Rome* it-selfe, did so thinke, and were so

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afraide 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 publickely 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 80. to the same Bishop.) And againe, Epist. 78. 79. reade also what is written (in way of detestation of this pious 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.* *Porconer*, 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 swine, for refusing to do so, yea, and proceeded so farre in distasture against the Romanes, as that he stirred by 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 *Bonifacius* the third being tickled with an itching humour after such stately prebeminence, and

and hauing opportunitie thereunto, by means 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 means hereof, for that the Bishops of *Constantinople* were wont publickely to consecrate the Emperours of *Rome*, as *Iohn* installed the said *Mauritius*, and also crowned *Tyberius*, as *Eugenius* reporteth, lib. 5. cap. 13. and *Zonaras* Tom. 3. Wherevpon they began to looke aloft, and were insolent towards the Bishops of *Rome*, as being more worthy then they. On the other side, the Romane Bishops relied much vpon the dignitie of old auncient *Rome*, and looked thereby to haue themselves and their See respected. And by this means, 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 Romane Bishops prevailed, though by subtile practises, but more, by means of wicked treacherie. In so much, that on his side the prerogatives of the Romane See, 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 hereafter shall be declared. And thus much touching the name of God usurped by him.

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

The fourth Chapter.



AND concerning the power of God, no doubt the sayd Romane Bishoppe takes that vpon him, and auoucheth him-selfe about the diuine *Paestie*. For, whereas the high power of God sheweth it

selve especially in these two popes. In the disposing of kingdomes Dan 4. 2. 2. and in the feild government of his Church: that beastly fellowe hath incroached vpon both these. And as for the disposing and getting, gift and graunt of kingdomes; the Bishop of Rome doth openly lay claime vnto that, as appeareth out of the 2. cap. *Extraue.* of Superioritie, and Subiection (although *Gregorius Magnus* did first call himselfe the Seruant of Seruants, whereby he might teach his successours humilitie: But as for them, they haue, indeede, the outward name & inscription, but as for the royaltie that groweth not with this pape title: they take that vpon them with a mischiefe. And touching the free disposing of matters in the administration of the Church: like a wicked witch, he sayes, it belongeth properly and only vnto him, (as appeareth *Can. Cuncta. 9. quest. 3. Can. si Papa. dist. 4. Can. nomenis est, de fide Apostolica iudicio iudicare 17. quest. 4.)*

Therefore his owne Decrees do prouie this poppe to be true. For he appoynteth at his pleasure, newe Sacraments: and those that were instituted by Christ, he doth repeale, tolle, turkisse, and take away. He prescribes lawes to binde mens consciences: and as for such lawes as our Saviour himselve authoyised, he playes fast and losse with them as he listeth. *San. sunt quidam 25. quest.*

Lastly, like a blasphemous merchant, he aduanceth himselfe aboue a generall Council. *Can. nunc autem dist. 21.* Now, what is all this but flat, and saye to take vpon him the power of God? He bringeth vnder his subiection all powers, Principallities, Kingdoms, and Magistrates. *Can. si Imperator. dist. 96.* Yea the very Emperre it selfe (then the which there is nothing in the whole world, greater, moze sacred, and magnificent) together with the very Emperour himselfe, whom with much ado he admitteth to come to the humble kissing of his feete, in that that be likeneth himselfe to the Sunne, and the Emperour to the Moone: so that the foolish fellowe makes himselfe to bee aboue all power, making but a mocke of that of Peter. 1. Pet. 2. 13. The which cursed poppe of blasphemie

mie of the Pope, is to be found registred, cap. 2. *Extraue. de maioritate & obedientia, cap. quinto, & seq. Extr. de transl. 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 be lawfully admitted, and all because the poore Emperour held the wrong stierope while his holinesse should mount on horse-backe. But among other authours, it were good to reade in this behalfe *Bernardus*, as well in his second booke to *Engenius* Bishop of Rome, where in conclusion he breaketh out into these wordes. 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, ^{1. Pet. 5. 3.} contrarie to the aduise of Paul (Peter's fellow-Apostle) ^{2. Cor. 1. 2. 4.} 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 Angells vnder your subiection, &c. What can a man say moze then this, whereby he might conceiue that any bid 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 embrace 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 Mahomet himselfe, nor his accomplishes be the men, whom the Scripture teacheth Antichristes.

The fiftenth Chapter.



WE are 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 encheuored 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 vnderstandeth the Scriptures and word of God. Therefore (sayth he) there shall then be in the Church, a false Scripture, for in stead of the true word of God a false doctrine shall preuaile. 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 diuinely doctrine. The which also the very worde of Apostacie (which we haue before out of Paule saught, should happen vnder the kingdom of Antichrist) doth sufficiently proue. Agayne, *Austin lib. 23. De Ciuitate Dei, cap. 19.* interpreteth his word as thus wordeth he. 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 mighte haue been well ynough 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 another 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 children of God. For this

this defection was to fall out euen in the midst of the Church itselfe. In so much 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 forsooth, will needes bee tearmed and reputed for the true Church. And that they only are the true Hylates and Bishops of the same. Whereby especially appereth that which I haue often insinuated, namely, that the Sectaries of Mahomet, are not the men of whom Paule spake, and prophesied in this place: although the doctrine of Mahomet & of Poperie began much about a time. (For Mahomet & of Poperie began much about a time. (For Mahomet, which was the last of the two, began vnder Heraclius: and the Popistricall tyrannie, began somewhat before, vnder the Emperour Phocas. So that these two Kingdomes being so opposite, & repugnant to Christs, differ not much about ten yeares, touching the times of their severall beginnings.) But yet seeing the followers of Mahomet, do openly renounce the name of Christs Church, and will at no hand admit, much lesse pretend that title or calling: and seeing on the contrary side the Popistes, do so greedily affect, 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 vnderstood. And this opinion and interpretation of mine is holpen hereby, for that the very scholmen themselves do flatly denie that Mahomet is the right Antichrist, or he whom Paule meant in this place. And agayne, *Bernard*, ouer and besides those things which he wote vnto *Engenius* Bishop of Rome, and ruler at that time of the Popish Synagogue (wherein it easly appereth, 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

scription of *Climates* may easily be proued. Lastly, in the Epistle of the Church of *Leodiam* written to *Paschall* the second Bishoppe of Rome, and is extant in the second *Tom.* of the *Counsell*: 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*.

1. Pet. 5. 13.

And as for that which *Vignerus* bringeth out of the Commentes of his scholl-men, namely, that Antichrist should be borne in *Babylon* and live in *Iudea*, in the Cities of *Bethsaida* 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 meane to corrupt the true meaning of that place, and peruert the sence of the Scripture, that so no man might once thinke of the hope of Rome.

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

Ciuitie is the seate or Chaire pointed at, and painted out by God himselfe for Antichrist that should come.

The sixteenth Chapter.

BUt whereas *Austin* writeth (lib. 20. De *Ciuitate 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 *Ihools*, 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 peeled 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 euen 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 expositor 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, whereas the state 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 counterfait and new fourthist Kingdome, should be 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 roke ouer all the world, and stood vpon seauen Hills: which is exprest out of the 9. verse of that Chapter, in these words.

Here is the minde that hath wisdome. The seauen hills are seauen Mountaines, whereon the woman sitteth. Wherein Rome is most certainly and plainly describer, which at that time was *Pastris* of all the world, and was commonly called the seauen-hill Citie, because it containe

* *Septicollis.*

mea within the compass and circuit of her wallles, seauen Hilles. In respect whereof *Virgill* in the second booke of his *Georg.* handling matters of husbandrie, writeth thus, *This life the old Italians led, by this meane and no other; And so Etruria waxed strong, by this meane and no other: And so did Rome arise at last, the brauest towne of all, Which doth inclose seauen generall hills in compass of her wall.* And againe in the 6. booke of *Eneados* (bringing in *Antichrist* speaking to his sonne *Aeneas* of the acts which *Romulus* should performe) he saith:

K 2

Beholde

The names of
these Hills are
Capitolinus,
Aventinus,
Esquilinus,
Quirinalis,
Viminalis,
Palatinus,
Caelius.

*Behold (my sonne) by this mans meane 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.* (Iaill,

Thirdly and lastly, this mine assertion receiveth further strength and light from another place of the Revel. 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 themselves in a place which is called in Heltywe (in eede after the common manner) *Armageddon*. But as it ought to be read, *Geddoni Harma*. That is, where the high place was tur downe: as if ye should tearme it, the Ruine of Rome. For all they that seeke the overthrowe of Chyestes kingdome, in favour of Antichrist, do usually repaire to that place, where that ancient, high, and stately Rome sometime stood, and where now new Rome is restoyed (the very place of old famous Rome) together with all that coast, where soeuer any ruine appeares of that ancient Rome.

How is it then, that, all those do especially rejoyce to this place, who performe service to the false Prophet and to the Beast: Wherby 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 abode in that place: Wherby 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 onely 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 rubble of that alse building. Experience hath proued this to be true: For the Pope lately and dwelleth in newe Rome, as in the true and proper Metropolitan Chaire belonging to his Kingdome. And it is in certaine

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 Dynite of this Apostolicke, 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 Decretals. Lastly, that Citie is the shop, where all mischeuous counsellis, and pestilent practises against the Church of God, are deuised, which after are in most despightfull manner yue in execution against the Saints of God: and to conclude, shewis the Princely pallace of the papistick kingdome, and of Antichrist him- selfe, and that so linuied and appointed by the full and general consent of all the route 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) mozt tied, to be, and settle at Rome, then either at *Bononie*, or *Auenion*, or *Viterbie*, or *Paris*, or *Venice*, the which notwithstanding are verie great and famous Cities, and in respect of commodities, requisite for the maintenance of our life, and of great conuolue in way of trafficke and marchaundice, 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 use 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. Againes, 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 iourneys to Poin King of France, when as he was so spiritudly 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 cealed 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 ever (as *Alexandria, Antioche, Ierusalem, Constantinople* sometime were; and as *Venice, Florence, Bononie, Paris, Amwerpe, Avinion, London*, now are) should be the fixe and certaine seate of this kingdom of Poperie and of Antichrist, is, because the word and propheticie which the Spirit of God had giuen out vnto Iohn touching the place of Antichrist, must needs be fulfilled: for the place of this so detestable a Sea, was expressly limited and laped out, namely, to be in that p[er]tine, where that ancient, famous, and stately *Rome* sometime stode. Now this could not possibly come to passe, before 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 searmed, but after such time as that high *Rome* was sackt; which was throughly performed by the *Gothes*; before the ruine of Antichrist, was in that place erected. For the Bishops of *Rome* neuer challenged being themselves the name of Vniuersall Bishop, or take vpon them such power of Antichrist, before that oulde *Rome* was quite defaced. Indeede, she was often before surprized, and ransackt, but in the ende, she was by the *Gothes* brought to utter ruine, when ouer the Roman Empire was transferred vnto *Constantinople*. For to let passe that she was once taken by the *French-men*, (because indeede that maketh nothing for this purpose), after this propheticie of Iohn, she was surprized thise, and at last, according to this decree of God, laye faste in the dust; the first whereof was performed by the *Gothes*, while *Arcadius* and *Honorius* were Emperours, in the yeare of our Lord 414, but then she was not cleane ouertured: the second was by the *Vandalles*, *Marcianus* being Emperour in the yeare 449, but neither was she destroyed: the thirde

and last was, when *Iustinian* the first was Emperour, vnder the conduct of *Totitas*, King of the *Gothes*; which was that small ouerthrowne, and vter ruine of *Rome*, where of that place of the Reuelation is directly to be vnderstood: for then indeede she was foully handled, then was she turned cleane topsie-turue, then were her walles beaten downe, then was she so terrible set on fire, that the raging flames thereof made hauocke for the space of fortye dayes together, in so much, as it consumed the whole Citie in the yeare 540. but somewhat before that time, namely, from the yeare 534. (as *Ornoph. lib. 3. Fast.* obserueth) by means of the warres wherewith they were continually afflicted by the *Gothes*, they had cleane left off their custome of creating yearely newe Consuls at *Rome*, and in the Westernne partes, namely, vnder the Emperour of *Iustinian* the first, and after the Consullship (which was the last) of *Decius, Theodorus Paulinus*. And after that, in yacesse of time, the *Romane* Bishop vnder the Empire of *Phocas*, began to vsurpe and take vpon him that yowde stile, to be termed 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 Lord 600.

True it is, that *Constans*, the second Emperour of *Constantinople*, *Mephetus* vnto *Heraclius*, inbeauoured his best to reioyce the Empire, and accustomed dignitie, vnto *Rome* agayne: and so likewise after him would other Emperours, as the *Italians*, *Berengarius*, yea, and some Popes themselves (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 ragges, and heapes of rubbish, that according to the propheticie euen of *Sybilla*, *Rome* might become a * ruine, 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.

* ῥῶμῆς ἐβύμα
* ἀναθῶ αἰ-
Αναθ.

Again,

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 matterer all the time of his life of the Romane dignitie) then by me. *De these Lib. 4. de considerat. ad Eugenium 3. Papan. cap. 1.* I will thus of the Romanes. They are the men (saith he) that haue the doing in all things that concerne the Popedom: but what is more apparently knowne to the world, then the stowardnesse and insolencie of that nation? a people not pliable to peace, trained vp in tumults: a nation fierce, cruell, intractable, neuer yielding 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 Popedom, 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 curish toward Strangers and Forraigners; them-selues louing no man, are beloned 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 superiorie: treacherous and vnfaithfull they are toward their betters; prowde and vntolerable, toward their inferiours. Impudent they are in begging, and insolent in denying: importunate in vspeking, 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: meate-mouthed dissemblers, and despitefull traytors. This saith that famous Doctour Bernard, of Romane manners. But before the pages of Bernard, one Saluianus, Bishop of * *Marsseill*, (who liued Anno Domini 480.) in his Booke *De prouidentia 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 an great price: but it is now voluntarily refused, yea, abandoned of all men, in so much as it is not only coumpted contemptible, but abhominable. Now, can there be a greater proofe of the impietie of Rome then this, that many-ites of good talking (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 proesse of time proued neuer a whit better: nay, another bird of their owne nest, and one greatly accounted of among them, I meane Mantuan, speaketh thus of them, Praetere ye may at Rome what you will, saue godlinesse only?

But touching that place of the Reuelation, Cap. 16. 16. that it ought to be reformed and read as I haue set downe Geddou-Harma I learned of Ioseph Schager, a man verie excellent in antiquities and other knowledges. For it is certaine that those words were written thus in Hebrew *Geddou-Harma*, & those yet according to the manner 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 Graeke or Latin, following the order that is vsuall with the Graekes and Latines in their reading, and so beginning at the left hand, proceeding to the right, put downe Harmageddon in stead of Geddou-Harma.

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

* A Church
France.

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*, significth among the Hebrews an high place, or (as Hierome would haue it) a poynt, or as may be gathered out of Iudges 1. 17. a place destroyed: and being written with an alteration, the letter (H) before it, a stately and famous Citie, such as our *Rome* was. Lastly in the verie word there is an allusion vnto the name of *Rome*, being written in Hebrew, which is exprest with the verie same poynts, letters and all. So doth Hierome thinke, Isa. 21. 11. that in the word *Rome*, *Rome* was alluded vnto. So Iohn Mercer, a heire 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. Certaine it is, that the allusion or resemblance is very fit & proper, in that *Roma* should be pearced *Harma*, that is, that high and stately place, whether ye respect the hills and situation of the people, wherein it was built and reared, at what time Iohn wroote these things: or the wuite and fame that went of it, because that Citie was more glorious then any other, and was counted (as Ausline speaketh) the Lady and Epistrophe of the whole world, yea, euen Virgill in the first of his *Elog.* significth heereof in this manner:

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

And againe:

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

Vpon all these evidences we may boldly giue sentence, that the seate of Antichrist, the place where-unto all reioyce that fight against God, is exprestly 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 seene to be re-edified and inhabited againe; in the verie place where y former proude Citie was ouerthrowne. 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 reuerted, to the ende that God againe might therein be serued: but this *Rome* was new rayled, 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 answere is made
to manie of their obiections.*

The sevententh Chapter.



ow this question is great, and right worthy the handling, namely, how and in what sense Paule giueth the name of the Church vnto this definition of Apostacie, and the name of the temple of God, vnto that companie and reuele of the backbiters. If Popers the Church of God, may one say: In this sense the holie hath reuerbed; and still doth trouble many; and those not vnderstood, who are therefore kept still in Popery, say that they thinke and esteeme the same as the Church of God, although corrupt, and hauing blemishes: If so be the better clearing of this matter, we must thus vinding out things that are called after one and the selfe-same name, and haue a resemblance of likeness; the one of the other, they are euen full of the same nature and propertie; or else they agree in part, or in some respect.

And as for this, I. 2. This

This may be perceived in the state of man-hinde. 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 likely to be so called, as namely, foales, and monstrously misshapen creatures, which rather resemble beasts than men. But, on the other side, some there are, who in full measure, and absolute manner, deserve to be so termed, in regard of the perfect use they haue of reason. Against it may be perceived in the condition of an house, for where-as, (to speake properly) that is to be termed an house, which consisteth of a roafe, walles, and foundation, framed and compact together, to with stand the violence and annoyance of the weather: yet some houses there are which performe not thus much in god 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 termed houses but in part, which Logicians call κατὰ μέρος, in some respect: and these latter, simple god, as they speake, ἀπλῶς, absolute. Now the cause why these things which be not so absolute, nor perfect, are notwithstanding termed as the other are, is this, for that these imperfect things haue a kinde of participation and similitude: in affeere, and answerable unto the other perfect things whereof they beare the name. For as there are good things in the world, their severall names, where by they are knowne, neither is euery thing called with a proper, or peculiar worde belonging to it, whereby it cometh to passe, that one and the selfe same name is attributed vnto several things, and yet not all together of the same kinde. Wherefore this kinde of signifying is not simple: as when a whole man speaketh, but double and double. And therefore 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,

may

may be this, A congregacion of the faithfull which serue God sincerely, and remaine among them the publicke markes of their aduoytion, which himselfe did institute, as the sacred word, the Sacraments, and discipline: whereby it falleth out, that by these three notes, as being here 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 hath ordained in his holie word, (Ioh. 10. 25. My sheepe heare my voyce) by the sincere use of the Sacraments, which God himselfe appointed: 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 congregacion 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 possesseth and retaineth but a very dead, and darke print of the former notes; namely, the use and marke of one Sacrament, to wit, Baptisme: the which by the speciall poyndence of God, remayned (touching the substance of it) uncorrupt, even 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 poor, and a slender thread. But as for the congregacions of the Gospel, they are rightly and simply termed the true Church of God, which is by all these marks to be discerned by the world, and beloved vnto by the faithfull. The like difference was once betwene the kingdome of Judah and Israel, in the last whereof was retained Circumcision onely, least that the marke of their aduoytion by God, should be cleane put out among

mong them. Againe, the same discourse is to be scene be-
 twene that house which we use for our papie ruiation, where
 we haue our household, and all things necessarie about vs; and
 betwene an olde tottering Cottage, wherein sometime wee
 dwelt, but after left it and let it lye desolate: for we use to call
 them both our houses; but to speake properly that only is to
 be accompted our house, which present we inhabit, and not
 that which we haue in such sort giuen ouer. But here is an ob-
 iection is made in this sort: Is 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 wives: there
 fore it is meete ye should aduoyne your selues vnto the con-
 gregations of the Papistes: Whereunto I answer, 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 counted but
 Harlots. And as *aduersus* speakes lib. 4. contra. *Dinat.* cap.
 10. Wharsoeuer the assemblies euen of the very Hereticks
 and Schismatiques, 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 be appoynd as they do
 consent with the true Church: and so much to be disprized as
 they disagree from the same. Therefore the state of Poperie,
 in as much as it tharouch from the true Church, and is flat
 Papisme, may as iustly be termed the Spouse of Christ, as
 that woman that was married long ago, but after was pur-
 sued from her husband for adulterie by her committed, may be cal-
 led his wife: who although she recedeth long since the bill of
 Diuorcement, & that all duties of marriage ceased betwene
 him & her, yet, in regard of some Kings, which it pleaseth her
 still to weare, which were once pledged betwene the of for-
 mer marriage, is termed sometime by the name of a wife.
 Therefore we acknowledge it to be most true, which is writ-
 ten Math. 24. 28. Where the dead bodies are, thither will

the Eagles resort. So euery man ought to aduoyne 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 ei-
 ther al the former marks, or at least the principall & chiefe of
 the age to be found apparant. But looke in what assemblies
 the traditions of men are brged, in stead of the pure word of
 God, & in stead of his true worship, where Idolatry is main-
 tained: in stead of the true Sacraments of Christ, the duties
 of men are fostered in (all which we see openly practised in Po-
 perie); we utterly 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, whereto 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 Papistcall or heretickall Synagogue.

Now, out of this that hath been sayd, it is easily to be ga-
 thered, that those are not to be accompted Schismatiques, that
 renounce Poperie, because that in so doing they do not depart
 from the true Church of God: (from which whosoever har-
 reth is iustly to be charged with making of a Schisme) but ra-
 ther they are to be acknowledged for such as haue severed
 themselves from that blasphemous Apostacie, & cursed crewe
 of Apostates: (that is, from a disgulled make or vsur of the
 Church) in which action of theirs, they are as greatly to be
 commended, as those that with all speed rid themselves from
 filthy & infectious places. But if hereunto the Papistes make
 reply (as they are obstinate in maintaining their errors) and
 say, yea, but ye were baptized 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 bap-
 tized, and whereunto at first ye came by your names? I an-
 swer, it needeth not that we should be baptized agayne, in as
 much as we haue once already been sprinkled with Christian
 baptisme: the which Sacrament (as I haue already shewed)
 touching the substance & material point of it, was kept & conti-
 nued

nued among the *Donatists*. Therefore hauing already recei-
ued the *Baptisme* of *Christ*, we are not agayne to bee of the
Christened. *Adrian* hath often answered to this effect to
the *Donatists*. And yet notwithstanding, we neither might,
nor may for all this, continue still in the *Donatist* Church: nei-
ther is it pericure, or *Apollastic* from him, so when wee came
by our names, if we shallop their *faceties*. For by our *Bap-
tisme* (the outward signes wherof we receiue at the hands
of the *Ministers* the *Church*) wee gaue not, our names to the
Pope: but to *Christ*, into whose name also wee were at that
time incorporated, being thence called *Christians*: in we pro-
fessed and acknowledged to be the guide of our faith, and not
men, nor the *Popes* nor we *Whore*; but we, and he though
the great *unlawfulness*, and partly through the ignorance of
our *Ministers* teachers, were (and that a great while agoe)
cherished from our *Captaine* *Christ* *Jesus*. And so in the
darkness of our blind understandings, by them so be-
lated, we followed the *Pope* in, head of our *Saviour*. But
now hauing the eyes of our mindes lightened, through Gods
generous goodness, we see and acknowledge our error. And
therefore with all our hearts in sincere affections, we be-
seeke, with ynnocent euer after to sicke to our first and true
Captaine, to whom only wee gaue by our names, to witte,
Christ *Jesus*, a *Witness* to be a *Witness* upon the *Gospel* of
S. Iohn *the* *Evangelist* *the* *Evangelist*; but being thus wronge,
we were forced to fling from his *Captaine*; and though our
fault, the print which he had stamped in us was wrought out. At
last he came and reforme that, which himselfe before had
furnished in us. Now I may call ye this teacher for a man
to be secke his *Generall*, and his *Banner*, the which for a
time through ignorance he had laid. It is this to be a *Re-
negade*: If any man think this answer of ours not to be so
current: let him heare *Adrian* in his first treatise, upon the
Gospel of *S. Iohn* *the* *Evangelist* *the* *Evangelist*; but to those that were bap-
tized by the *Donatist* *the* *Evangelist* *the* *Evangelist*; that which thou
halt already receiued, it is not altered, it is only acknow-
ledged,

ledged, it is the stamp of my Lord and King; it shall be
no point of sacrilege in me; I do but reforme the strag-
ler, I do not temper with the stamp. For such as *Iohn*
had first baptized, *Christ* did after admit unto him. And by
baptisme we become their *Disciples*, in whose names we are
baptized. 1. Cor. 1. 13. But if they further obiect and say,
that, if we denie the *Baptisme* to be the Church of God, be-
cause it hath some corruptions: and in regard of some ill be-
haviours that are amongst them, we shall in so doing fall into
the error of the *Donatists*, who truly acknowledge no con-
gregation to be the lawful Church of God, which had in it
any imperfection or blemish at all: I answer, that in the pro-
fession of *Pope*rie, we do not respect the few notorious
and dispositions of men; neither do we in consideration there-
of denie it to be the true Church of God: but we weigh the
unlawfulness or pollution of the thing it selfe, the doctrine
they teach, the nature of their Church, and the very grounds
wherupon it standeth, and finding that it is not the
same wherupon the true Church is established, we cannot
saie, that *Pope*rie 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 Scrip-
tures that he was not to be reuiled before the Ro-
mae Emperre should begin to rotte; and that the
Kingdome of Christ should by the preaching
of the Gospel begin to grow and increase.

The eighteenth Chapter.

The fourth *pope* that is to be considered in this dis-
course, is touching the time of Antichrist: which is a
pope worthe, nay, necessarie to be knowne, that so
Antichrist might the better be descried and auoided. Now,
touching the time of his sayd coming, such as haue written
thereof are of diuers opinions, For one *Arabianus*, (as *Pla-
tine* reporteth) in the life of *Vilicus* affirmed and taught that

even then in the daies of the Emperour Severus, Antichrist was risen: And hereunto was he perswaded by the view of the corupt manners of the Church; & by sight of an infinite number of heresies, which thē were sprung up. But (to make short) Paulus determineth fully of this matter, when he saith, that when Antichrist was to be made knowne and manifested, wherof that which was to be taken out of the way: For ye know (saith he) what it is that withholdeth his way: are τὸ ὄν κατ' ἔξω) which now hindereth or withholdeth the same, great numbers have been named, what those words should signifie. For, some do take them in such sense, as if they were meant, the Romane Emperour; and some, as if they should be published of the Gospell, were thereby to be understood, which was first to be spread over the face of the whole earth: which opinions although they seeme to be divers & repugnant the one to the other, yet they may be well, and charitably reconciled. For we shall finde either of them true, if we consider abundantly of the matter: For both of them came to passe before the kingdome of Antichrist (wherof now we speake) was fallen & established: & were both the overthrow of the Romane Empire, & the propagation of the Gospell over all the world. This reconciliation of the two opinions, and this exposition of mine, is confirmed by a very plaine place of Daniel, cap. 2. 34. & 7. 13. The words wherof are these. cap. 2. 34.

34. Thou shalt behold 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.

Ver. 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 given to another people, but it shall breake and destroy all these kingdomes, and it shall stand for ever.

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

and approached vnto the ancient of daies; & they brought him before him.

Wherby wee see that both the forethings came to passe at one time: and that so, as they proceeded and grew on by little and little, as it were by degrees, both alike, & manner the ruine of the Romane Emperour; & the enlarging of Christes kingdome & glorious Gospel: And yet as the Romane Emperour was not dispatched at a blow; so neither was the kingdome of Christ reared up, & established by the preaching of the Gospell at one instant: but fairely & softly, as it were by such-meale they went forward together by equal steps. But it seemeth that hereunto objection may be made, for that while the sayd Emperour was yet stood and flourished, the kingdome of Christ was withstanding gathered strength. For Constantine the great had already by publike proclamation barred by the Idolatrous Churches, & further had given out his full consent and approving of the Gospell & Christian doctrine: the which example of his was followed & performed by all those Romane Emperours that succeeded after him: (except only Julian the Apostata or backslider) whereby it came to passe that all the world, in a manner, embraced the Christian religion. And this happened about the yeare of our L. 313. So that at our time and instant, both the Romane Emperour and kingdome of Christ, did stand and flourish one vnder another, contrarie both to my former interpretation and the prophesie of Daniel. True it is, that the Iewish Rabbines, do at this day use this argument against the Christians: wherunto Gualter Calvin doth very directly and plainly make answer, namely, that as the kingdome of Christ did rise, as it were by degrees, and came not to his perfection at a sudden: even so by the like measure and moment was the sayd Emperour empayed. For by the seld and determinate decree of God, that fourth Monarchie was to be taken away, to be ended, that a fifth, which is Christes, should be raised by and established. Not that the Gospell is contrarie and repugnant to

small polities, but that God had in purpose now, otherwise to rule the world after that the Gospell had taken place: namely, not under the government of any one earthly Monarche or Prince, as before he had done: Whereupon that huge, and stately state of the Romane Emperie, was not at a choppe brought to chips but by peere-meale. So that the *Rabbines* are deceived, who thinke that then only the said Emperie is to bee reputed overthrowne, when there were no moe to bee found to beare rule under the name of a Romane Emperour. For it is very certaine that the maiestie of the Emperie began to decay somewhat before the daies of the Emperour Constantine the great, yea, the beautie, strength, & dignitie of it began to be put out. For like when the said Emperie began once to be divided into partitions, & that such as were sometime their subiects began to pluck their neck out of collar, and enfranchise themselves into libertie: since that time the stately poise of the Romane Emperie began apparently to stoop and hang downe the head, yea and that also when the power and dignitie of the sacred Emperie began to be translated, not only to strangers & strangers which were no Romanes by birth, but either French-men, or Spanyards, or Africanes, but to such as were no better then Swine-headers, Sheepe-headers, Heare-headers, Rope-makers, & such like base & abject kind of people: which immediately came to passe after the Gospell began once to be preached, as the Romane histories are plene full witnesses. Since which time it is very certaine that the Emperie of Rome began to be waste. At which very instant also the Gospell & kingdome of Christ began to advance and shew it selfe. And this is it which Paul saied did with-hold & let, that Antichrist euen in his daies could not bee reuelled: namely, so that the Romane Emperie was by little & little to be pulled downe, & the Gospel by like degrees to be spread abroad, before this so detestable a defection & falling from the doctrine of Christ, could take place. This exposition and opinion of mine is strengthened by two arguments & proofes, namely, by reason & authoritie of witness of the Fathers,

thers, beside the event of accomplishment of things, which as I haue said is the surest interpretour of this prophetic. The reason which I meane, is this, & seeing Antichrist was to sit (as I haue auouched) in the seat where the Romane Emperie must first be put out of place, and trodden vnder foot, before the seat of Antichrist could there be erected, so for such a purpose he had neede to finde Rome empty, in as much, as while it was possed by others, it could not possibly be seized vpon by him. Again, seeing all the kingdome of Antichrist is nothing else but a plaine defection from the Gospell, that so the world might iustly be punished and plagued for their vthankfulness and contempt of the word, it was requisite that first the true doctrine should be preached, and the Gospell spread abroad, from which afterwards the vngreatfull world might decline and fall away. For except that those things had gone before, these other could not haue followed, neither could the Antichristian kingdome be rightly tearmed an Apostacie.

And touching the sayings and testimonie of the Fathers, they are verie pregnant in this behalfe, and make fully for my purpose, principally Irenaeus, then Tertullian in euery place: Laetantius *lib. 7. cap. 15.* The Emperie (saith he) shall retourne out of the West, into Asia, and the Romane Emperie (my heart quaketh to speake it) shall be quite taken away: *Egipt* shall be the first that shall drinke of this cup of affliction: which propheties to be true, the success and issue hath verified. Christosome also vpon this berie place of Paul, is of the same iudgement. Hierome in his Epistle to Algafius. Aulin *lib. 20. De Constante Dei, cap. 19. Item,* against Petilian, *cap. 14.* After the publishing of the Gospell, there shall be an ende. What more? The Authour of the booke intituled *De Antichristo*: All kingdomes (saith he) shall fall from the Romane obeyfance whereunto they were subiect, to the ende that so Antichrist might be reuelled.

Whether Antichrist could come and settle
him-selfe before the Emperiall regiment of
the French-men were ended.

The nineteenth Chapter.

THERE is one thing in the said booke that increaseth of Antichrist, recorded to the great people and commendation of the French-men; in these words. But as for that time it is not yet come: for although we see the Empire of Rome greatly empoverished, yet so long as the race of the French Kings shall continue, to whom by right the title of the Empire doth appertaine, the Romane dignitie shall not be utterly suppressed, seeing it shall be upheld in her said Kings. Whereunto in dedee agreeth that saying of Innocentius the third, in a certaine Epistle of his sent to the Bishops of France: The aduancement (saith he) of the kingdome of France, is the glorie of the Apostolike (that is Romish) See. But as for this matter, let them that list proue it, for I promise ye for my part, I giue but little credit to it, as hauing just cause to suspect it, seeing it hath no ground or warrant: but contrarie the thing it-selfe testifieth anotherwise. For the French Kings, it is certaine, were the greatest fauourers and darers, for the rearing and up-holding of Antichrist himselfe, and his Antichristian kingdome, that could be, and especially that same Pipin, which was surnamed Short: and againe, Lodouicus Pius, his nephew, who also was the man that at first gaue unto this Antichrist all that streete, termed *Via Flaminia*, (which also the Italians call little Rome, and others S. Peters parsonage): and this forsooth is that cogged and counterfeit donation of Constantine the great, which the Popes darastres do so oft, but verie vitally, make such dole of. And further, Lewes the eight, & Phillip Augustus, did haue by the said kingdome of Antichrist, with all the power they could make, either of them-selues, or of their kingdomes. So that

that this one speech and assertion is sufficient to shew, that Austin was neuer the author 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 descreyed 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 woake; 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 danger should thereby growe vnto the Church from the Romane Emperours, for that some of the Christians should seeme to prognosticate, and hartly wishe their destruction. But although Paule had utterly concealed this point, yet it might sufficiently be understoode 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 already come. But vnto this place of Iohn, an answer may be easily made, namely, that the foundations and grounds, woaks of this kingdome and Apostacie, were indeede long agoe framed, by means 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 reuerfed.

That

That the time of the coming of Antichrist,

wherein he should seate and seate himselfe in
the Church, was by the Spirit of God precisely set
downe to be 666. yeares, from the time that this proph-
cie of Iohn was made knowne: the which terme
of time did expire, much about the reigne
of Constantine Pogonatus the hea-
red, an Emperour of Con-
stantinople.

The twentieth Chapter.

But in this point concerning the time of the com-
ing of Antichrist, this question (which concern-
eth, indeede much more difficultie in it) is mo-
ved; whether the time, within the compasse
wherof, the kingdom of Antichrist was to be cre-
ated, 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 Civitate Dei, Cap. 25. & 23.* saith, that that
time is altogether hidden, and unknowne, and is verie ear-
nest herein, that neither the moneth, nor the yeare, nor the
time of his coming, and of his kingdom, can be learned.
But they that are of that opinion, seeme to be deceived; and
herein they erre, so that they unskillfully, and falsely do at-
tribute those things unto one man (as I have declared) whom
they take should be the only Antichrist, which are to be under-
stande of the whole state and bodie of Antichrist. But, that
which the Scripture doth in plentifull manner deliuer tou-
ching the kingdom of Antichrist, is to be taken of a whole
head-rotwe 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 kingdom of Antichrist should begin: and yet euen
herein also some dissent from others. For some thinke that
the

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 coniec-
tures of their owne framing, we will take an other, and that
a more sure course, grounding our selues (excepte if be decei-
ued) vpon a more firme foundation. For if we marke well
what the Spirit of God in the Revelation hath deliuered,
we shall finde that the time wherein the state of this Aposta-
cie 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 prophcie was reuieled vnto Iohn, which fall-
eth out in the yeare 666. as appeareth out of the Revela-
tion, *Cap. 17. 18.* although Irenaeus doth write, *Lib. 5. cap.
25.* that this place of Scripture hath bin notably corrupted,
the words wherof are these:

18 Heere is wisdom. Let him that hath vnderstand-
ing, count the number of the Beast, for it is
the number of a man, and his number is sixe hun-
dredth threecore and sixe.

I haue sayd already, * that these words, The number of a * Chap. 7.
man, are not to be vnderstande of any magicall or mystical
word, which by the arithmetically computation of the letters
therein compiled, would yeeld the iust number of 666. For
this manner of noting out a time, is altogether strange and
vknowne in the holy Scriptures. And to be short, it is more
matter and agreeing with the brain-sicke Cabalists, then pro-
per to the Spirit of God. In the which odde facultie, al-
though Irenaeus sometime took some painefull study, yet he
decided the same in Valentianian, *Lib. 2. cap. 40.* Again, 3
those that haue waded therein, (as did Irenaeus and others)
we see how vncertaine they are in themselves, and how re-
pugnant the one to the other: for take how many heads
there are among them, so many severall iudgements shall
we finde.

Now the cause why they all stumble especially upon 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 foretold 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 rearmeth the number of a man, that is a plaine number, and easie to be knowne, not hard to be reckoned, (even as in EJay, Cap. 8. 1. a writing that is plaine and easie, is called the penne of a man,) and in such sort to be coumpted, 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 careful about aduertising vs hereof, is, least when question is made of the coming of Antichrist, we should thinke that those yeares were in such sort to be coumpted, as in Daniell Cap. 9. 25. where the yeares of Christs coming 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 coming, as of Christ, so of Antichrist, expressely set downe vnto vs, but yet both of them after a diuers manner of reckoning. For the time of the coming of Christ, was to be coumpted among the *Jews* by weekes of yeares: but the time of the coming of Antichrist, by a familiar, popular, and common kinde of numbring, such as all men did ordinarily vse. For that kinde of coumpting 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 truely, verie plaine and common. God vled the former, when he dealt with the *Jews*, among whome, the number of seauen,

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was a solemne matter, and religiously accounted of, and who were alreadie accustomed to obserue and coumpt many things by multiplication of seauen weekes, as namely, the yeares of Iubile, But he vled 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 limiting out the time of the coming of Christ (wherein the great comfort of the *Jews* should consist) vled 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, & coumpt the time of the Beasts coming, because the Spirit of God himselfe doth prescribe vnto vs the same manner: whereby it falleth out, that that time wherein the kingdome and state of Antichrist began publickely, openly, and that especially to be feared, and set by in the Church of God, was in the yeare after Christ 666. Although withall I am not ignorant, that after the time 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 Emperre: but verily, I 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 moze 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 seased vpon the Church of God. *Spelt* certaine it is, that at that verie time, and in that verie yeare, the Papistcall 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 Vitalian Bishop of Rome.

Againe, this number 666. limited for the reuelling 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, only there is a little over-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 numbring of 666. yeares: how true it is, let vs now moze attentively consider. For the issue of things, and the accomplishment of the Prophecie it selfe, ought to be accompted an omni-sufficient witness and proofe of mine assertion. The which, that it may the better appeare, this I say, and affirme, that it is most certayne, and one of all countrowerse, that the strongest bulwarke, of rather ground-woke of the Antichristian kingdome, began then publickely, and in verie deepe to be layde, and to be reared by 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 himselfe, about the yeare of our Loyd sixe hundred and foure, as is manifest out of Chyonicles.

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 priuledge 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 Loyd 603. Neither did Phocas deale thus liberally with the Romane Bishop for nothing: for whereas the said Phocas had villanously murdered his predecessor Mauricius the Emperour: by this so bountifull a bybe bestowed on the Romane Bishops (who alwaies could do much in the Citie with the people of Rome) he redeemed, and so recouered 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 Mauricius, and in regarde 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 largie, Phocas was bought in fauour with the people of Rome: who thereupon began in sollemne sort 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. Nouella. 131.) concerning the foure holie Countesses, where the Emperour willeth the Bishop of Rome to sit first in the Synod, and the Bishop of Constantinople after him in the second place. Now, touching this priuledge graunted by Phocas, it was afterward confirmed in a Synod assembled at Rome, vnder the sayd Boniface the 3. Anno 607. as Sigilbertus affirmeth. The which Synod consisted of thre scoze 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 nere about this time, and was assembled vnder Constance the Emperour, nephewe vnto Heraclius) this title and inscription was made him: Vnto *Theodor* Bishoppe of *Rome*, aduanced to the toppes 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 peruerse state (described here by Paule) publike liyd, about the year of our Lord 604. but yet wee see that here wants of the former number of yeares; for it is to bee sixe hundred sixtie and sixe. 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 appertaining to the Church of God, began to bee directed at his appoyntment. And to speake by sicke, 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 belly, receiuech 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 out-shadowed by the authoritie of the Emperre, whereunto as yet he acknowledged himselfe subiect. A pproof 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 deprivation, and that after the time that Phocas graunted them this priuiledge.

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

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 priuate affayres, and by the consent of the people to rule the whole roaste: then at last they callie intreated the *Constantinopolitan* Emperours to yeeld ouer vnto them (and that by publike edict, and vnder a faire Charter) all that their interest and iurisdiction, which they had ouer the Romane Bishops: And further, th it they would will and commaund, that whosoeuer hereafter were by the people and Clergie, elected Bishops of *Rome*, should seyth-with, without any confirmation thereof had from the Emperour, and without sending him a sacred Epistle (as they tearmed it) where by they protested vnto him their loyalty; bee reputed for lawfull Bishops of *Rome*, and bee by and by accepted to haue all lawe in their owne hands, not subiect to y comprolement or censure of any. Whereby it came to passe, that now the Romane Bishops needed not the confirmation of any, no nor the consent and appoybation of the Romane Emperour himselfe (who then kept at *Constantinople*) but euen of their owne swinidge, as being now became their owne men,ooke vpon them that authoritie, 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 comred 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 e'l controuersie it is to bee so esteemed, especially considering that it was erected, came to light, and obtained so ample authoritie at such a time. And this so great and ouer-spreading power of the Romane Bishop,

Bishop, whereby he was exempted from all censure and inhibition of the Emperre, was graunted first vnto him by Constantine Pogonatus the bearded, an Emperour of Constantinople, whose raigne is reckoned to be about yere 666. or as some reckon 668. But per Charles Sigonius (lib. 2. of the kingdome of *Italia*) 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 Cleaerke or Scrivener to misse in the compt of a yere or two: which is to bee reformeured 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 so great a somme as this, it is like proung 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 veyr same time and yere that the spirit of God had fore-tould, namely, *Anno Domini 666.*

And as for the kingdome of *Mahomet*, it began about the yere 623. vnder the Emperre of Heraclius, and in the 30. yere of his government: So that the kingdoms of Antichrist and *Mahomet* differ not much touching the time of their rising. And as for this of *Mahomet*, it increased so mightie in a smal space, namely, within the compasse of 32. yeres: that by meanes of his Gallies & Naue, he suddenly brought vnder his subiection the greatest part of *Asia* the great, *Phoenicia*, 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 *Mahomet*. And as for the kingdome of Antichrist, it did neither to speedilie nor to easilie spread it selfe abroad as did that of *Mahomet*.

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, aliens 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 some and limited. But how mutable and diuers the interpretation and iudgements of the auncient wryters haue been touching the sense and meaning of that place, appeareth by Austin lib. 20. *De Ciuitate Dei* cap. 8. p. & lib. 21. cap. 22. Yet I will speake what I thinke, and which, after aduised consideration hat 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 cunct) do not a whit concerne or set out the time of the counting 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 cometh to passe, that by succession, in this sort, of times, we haue plainlie set downe vnto vs, what shall fall out and bee reformeured, almost to the end of the world. If or before the sayd thousand yeeres were to take place, those things should be accomplished which were spoken of Cap. 16. 12. namely, that Euphrates should be dryed vp, and a way opened for the Kings of the East to come and make inuasion vpon those Territories and Countries, which were before subiect to the

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Romish jurisdiction. Which surely is come to pass: For undoubtedly those Kings of the East, which passed through Euphrates, being dyed up, (that is, which gaue them ealie passage through the midst of her Channell) and surprized the Segnoities, that belonged to the Romane Emppire, were the Turkes. Therefore it must needs bee that the Turkes Emppire, should first bee raised before those thousand yeares could be fulfilled. But if wee begin to compute those yeares from the time of Christs suffering: then assuredly before the expiration of the Turkes (which is reckoned to be about the yeare after Christ one thousand two hundred) those thousand yeares will bee fully expired, and so the Apocalips, that is, the prophete of the Spirit of GOD, shall seeme false. The which but once to thinke, is extreme impietie. Wherefore, I am still of the minde I was of, and begin to reckon those 1000. yeares from the yeare sixe hundred sixtie sixe: which two numbers being put together amount unto one thousand sixe hundred sixtie sixe. After which terme of time, those things are then to come to passe and bee fulfilled: which the Spirit of GOD in the 19. of the Revelation, in the Chapters following hath laied open: although withall I knowe too wee wicked to appoynt, or search, after the verie time and moment of the latter iudgement, Acts. 1. 7. Neither haue I that duty, or purpose in this mine assertion.

That the practises which were vsed to frame and set vp the kingdome of Antichrist, were deuilish and deceptiuefull.

The 22. Chapter.

THese popes being thus made plaine, wee are now to lay open the meanes and steppes whereby Antichrist was crept up by little and little, and whereby Sathan was to stinck 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 expressed the same, when in a worde he teacheth all this mischieuous worke A mysterie. For thereby he sheweth, that so great a wickednesse should bee practised, and performed by Sathan, covertly, craftely, closely, and subtilly, as by the word (*mys-terion*) A mysterie, no excellentie is shewed of that deuilish and Apostatale doctrine, but only the craft and deceite 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 asserted to expresse the great *Antihesis*, or contrarietie that is betwene the doctrine of Christ 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: whereby it might seeme to carie the greater countenance of helinesse and modestie amongst men, and so bee the more plausible received. And certaine it is, Reuela. 17. 5. that the Beast which representeth Antichrist should put vpon his most wicked superstitious the name of A mysterie. And this maiestie and soleinne title he pretendeth to adde credite vnto his false doctrine, and also to the endes men should not make too narrow search into these matters, and at last indeed espie them what they are. And truely 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 vail) of A mysterie, least such stinckie pollutions should euen stincke before men. So also the propiane Sacrifices of the Goddesse Ceres, and likewise those vniuersiteis used in the worshippe of Priapus, and those banquetting Tunkettes which therein were caried about

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

And (trust me) it was iust so in the time of *Superie*. (The thing it selfe and long experience hath proued it to bee most manifest and true.) For, vnder what title and colour did they more commend and couer their Fooleries, Superstitious Ceremonies, yea and apparant blasphemies: but only hereby in teaching 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 alreadie consecrate. So all the Stage-like furniture and implements at the celebration of their blasphemous Masse: So their Habites in *Poukerie*, and to make short, an infinite companie of horrible blasphemies, and wicked actions of theirs, are borne and boasted out as sacred and holie, because (forsooth) they are solemne and mysticall in their significations: whereas notwithstanding, in very truth they contayne nothing else then mere coniuirings agaynst God himselfe, and plaine blasphemies agaynst the blood of Christ.

Therefore, the meanes whereby this kingdome and impietie is established, is, and ever was, craftie couzoning, and deceit, and that vnder the goodlie pretence of godlinesse and of holie mysterie: intrapping by that meanes the simpler sort, who were not able to iudge of the matter by the rule of Gods woyle.

That

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

The 23. Chapter.



OW S. Paule hath with-all signified vnto vs by the woyle *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, containeth in it an aduertisement, that was verie meete and necessary, euen for the Church that then was, whereby they should the more warily perceiue and shunne the subtilities of *Sathan*.

Therefore this assertion of Paule teacheth vs thus much, that this kingdome of Antichrist was to be raised by a litle at once, and not to be perfected either in a moment, or in a day or houre. But yet the Schoole-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 closeely and by sleights worke and set forward the same: and at last, after long protract of time, and many circum-uentions spent, should obtaine his purpose. But before we open the same any further, or reach more at large the truth thereof, I thinke meete first to answer an obiection which may seeme to be raised out of *Reucl. 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 theyr

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 immediately 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 taught 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 those tenne Kings for an houre, which if it were true, it would giue great strength vnto the opinion of the Scholers-men. But mine answer 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 remoued vnto *Constantinople*: but as it was while it remained in *Italye*. For it is said that it should come to passe, that before those tenne Kings should arise, which should utterly overthrow *Rome*, and the dignitie of the Romane Empire, there should tenne other appeare, (and that at one time or instant) which should endeavour to raise againe in *Italye* the Empire of *Rome*, and giue and restore vnto that first Beast her ancient Kingdome, but should nothing preuaile. Wherefore that place of the Apocalypse is directly to be vnderstande of those who attempted to restore and set in place the said Empire, not to the East and *Constantinople*, but in *Italye* and in *Rome* it-selfe: who also, as the Spirit of God hath specified, should be in number tenne, but as yet (when John wrote) were not begun, or come at all: and further, should arise, all, much about one time or instant, and condescend for the re-establishing of the sayde Romish Empire. After whome, tenne other should succede, who contrarywise should denoue the sayde Empire, that is, should utterly, and from the very foundations turne it-side-downe, and put out the same, and so shall the

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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 daies of the Emperour Domitian, (for they opinion swaruelly cleane from the meaning of this 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 reigned last of all in *Italye*, after such time as the royall manion of the Empire was transpoyted vnto *Constantinople*, at what tyme the *Constantinople* Emperours had much adoe to holde the possession of *Italye*, which at last came to passe immediately after the death and murder of Valentinian the third, that valiant Emperour that was of the blood-Royal, 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 verie short time) who reached after the Emperour in *Italye*, and laboured by might and mayne to recover the decayed credite and countenance of the same. Therefore they are the tenne Kings of Emperours which should receive power for an houre. And to the ende this my opinion and interpretation may appeare the more 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 Genericus King of *Gothes*, and cast into the River *Tiberis*.
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 Emperour was expired.

4. Severus

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

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

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

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

9. Iulius Nepos was slayn with Iulius Nepos by Orestes *Maister* of the *Hofsties*.

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 upon the reducing or restoring of the Italian Empire into her former dignitie, but laboured their utmost, her better civilitie: for they were barbarous men, such as were the *Rugians* and *Goths*, who began now openly to beate rule in *Italie*.

Now all these Kings, of whom I have spoken, reigned almost but an houre, that is, a verie short time and space, yea, they reigned and died much about a tunc, 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 heerein resemble her *placourne, and agree ioumpe there-with, in having her tenne last dayes verie short luv'd, for a small conclusion, and ruinous confusion of that kingdome.

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

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

That these three things were the chiefe and principall groundes of the kingdome of Poperie: First, the diuers barrestes that sprung up in the Church touching the natures and Office of Christ: Secondly, the bitter bickerings that were among the Bishops: and chiefly, the large bouties 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 state and tyrannie of the Roman Empire, stept up to such a tunc and magnificence, and how at last it attained his small 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 originall ground-works in laying and establishing the kingdome of Antichrist, were three, to wete, the errors of Heretikes, the contentions of Bishops, and the superstitious hebetons, and excessive liberalities of Christian Princes: so, so, that, their foolish and immoderate largesse bestowed vpon the Church, is rather to be tearmed; then true deuotions: for they were too-too over-lashting and cockering, fauourers towards the Church, and chiefly, the Church of Rome. And touching these thre causes, which I called ground-works, of the Antichristian kingdome, it may easily be perceiued, that they likewise were three mightie and effectuall steps or degrees, whereby Antichrist by little and little reared him-selfe unto that huge, and tyrannous power which afterwards he attained.

* Gaddon-Harna.

* Iohannes
24.

And first, touching errors in matters of faith and religion, truth it is, that the Romane Church, yea, all the Westerne Churches remained moze pure and sound then the Easterne, and those in *Syria*, by two especiall means, the one, for that in the West there were continuall persecutions stirred up by the Emperours of *Rome*, the other, for that the wits of the Westerne men were alwayes moze grosse and dull, whereby 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 moze and moze in wonderfull sort to increase, and be highly reputed in the Church of God: for the many and divers 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 readie way for that generall back-sliding which after ensued. And therefore those Heresies are called by *Christosome*, Armies of Antichrist, especially such, as sprang last, whereby, bitter contention was rapted, and heald, repugnant to the word of God, touching the nature of Christ, and of their union of sticking together, as of the office of Christ, and of the merits of our workes, such as those were which were stirred by by *Arianus*, *Nestorius*, *Euryches*, and *Pelagius*: which Heresies were both most detestable, and most execrable, to overthrowe the uprightnesse of mens iudgements. And therefore by this meanes, vpon a subaine, the superstition of Mahumetisme, began in the East, and by occasion of the continuall dissensions that were among the Christians, touching such points of Doctrine, it was admitted willingly, and prevailed greatly. For the Easterne Churches were now tainted, corrupted, and soule deformed, with an infinite number of heresies: for looke how many heresies there are about matters of faith, and doctrine, so many soule blots and blemishes there are in the Christian Churches. And truly,

Chrysolome

Chrysol. vpon Math. Hom. 49. obserueth very well, that after such time as *Theodosius* the great, had once graunted temples, and places of publike assemblies euen unto heretikes, it came to passe that the Churches receiued great desoymitie, & wonderful increase of heresies. Therefore the Churches of the East: seeing they had lost all credit and reputation of Christian profession among their neighbours: & contrereward at home, they increased *Symmachus*, then Bishop of *Rome*; whiche would by his censurē cōdemne the heretikes of *Acaicus*, seeing that as then the Easterne Bishops had no such power & authoritie ouer their people: so also they desired of *Agapetus* the Bishop of *Rome*, to make those, all Ecclesiasticall histories are plentifull in such examples. This therefore was the first meanes, whereby the kingdom of Antichrist, began to get footing. The second meanes hereof was, the continuall dissensions, garboiles, brawles, & wooll contentions of the Bishops among themselves, whereby not only the selues became odious among men, but euen the doctrine of Christ, wherof they were the pillars, began to grow into utter contempt. These sturs were very common 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 men moze wanton & dissolute, whereby it came to passe, the Bishops that were thus molested, were glad & faine to lie vnto an other Bishop, of greater countenance, wherby they might be eased, & kept fro wrongfull dealings offered them by other Bishops. Note as for the Bishop 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 yeeld his helping hand in the redresse of other Bishops their distressed estates: for both *Athanasius* being put out of his Bishopricke by the *Arians*, was made his repaire to the Bishop of *Rome*, as vnto a sure refuge: & after him *Fabianus*, & besore him many other did so like, as apparereth by histories, infinite it were to reckon by all examples in this behalf, in so much as in procelle of time this repaire vnto the Romane Bishops in times of exigence, procured him great authoritie among all nations in Christen-

dome: any that indeede so great, as that the said Bishops did there-by easily take occasion to abuse it. Where-byon, Bernard Lib. 1. c. 4. de considerat. ad Eugenum, complineth greivously that the Bishop of Rome bestered him-selfe so, as where-by he thought that he had inhaide all fullnesse of power, but not of iustice; when once it began to be iustified by Apostolike authority, that monstrous men, & very prodigious beasts should be admitted into Bishopricks, and high Ecclesiasticall preferments. This therefore was the second degree whereby the Antichristian kingdome was advanced. The third & last, was the exercise of copying lawours, that certaine Princes, & especially Emperours bare to that See: for this third point was likewise a principall pillar in that building, for in those daies not only all men of all sorts contended to their utmost, even like mad men, to lade those Bishops with immoderate wealth and possessions: but even Emperours themselves heaped upon them honours, titles, dignities, 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 Decees, and the Constitutions of the Synods. Iulian the Emperour sent Ambassadors vnto John 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 Code of Iulianian. Yea, some Emperours haueauer submitted given it out thus, that Their Lawes do not disdain in waie of imitation, to resemble the holie Canons, as though (forsooth) the maiestie and authority of Emperourly Offices, were faire inferior vnto that of the Popes Decees and Canons. And in such wise, as those Emperours did (not so proudly) bestow vpon those Bishops, so great reuenues: what else did they bring to passe in this ende, but only a dispersion of deadly poison in the Church: the which some of the Popes alone these daies haue written, as we heard in the life of Siluester the firste, distinctly uttered in the appoyntment of the Bishop of Rome, that he should take what

what time so large reuenues were granted to the Church of Rome, by Constantine the great. Ierom vpon Malachi writeth 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 sustentance euen by Iulianian the Emperour, and somewhat before the time of Phocas, by vertue of a lawe of his in *Nonell's authent. 121 de quatuor sanctis concily.*

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

The 25. Chapter.

BUt Satan the craftie work-maister wrought not only by these engines and subtle practises, in aduancing the kingdome of Antichrist, but applied also other deuises of his, as if he were to see aduouch all the policies he had, and utmost inducement he could, in weaving this webbe. For vnto these beginnings and proceedings were adioyned other causes and occasions, as hang-bies, which were neither small in themselves, nor feeble in their force: Namely, first the fame and renowne of the Citie 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 benedices 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 which they had of their Citizens and these. For Leo the first, Bishop of *Rome*, went out and met *Athalas*, 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 verie name all men trembled) being soothed by, without once touching any part of *Italie* returned into *Pannonia*. *Pelagius* the first, Bishop likewise of *Rome*, did so allwaie *Totilas*, a most reuelt tyant, by humble suite and petition, as that when he had already surprized *Rome*, and in great rage was decutting hain to bring it to better ruine: yet he obtained thus much of this angry and furious *Totilas*, that euen *Totilas* himselfe should inhibite further sittings and slaughter to bee committed in *Rome*. There are other great good turnes recorded of other Bishops of *Rome*, employed either vpon all *Italie*, as by sending of intercrayning Ambassadors: or els particularlie vpon *Rome* it selfe: which things, whether 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 foraigne 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 *Fanissima*, 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 tooke into his protection *Isidore* *Mitellus*, and *Constantius*, agaynst the hard proceedings of their Bishops. And in like sort he preceid his helping hand vnto *Adrian* Bishop of *Thebes*, agaynst *Larissus* the Metropolitan of *Chusimiana* (Epist. 46. in 107. 114)

So

So also did the saide *Gregorie* write verie sharply vnto *Brunchilda* the Queene of *France*, for that she did wickedlie permit the *Jewes* within her Dominions, to intercrayne 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 *Athians* and strangers from the profession of *Christianitie*) had the Bishoppes of *Rome* in very great account, and inuocoured to increase and set out their credite 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 shew by all things as neere as I can, the principall pillar of this authoytie and tyannous power, was founded 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 tooth and nayle, will needs haue to bee vnderstande of *Peter* and his successours only, and in no case of *Paule* or of *Iohn*, who was most beloued 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 seat & Citie of *Rome*, as loke whosoever shall bee thereunto installed, are without all controuersie indued with the like power. But what saith *Bernard* vnto *Eugenius* Bishoppe of *Rome*, touching this matter? *Epist.* 237. Surely in great disbaue he writeth thus, A true Successour of *Paule*, will say with *Paule*, not as being Lordes 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 over the Clergie, but as patternes vnto your flocke. Who will performe 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? Whether 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 strenghtned, 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.



ND yet this power and Empire neither came to perfection at last, neither was blurped 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 also their elites agaynst it fearlesly, and to their utmost indouour, by whose meanes the Lord did sufficiently fore-warne his Church, if it could bee wile, to beware of this yoke of bondage. And truly in the yere 600. what time as yet it was in the swadling clothes and beginnings; all the Grecke Churches, and especially that of *Constantinople*, and which was dispersed ouer *Dacia*, & *Illyricum*, or *Slaonia*, stood stoutly, and cried out agaynst that blurped power. Those Bishops which accused Symmachus, Bishopp of Rome, before Theodoricus King of the *Gothes*, among other crimes which they layd to his charge this was the principall,

capall, for that he reputed himselfe as a lawles man, without the cheere or comprolement of any, that is, not subject to the censure of any man, or Magistrate whatsoeuer (as appeareth in *Canon Nullius. distinct. 99.*) Dinot-an Abbot in Britaine, that is, in England, did likewise wisely oppose himselfe agaynst the same, Gildas in his treatise *De causis erroris Ecclesiasticis 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 loofe, &c. Agayne, some of the chief and best learned Bishoppes of Germanie and Fraunce, (as appeareth out of the storie of Auentine in his Epistle to Anathasius) resisted, both the beginnings and goings forward of that Kingdome, For I will not speake of the Counsell of Carthage, where, when as the Romane Bishopp would haue brought in this tyrannie, he was openly by the whole assemblie accused and conuincid of forgerie. The which treacherous tricke, Marke, Bishopp of Ephesus objected likewise publickely agaynst him in the Counsell of Florence, Anno 1439. Lastly, Belisarius, Captaine of the guard vnder Iustinian, did of himselfe depose the Bishopp of Rome, being suspected of crayerous dealing agaynst the Citie.

In the yere of our Lord 700. when as this thioane of power and Apostacie was somewhat settled, and that by the good liking and consent of a great many; yet Paulus Bishopp of *Creta*, gain-sayd it; and at no hand would graunt licence vnto John Bishopp of the Citie *Lampio*, to make an appeale vnto the Sea of Rome. The Church of *Reuenna* admitted of no other head than her selfe, neither would she (although she were in *Italia*) be subject vnto the Church of Rome, as touching whattuer Pope, Nilus Archbishop of *Thessalonica*, did likewise write a vertie learned booke agaynst the pynimacie of the pape. And as yet Greece made open resistance, agaynst this power and tyrannie of the Romane Bishopp, and atwaies disculped the same, and that in such wise, as when John Palaeologe Emperour of *Constantinople*, and Ioseph the Patriarch of that

that Ciste, and certaine other Bishops of *Grece* (among whom *Beffario* was one) had in the *Florentine* Counsell (*anno Domini 1439.*) appoynted of this power of the *Roman* Bishoppe ouer all Churches: they were for so doing repproued, and excommunicated by the other Churches of *Grece* and the *Catharine* parts of the world. Nay, which is more; the Pope himselfe doth yearly by command, give a peece of gold vnto as many *Catharine* Bishops, as will vnto the safe in the celebrating of their Masses, to call him chiefe Priest. In the yeere of our Lord 1140. (at what time *Bernardus Abbas Clareuallensis* liued) *Arnold* *Brixianus*; an eloquent man, and a Spoke, declaimed iustlike all his life time agaynst this practise, and tyrannie of the Pope, as *Sigonius* writeth (*lib. 11. de Regno Siciliae*) of whō also mention is made by *Bernard* himselfe in his 19. Epistle, whom therefore *Innocentius* the second Bishop of *Rome*, condemned for an Heretike, when now all the world began to allowe of this *Romish* crueltie. Therefore were his charin all ages there were some which opened, euen in the assemblee of Synods, cryes out agaynst this vnto the power: vntill at last (as was fore-told by the Spirit of God) Antichrist and his doctrine prevailed and bare rule, (so for it pleased God to reuenge the contempt of his word) while in the meane tyme every man held his pōde, and submittid himselfe thereunto in most miserable and slavish manner: which continue to the wonderfull great hurt of all Christendome, vntill such time as *John Wicklicke* was rōpied, and stirred 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, *John Hulse*, and *Ierom* of *Prage*, were giuen vs, the very two *Blisse* braunches spoken of Reuelation 11. 4. After them succeeded *Luther*: and after him *John Calvin*, and others, valiant and courageous Souldiers armed with the Spirit of God, who with great courage set themselves agaynst this doctrine and tyrannie: the which,

for the most parte they haue, by the grace of God, taken and brought to nought, although notwithstanding it supporte it selfe, as well as it may, with flegge-crce doughts.

Of the destruction and ouerthrowe of the king-

dome of Antichrist, which is to be brought to

pass, 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,

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 dissolution. Now, it is very requisite and necessarie that this same should be added, least that the goodie should faint and be discouraged, while they would see inuormed of the greatnesse and long continuance of this kingdome of Antichrist. But now with ioyfull hearts they heare, that it is to be overthrowne 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 unhappie kingdome of Antichrist, *Paul* maketh answer, that it shall be quite defaced. And if it be demanded how, or with what weapons he like wise answereth, By the Spirit of God: his mouth. Lastly, if it bee further inquired, when, or at what tyme this shall be performed: *Paul* likewise answereth thereto, saying: At the glorious appearing of our Lord, *Iesus Christ*.

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

reason it selfe perswaderh no lesse, and the authority of holie Scriptures, which are of neuer end, and sacred estimation among vs, doth conuince it. Which reason (I say) it standeth; so; that the kingdome of Christ and of Antichrist cannot stand together, (for they are things repugnant and cleane contrary one to an other) and seeing that GOD hath made promise that the kingdome of Christ should bee both here, 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 beate rule ouer all. And that a perpetuall and euersisting kingdome is promised vnto Christ, these places prouoe. Psalme 2. 8. Daniell 7. 14. 27. & 2. 44. Luke 1. 33. Now, this vniuersall defection wherof I haue spoken, is reckoned among the chief and principall enemies of Christ and his kingdome, which he at the last should subdue. 1. Cor. 15. 25. Wherefore it must needs bee that this same should be in the ende ouercome, and trauersed vnder foote. And touching the sacred authority of holie Scriptures, this is most plaine and euident, that the most auncient prophecies of the Lords Prophets, haue beate vpon this point, that the kingdome of Antichrist should bee ouerthrowne. Dan. 7. 27. Reuelation 19. 20. And lastly, vnder the type and figure of that renowned and famous Antiochus; (whose set out into vs, to represent Antichrist) the same wonder 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 stiffe in this our strife, for the reconnerie of Christs kingdome; in as much as from the Lords owne mouth wee are assured; that he will the truth of the Gospell shall preuaile, Christ shall yet the victorie, and the kingdome of Antichrist bee cleane spoiled. Truth it is, that it teareth vpon many supporters, and is maintained with great force, and it seemeth a matter of infinite labour, difficult, and dooth, as being to rinde the Romane route. But who can resist the will and decree of GOD? Who can let,

let, that it bee not executed? Seeing there are so many plaine prophecies of the ouerthrowe of this kingdome. Therefore we are not onely 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 therein to be strengthened out of this particular prophecie of Paule, set downe of purpose in this place.

But withall, out of this verie place, the doating became of the Manichies is confuted, wherein they affirmed that that original power, which as cheek-mate, is oppositie in all things vnto the true God, and to Christ, should be of an euersisting continuance.

In the second place we are to consider by what meanes this so mightie and large a kingdome of Antichrist, shall at last be dismantled: Paule answereth, that it shall be done by the breach of the Lords mouth. Therefore it must needs come to passe, that the same shall be brought to nought after an other sort then men thinke, or then other kingdomes be ouerthrowne. For by this manner of speech, or circum-scription, Paule fetcheth out the word of God ioynd with the true sence and power thereof. And the reasons that may be yelded 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 disgracing 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 darknesse and ignorance, it must needs fall by the light and knowledge of the word of God, and by vertue of the truth thereof, when once it begins to shine. For as by the rising of the Sunne, darknesse is dispelled, and by the dawning of the day, the night banisheth; so, the bright beames of the Gospell breaking forth, the kingdome and doctrine of Antichrist must needs be defaced, 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 knowe unto 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 succeede, 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 mightily 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 overthrowne. And as heere the word of God is called the heath of the Lords mouth, so in Esay 4. 13. 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 wholly vnto God alone. Now, the reason why there shall not follow a sixt Monarchie after the fourth, this (in my opinion) can not so easily be alleaged, which notwithstanding some make account of as of a very sound one, namely, because in this latter, and languishing old age of the world, there can no such might and force of mankind be raised up, as may be thought meete for the establishing of a Monarchie. For vnto the erecting of the same great powre, were requisite, and great policie for the scimming thereof: both which are now wanting to the world, it being become so aged and crooked an old man, as it is; for it is now in his decayed estate, all forces of his nature being almost spent: this is the reason, wherevnto to make answer, this I demaund; can not God as easily now raise vp men as strong in bodie, and as politic in wit, as before he hath done, when he set vp the former Monarchies? For what is the reason, why he can not. Do the like if he list, being in himselfe he is omnipotent; & remains alwaies unchangeable

and

and like himselfe: what then is the stay or impediment hereof? For such because it stands with the Lords pleasure to haue this victorie atchieued 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 mightie 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 false 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 efficacy 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 bring to confusion the wicked and bugboly.

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

The 28. Chapter.

BUt heereunto objection is made out of Revel. 17. 16. an hard place indeede, 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 flesh, and burne her with fire.

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

loft

fozt to be contrarie and repugnant vnto this assertion of Paule. Now then surely it is euident vnto all, that that place 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 ouerthrowne in *Italie*, by tenne Kings, is here made knowne. And this exposition agreeth herie truely with the euent and disclosure of things done, from whence, we are especially to fetch this accomplishment and interpretation of this prophetic. For if we do respect who they were, who indeede were the chiefe authors of the bitter ouerthrowne of the Romane Empire in *Italie*, doubtlesse they were those Kings being tenne in number, whome Iohn here specifies: although they did not lineally or immediately succcede eache other in their seuerall races, 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 fofle by Stillicon (chiefe Captaine vnder Honorius), and taken at the *Citie Fessule*, he was by him hanged. Therefore these 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 heerein, in giuing ayne as it were by his example, and so opening a way and passage to others to follow him into *Italie*, gaue them encouragement ventrously to vndertake the enterpryse. These therefore that follow, are the Kings that are mentioned in the Reuelation.

1. Alaricus, for he was the first of those tenne Kings, being him selfe also a *Goth*, which began now to deface the Romane Empire, and Reigne it selfe in *Italie*. He liued in the daies of Honorius the Emperour, and succceeded Rhadagasius, being chosen King by the remainder of his dispersed

armie.

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 seized, that surprized *Rome* in the yeare of Christ 414. in the yeare of the Empire of Honorius 18, and sixe 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 possessor 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 vtterlie sacke and deface the same, as he had purposed. He liued in the time of Honorius.

3. Genfericus, King of the *Vandals*. This man being sent for out of *Africa* into *Italie*, by *Eudoxia*, wife vnto *Valentinian* the third, take *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 verree, and determinate counsell of God, burned by fire that detestable *Barlot*. Truly it is, that *Attila* liued also about these times, who likewise performed 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 invade *Italie*, and having taken *Aquiles*, seemed to set forward towards *Rome*: *Leo*, the first, Bishop of *Rome*, and part of the Romane Senate, went out to meete 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 fote further within the boundes of *Italie*. Therefore this *Attila* is not to be accomped among those tenne Kings, which deuaoured the flesh of the Beast, that is; of the Romane Empire, and wasted the *Citie* it selfe

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with

with fire.

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 upon *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 *Augsustus*, which was subdued by him, there was neither 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, under Anastasius the Emperour. For nowe the Empire of the *Gothes* beganne by a continuall succession of their Kings, to take rooting and lodging in *Italie*. And vnder the government of this Athalaricus, the *Gothes* continued their defacing of the dignity of the *Romane* Empire in *Italie*.

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

8. Vitiges, the eight, King likewise of *Gotland*, after Theodarus, who wasted and spoiled almost all *Italie*. He besieged the Citie of *Rome* it-selfe, which had shooke and reuolted from the subiection of the *Gothish* Kings, vpon confidence of assistance from the Lieutenants and Emperours of *Constantinople*. This man therefore (as Sabellicus reporteth) utterly defaced, and put out all the lawes, rudomes, priuiledges, records of Antiquities of auncient families of the auncient *Romans*, which he found remaining in *Italie*. He lived vnder the raigne of Iustine the first.

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

and utterly wasted the Citie of *Rome*: and to conclide, 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. daies, without ceasing, in so much as the Citie, being then so thoroughly consumed, might iustly be iudged to be that *Gedden-Harma* (the ruine of *Rome*) spoken of in the Revel. that is the only sheeps & sheares, & vber ouerthrow of that famous & auncient Citie. For after this vastation, it remained only a ruinous & desolate place. And this behest in the peare of our Lord 546. This scourge continued as is fore-shewed, Reuel. Cap. 13. 5. by the space of 42. monthes, that is, thre yeares and a halfe. For when the thirde yeare was expired, after this burning and vber 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 vber of wasted *Italie* but a short tyme, seeing that little or nothing was left of that auncient Citie, neither was there scarce any print or mark left of the old *Romane* Empire. This man being taken prisoner by Belisarius, was caried into *Constantinople*.

Now touching these matters, if we begin to reckon the time from Alaricus, they were achieued within the compass 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 plain: we now perring 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 contend with him with an yron sword, but with the spirit of breath of

his mouth. Other earthly and humane Monarches haue vsed earthly and carnall weapons, both to the raising of themselves, and raising of others. So did the *Perſians* ouer-runne *Aſſyria* with weapon and bloudie warre. And ſo againe did the *Macedonians* ſubdue the *Perſians* by wine of *Swoorde*. And ſo likewiſe did the *Romans*, tame, and bying vnder the *Macedonians*. But the *Lozd* who at firſt made and framed the whole world, by vertue of his word, who alſo ſustaineth and ruleth the ſanie 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 ſwoyd, the effectuall preaching of the Goſpell, for the ſoiling 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 worthe 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 gayneſt credite and authoritie vnto Religion.

And heere that maketh no ſarre, which is ſayd, *Paſ. 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 or literally mention the meane of Inſtrument, where-with the enemies of the Church ſhall be deſtroyed. For that muſt rather be thought 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. Revel. 19. 19.*) and not carnall of worldly.

Whether

Whether it be lawfull for Chriſtians and ſuch as profelle the Goſpell, to waige warre with the *Papiſtes*, in purpoſe to ouerthrow 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 *Terrullian lib. De Idolatria & Apologetico, Laſtan. lib. 5. cap. 22. & cap. 19.* make repoze.) 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 Chriſtes kingdome, and the kingdomes of this world. For as touching the kingdome of Chriſt, as it is of it ſelfe ſpirituall ſo doth he 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 themſelues by outward weapons, by the *Lozds* permiſſion, yea ſometimes by his expreſſe will and commaundement. And hence now ariſeth, and falleth in to this poyn, that famous and poſſible 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 ſwoyd againſt the *Papiſtes* (who undoubtedly are the ſtate, ſay, and kingdome of Antichriſt) and vſe ſuch weapons, as are called carnall, as wee reade to haue been done in *Germany, England, Scotland, Flaunders,* and *France* yea and ſo practiſed

practised on this day. And this doubt may seeme the deeper, and increase the joye, 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 against Licinius, his fellowe and companion in the quarrell of religion: namely, to the end he might giue ayd and releafe unto the Christians, whom the other did deadly persecute. For they were compelled by Licinius; to sacrifice vnto Idoles; agaynst their consciences.

Now, I do not herein make question, touching the persons of the men themselves, whether Constantine might lawfully, in any respect, wage warre against Licinius; or no, who was his fellowe-state in the Emperre: 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 a reason of the cause of warre, whether to pursue and set free the Christian profession from persecution, and to renage Idolatry, Constantine might iustly enioyne and wage warre. This question is somewhat intricate and doubtful: for it often troubleth mens consciences, and especially by means of this place of Paule: The Lord shall deliuer Antichrist by the breath of his mouth: For the better vnderstanding whercof, I must first make this distinction.

The ends of occasions of massacres 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 of occasion, wherunto the duty of our purpose determination and intention tendeth, and that in such sort, as the same do respect onely, yett the way there were thereto aduoyced by other reasons, or impuyments, that might leade therunto: as when a pined man eateth, the direct cause of his eating, is the taking of his hunger. Accidentall I call that, which conuinceth and falleth out together, with the proper and principal occasion, but not directly of object: thus there-
fore

foze wee do not at the first in our aduisement, asme especially thereat. For though that occasion were wanting, yett would not notwithstanding in hand with the action: as though delicate dressing were not added to the meat, yett would an hungry man fall to eating. Now by this distinction, if we hold and make vse of it, it will bee no hard matter to sit 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 onely to take away their error and superstition; or else not: but, where-as 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 he 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 pssue 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 ready way to take away their error. For to looke what religion is embraced vpon flare; and dispersed by compulsarie means: the same is to be considered rather Mahumetisme, then Christian profession. But, when as they that are enemies to religion, shall haue offered betwixt full occasions of warre: as, if either the Papistes, or Turkes shall breake true, and violate the conditions of publike peate: 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 Papistes, or Turkes, being aliants, and strangers 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 perturbours and breakers of the publike quiet. And so it cometh to passe, that then and vpon such an occasion: weapons are iustly taken in hand, agaynst

sayd: 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 lecherious, disorderers of ancient rite, and open enemies to publicke peace. And this distinction and order is certaine most true.

And touching that of Constantine 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 covenants 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 broke, when against expresse covenant, he fell to persecuting the Christians: wee cannot make doubt, but that vpon very iust occasion, warre was waged against him. For among those conditions this was a principall one; that if Christians might freely make profession of their religion, throughout the whole Empire of Rome: that their meetings should be approued as lawfull assemblies: and that neither Constantine nor Licinius himselfe should stirre up persecution against the Christians, in regard of their faith in Christ. Seeing therefore, that this first and chiefe poppe of their league and common agreement, was afterward traiterously violated and broken by Licinius; Constantine did iustly and vpon good ground moue warre against him, but not as being an Idolatrous King, nor for the ends to redresse his error which he beald of Christ: but to the ende that those publicke covenants, and knowne lawes of the Empire, and particular conditions agreed vpon betwene them, should bee kept in force, being it was not lawfull so either of them to violate the same. Other people and Nations haue sene the like, in so in that respect are sayd to haue waged warre for the Gospels sake. For there were at first certaine covenants drawing and publicke lawes made, and after proclaimed, by consent of both parties, for the peace, and benefit of the whole kingdome: wherein,

wherein, among other things it was expresse prouided for; that the Christian religion should not be disturbed, put out of place, or stop, and that no man should by any, be molested or hurtaine wrong for that quarrell. The which poppe of truce and league, in as much as afterwarde it was not kept by the Papistes, but openly violated by them: hereupon those greuous warres, which are called deauile and ciuill, are stirred vp: and so, most lawfully it is so persecuted 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 Cruciad, being taken in hand only for the establishing of their religion: are damnable and detestable. The which Martin Luther did very worthelie obserue, and publish,

* Who should for a principle, that *Fides non effraudans cum hereticis* by heretikes, vnderstanding true Christiā. ^b Inquisitious.

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

The 30. Chapter.

BEt let vs returne vnto Paule, and to the ouerthrow he reporteth of the Antichristian kingdome, from whence my discourse hath somewhat digressed. Paule therfore speaking of the rooting out of that vnhappie state) apoth, and with the brightness 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 shined by the preaching of the worde. Some again take this appearing and coming of our Lord, in such sence as Paule often speaketh, namely, for that last coming of Christ, which is mentioned in the Creede, and is

S. meant

present by Paule, 1. Theff. 2. 19. & 3. 13. So that they vnderstand this place only of the last appearing of Christ, and not of the preaching of the Gospell. And truly this iudgement seemeth vnto me to be the truer. For it is strenghtened by an other like place of Paule. Tit. 2. 13. And againe, it is confirmed and made plaine by that addition and difference, which Paule sayeth 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 shall be then when Christ shall appeare to be iudge of quicke and dead, and to shewe himselfe to be 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. Theff. 1. 10. & 1. Cor. 1. 8. And lastly, it is defended by the very euent of things, which is a right exposition of this Prophecie. For, if we shall say, that immediately vpon the first glimmering and preaching of the Gospell, the kingdome of Antichrist should be ouerthrowne, and cleare turned by-side downe: the Prophecie will be found false. For it is now somewhat long since the sayd Antichristian kingdome not cleane taken away, it standeth in strength and flourisheth vnto this day. But if wee shall vnderstand these wordes of the last coming of Christ: truly then this Prophecie shall appeare to be most true. For then, at least the power and tyrannie of Antichrist shall cease, & be wholly and utterly abolished. And herein Austin (*lib. 18. De Civitate Dei cap. 4.*) was of the same opinion with vs, who saith: That euen in the last iudgement Antichrist shall 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 be diminished, and brought from his state, But here Paule speaketh of his fall and final 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 peecemeale, and not at once or in a short time.

The 31. Chapter.



At 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 use to say, at a choppe. For as the Emperre of Rome, (whereof this is a resemblance) was defaced by peecemeale, as I haue shewed, and as is caught in Dan. 2. 44. So also must the Kingdome thereof bee brought lowe by a litle at once: And for this cause it is that the Lord will haue it so, least if it should be lated 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 woike: 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 woike, as now they do, when things are wrought by lesseure, and when themselves do mirke and perceiue by what meanes they are brought to passe. This 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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rising estate, as sometimes it was, and so peris: yet after a
 spyt, it shall walke by the head. For whereas Paule saith, that
 it shall bee shaken to Quiers at last, at the glorious and last
 coming of Christ: surely me thinketh wee may gather, and
 that directly on the contrary parte, that God hath giuen
 vnto Antichrist a time to raigne, euen vnto that last time of
 the world. Whay there are indeede which prognosticate, &
 knoewen of, of what other kinde of disease, and state of resur-
 rection: 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 diuerse from Poperie, For they imagine that
 Poperie shall faile, and that an other kinde of Apostacie or
 Defection (vnto of an other Statute) shall succede. But I like
 not this. For although it bee true that this tyrannous state is
 to bee plucked downe by partes, and as you would say by gab-
 berts, and by falling away of severall Provinces: yet shall
 there alway remaine in the worlde, some fourme and pinte
 of the Popishall Curse: as it seemeth to me, wee easilie may
 see, and gather out of this place of Paule. And this my
 scrupulous consideration, is a plaine prooffe taken, out of the Re-
 velation Cap. 19. vers. 20. & 21. 101. For there, after Iohn had
 prophesied of the Beast that was taken and cast into the lake
 of fire; and againe, of the false Prophet that was slaine (both
 which he plainly represente 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
 Remnant, nor of any remnant any waye, that should bee loo-
 ked for to remaine in the worlde, after that the false Pro-
 phet was once slaine, that is, after the Antichristian king-
 dome was destroyed, but only vnto the life of death eternall
 that should ensue.

VVbe-

Whether besides the fourth and Romane Mo-
 narchie, there remaine any other, a fifth, to be erec-
 ted, where a verie hard place of Daniell
 is expounded.

The 33. Chapter.

Thirdly, and lastly, that which out of the former dis-
 course 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-euer was to come and fall out, from the first
 beginning of Monarchies, vnto the ende of the world, was
 made knowne before-hand vnto Daniell, Cap. 11. There-
 fore vpon the ende and accomplishment of those things which
 are spoken of in that Chapter, immediatly, the last resurrec-
 tion is not on'y mentioned, but also the estate and condition
 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 assu-
 redly, their indreawes 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 praye, or faithfully embrace the Gos-
 pelt, do dayly grinde, waste, knap off, and to be hoist, they al-
 wayes diminish the some-what of the Antichristian kingdome,
 But against this our third 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 a-
 gainst him like a whirl-winde; with Chariots, and
 with horse-men, and with many Ships; and he shall
 enter into the Countries, and shall ouer-flowe, and
 passe

- passe through.
 41. He shall enter also into the pleasant land, and many countries shall be overthrowen: 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 over the treasures of Gold and Silver, and ouer all precious things of *Egypt*, and of the *Lybians*, and of the *Black-Moors*, 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 holic 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. Whereby it hath happened, that the iudgements of expositors, haue bin discrepant and diuers among them-selues. For some expounde it so, as that they refer it vnto *Tigres* and *Atthidians* who made inuasion vpon the *Romane* Empire. Some againe had rather refer it vnto *Antiochus*. And againe some vnto *Pompey* the great, and *Julius Caesar*. But, there bee many things which will not admit of anie of these interpretations. The latter writers, refer it onlie to the *Kings* of *Asia*, and *Egypt*, who are spoken of in al that chapter. The which iudgement, and interpretation, as I doe not surelie 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 comming of Christ. Wherefor this is mine opinion: first that those two Kingdomes (whereof Daniell speaketh in the last place) are neither said shoulde be Monarchies, neither are they so called, but onlie kingdomes: the which two, shall ourturne, at what soeuer 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 Northern fellowe shall strike the greater terrour into this said Monarchie. Yet both these Kings, or Kingdomes, shall with thyppes, Charriots, and Horsemen, that is, by sea and land, assaulte the fourth Monarchie, and the remnaunts therof. And againe, either of these Kings shall successefully, one after an other, lay hould vpon *Egypt*, that is, subdue the same, and thereof possesse great treasures of Gold and Silver. Lastlie, they shall possesse *Lybia*, that is, the Region of *Cyren*, and *Ethiopia*, which is *Arabia*. These pointes therefore I take to be uttered by Daniell, as indifferently 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 Easterlie. So that the Southern Kingdome shoulde be in time the first, and that of the North the later. And as for both of them, they shoulde pitch their tents betweene two Seas, and the holic hill, that is towards *Iudea*: but in the ende, they shall come to their ende, and shall destruction, and none shall peate them succour.

These things are thus set downe in Daniell: the which if we doe vnderstand as some do 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 haub bee referred to the Romans, because they were first made possessours of *Lybia* and *Affricke*: before they set foote in the holic Lande, that is *Iudea*: (for so saith Daniell according to the manner of his time. call that Region, as also their Neighbourhood 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 remeth unto those times, and those things, which be fore-sheweth should then be accomplished, when as neither *Judea* should be called the pleasant land, nor the *Ammonites*, and *Moabites*, should be named by those names: which point, we are to observe, least otherwise these titles, do trouble vs, and least we thinke that those things where-of Daniell speaketh, were to be taken, and then onely to be fulfilled, while both *Judea* has 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 daies they were knowne to the Jews to whom he writeth. But yet the things, which he fore-telleth, were then to come to passe, when as neither *Judea* 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 *Ar.* II in the Revel. 10. 7. telleth of no time that should succede, 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 seaventy Angell, the mysteries, or hidden things of God, which are revealed in the Prophets, especially in this place of Daniell, Cap. 11. vers. 40. and so forth to the ende of the Prophecie, 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 up, which here be herebefore and pointed 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 overthrowe, what so ever shall remaine in the South and North-East of the fourth Monarchie, that is, of the Romane Empire, the

which they shall distresse by Sea and Land. True it is, Daniell speaketh of both these in the Kingdomes together, topping them; as it were in one word: because he doth but onely glance at, and briefly shew by a storie farre distant from his time, and the same very obscure, whereas notwithstanding, they should be severed 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 judgement is true, it appeareth hereby; for that afterward these two Kingdomes, are compared together, as distinct and divers, as namely being two, whereof the one is sayd should overthrowe the other, to wit, that of the North-east should vanquish the Southern, the which also it selfe should in the end messe with his end and ruine. Lastly, whereas Dan. saith ver. 45. *Lehar ischub-Cadesch* In the glorious and holie mountaine: he, popntely out a place, namely *Judea*, as Zech. 1. 4. 4. Therefore those two Seas, within the which those two Kingdomes should pitch their Palace, Pavilion, or Seat royall; are set out by Daniell, and are sayd to be not the Westerne Seas, such as are the French, the Italian, the Adriaticke, or the Spanish Seas, because they bend not towards *Judea*: but they are more Easterly, running along all that coast which lieth betwene the *Syriack*, or *Aegan*, and the red Sea. For those two Seas do border out the byper Countries, and lieth towards *Iewrie* (as every man may easilie perceive by Cosmographie.) And to make short, *Asia* and *Syria*, are sayd to be 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 unto either of these Kingdomes, that which Daniell uttereth in the singular number. Therefore those two shall overthrowe the fourth Monarchie in those places where they shall pitch their tents; and in that part of the world which is contained betwene those two Seas; namely, that called *Aeghem*, or *Borbecum*, and the red Sea; or *Elphiticum*, lying by South,

East, and North. Now, it was very behovefull that the seats of soyle of these two kingdoms should bee set downe, and withall that it should bee exprest of what Seas this propheticke should be meant; (because that *Rome* it selfe is situated betwene two Seas; which notwithstanding in this place of Daniell, is in no case to be understood; and many places there are in the world which are inclosed within two Seas: as *Greece*, *Poloponnesus*, *Pontus*, and *Asia* the lesse) least therefore this speech should bee doubtfull and past finding out: he hath described the whole coast of those Countries by the soyles that front the same, and by the Seas that are adioyning. And agayne, the deep knowledge of Geographie doth shewe in what coasts, and places of the world this overthrowe should bee performed by these two Kings of 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.

So, as for the Romane Monarchie, it had (as I have said) two principall heads: the one lying Easterly at *Constantinople*, the other Westerne in *Italie*: whereupon the Emperours themselves did so divide 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 doth the Scripture make the like division. Zeck. 14. 8. That portion and head of the Romane Emperie that I called Easterne contained at whatsoeuer the Romane Monarchie had lying in the Southerne regions, in the East, among the *Scythians*, or the Northerne people dwelling some what toward the East. And that other Westerne of *Italian* Emperie, possessed all the other Provinces. Now, this *Italian* Emperie was overthrowne by the *Goths*, and *Vandalis*, as I have shewed before, and that long before the overthrowe of the Easterne, almost five hundred yeares. But as for the Easterne of *Constantinopolitan* Emperie, which continued of the Romane Monarchie: it was long after, namely, about the ende of all things, and in the latter and olde age

of the world, somewhat shaken by the *Saracens*, and at last cleane hurred by the *Turkes*. And undoubtedly, 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 over-flowe upon the face of the earth (as Daniell speaketh, ver. 40.) that they cleane exampled under-foote whatsoeuer remained of the fourth Monarchie, either in the East, North, or South, the whole Westerne part being by others long before ouer-rumme: In so much as in all *Asia*, *Syria*, *Pontus*, *Egypte*, there doth not now so much as a print, or the least marke appeare of the maiestie and power, which the Romane Emperie once sustained.

And touching the ruine and overthrowe of this peece of part of the Romane Monarchie, or rather of this that lay Easterly, than of the other occidental 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* Seas, and so were remoued farre of neither had they as yet done any harme vnto the *Jewes*. As for the overthrowe of the *Italian* or occidental Empire, it is plainly reuelled in the *Apoca*. So that by comparing of both these together, I meane of Daniell and the *Revelation*, we haue made knowne vnto vs whatsoeuer concerns the decay, either of the orientall and *Constantinopolitan*; or the occidentall and *Italian* Emperie, or whatsoeuer else is behovefull 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 event of issue of things, which is the best interpretour that can be of diuine Prophecies, neither can the Spirit of true Prophet of God rejoyce an vntoorth. This is it therefore which I affirme (which both is true and hath testimonie from *Scriptures*) that I

Constantinopolitane or Easterly head and Emperre, which remained of the fourth Monarchie, was first impoverished by the *Sarracens*, in that part of the North which looketh towards the East: but afterwards being made to stampe, (as moze shewd be handled by them) and brought to a low ebbe) it was quite dashed and defaced by the *Turkes*.

We know by the Romane histories, that there were deadlie and continuall warres betwene 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 successours, namely, the sonnes of King Seleucus: they then began, under the conduct of Ariaces, by plucking their necke out of yoke, to enfranchise them selves into libertie, and to reare by a kingdom: among them, calling the Kings of the *Parthians*, *Artaxides*, after the name of their first Captaine. These raigned 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 *Artaxides*. This man therefore smatching to himselfe the Emperre and kingdome of *Parthia*, conuinged it vnto *Persia*. And the posteritie of this Artaxerxes and *Persian* Emperre, continued vnto the daies of Heraclius the first, Emperour of Constantinople, which was in the yeare of Christ five hundred thirtie first, and so lasted in the whole almost thre hundred twentie nine yeares. About this time now began the kingdome and Emperre of the *Sarracens*. For in the daies of Heraclius and Mahumetes raigned Syrochas the last *Persian* King saue one: at whose hands Heraclius by composition, recovered whatsoeuer his Ancestours had at any time before taken from the Emperre 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 Emperre: nay, the Emperours of Constantinople heard it out lustily with them at euery hand, and stoutly made their part good against them. But the first batterie that made the said Constantinopolitane Emperre to stampe, was (as I said) in the East, South, and North, performed by the *Sarracens*, who make the first of those 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 *Sarracens* did so soze amoy the said Easterne Emperre, that it was neuer able afterwards to recover it-selfe, but began there-vpon by little and little to droupe and drop away: for they with great expedition, euen like lightning, ouer-ranue *Syria*, *Cilicia*, *Cappadocia*, and *Mesopotamia*, all which prouinces, they yuld and possed from the Constantinopolitane Emperours: where-in, the verie wordes which Daniell vseth, Cap. 11. 40. speaking of the Kingdome of *Sarracens*, are to be obserued. This nation (saith he) shall come and shall ouerflowe and passe ouer, and shall spee-delie 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 wordes of Daniell being ioined and set together, do purport) like vnto that speech of Iulius Cæsar, I approacht the place, I viewed it well, and got the field: as if they did flie, and were not stop in their passage, either by defence Cities, or death of Seas, or force of men: for within the compasse almost of thre score yeares, the *Sarracens* became possessours of all the East, as also of *Egypt*. Again, they ouer-ranue all *Affricke*, and lastly, tooke view of *Spainne*: of whole *Francke*: only the westerne people (excepting only a part of *Spain*) these *Sarracens* did rather assay then subue, the: but as for those of the East and South, which pertained to the Constantinopolitane

politan Empire, by force and armes they made a plaine conquest of them, and heald them in subiection, as namely, *Egipt*, and also *Lybia*, which is *Cyrene*, where-in for a great space they bare rule: in so much as at that time the *Sarracens* having slaine *Hoernilda*, the last King of the *Persians*, declared betwixt the mighty *Persian* Empire, They also made invasion upon *Judea*, and that pleasant land, which *Daniell* saith to be the place of desire, and grievously afflicted the same, for as then was *Judea* subied unto 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 *Egipt*, and enjoyed the gold, Silver, and all the treasures that were to be desired of those nations by the space of 102. yeares, and unto the yeare of our L. 1031. 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 overthrowe the *Romane* and fourth Monarchie, and that in the East and South. And this tempestuous sturke happened in the world, and came from the Southerne coast thereof, where-as the Countries of the *Agarims*, or *Sarracens* do lye.

Further, this kingdome of the *Sarracens* pitched his tents betwixen those two Seas, the *Syriacke*, and the red Sea, where-of *Daniell* speaketh: for they kept their princely palatice, and chiefe poyntes 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 Emperiall places of abode; the one at *Babylon*, the other in *Cairus*, which was *Memphis*, a Citie of *Egipt*: 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 *Ethiopia*, where is the Citie *Meschem*, and the temple of Sepulchre of that abominable *Mahumet*.

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 utterly brought to nought the fourth Monarchie in the East, South, and into the other regions, which were environed with the foresaid Seas: which also set foote into *Egipt*, oppressed *Judea*, and enjoyed golde, silver, and the pleasant things of the whole world, by the space now almost of 300. yeares. These therfore walked by Sea and land, with wonderfull successe the Easterly head of the said fourth Monarchie. And these also pitched their tents, and kept their chiefe residence & place of residence in that part of the world, which is inclosed within these two Seas, where-of I have 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. Nowe there is none that maketh doubt that the *Turks* are risen of the *Scythians* that dwelt in the East. And these were more terrible to the *Romans*, then were the *Sarracens*, as also *Daniell* describeth, who also interpreted 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 prophetic agreeth with the storie of things done: for the *Turks* did supplant the Empire of the *Sarracens*, at what time they were by *Hoernilda* King of *Persia* driven up and thrust out of their countries; and afterward (which also *Dan.* fore-told should come to passe) they were made fellow-partners of the Empire, by *Mahumet* the *Sarracen*, being Sowdan of *Persia*, *Sogdiana*, and *Media*, because he was not able to march in power with *Calipha*, the *Sarracen* of *Babylon*. Thus therfore the *Sarracens* being set by the saddle, the *Turks* enjoyed the Empire, and reigned in *Asia* & *Syria* full out the terme of 192. yeares, but afterwards, being molested by the *Tartarians*, and *Assumbeans*, Kings of the

the *Parthians*, their power was some-what appalled, and almost brought to the last call. After that, in the peate of our Lord 1300. vnder the raigne of Romanus Diogenes, Emperour of *Constantinople*, the house of *Ortoman* entered the *Turkish* Empire to his former dignitie, the recouerie where-of, was the fall and final ouertrowe of the *Caisterie* and *Constantinopolitane* Empire. So, the boundes of the *Turkish* Empire, are now become the very limits, which were the limits of the *Oriental* Empire of the *Romanes*, but as for the *Occidentall* and *Italian*, he shall need lay his fingers on it, because this portion of the fourth Monarchie, belongeth to the *Rouel*: Cap: 13. 12. 13. &c. to be allotted vnto *Iutchists*: And where-as it is further added in *Daniell*, ver. 41. that none should become eu helper either to the *Sarracens*, or to the *Turks*; experience hath proved it true: for God did so raise up, and aduance these Kingdomes, as that they were not holpen by the power, furniture of any other forraigne nation, (nay, they were rather hated of all others) but they rised and rised vpon their owne side, and promoued wherewith the will of God appeared the greater, by the fall and suddaine profusion of these Kingdomes. As it is saide of *Ismaell*; *Genes 16. 12.* of whom no vnto the *Sarracens* are descended, His hand shall be against euery man, and euery mans hand against him: he shall dwell in the presence of all his brethren.

To conclude, where-as the last objections made out of the *Revelation 20. 8.* touching *Gog*, and *Magog*, which should consist with the last *Hyphen*, I confesse I am as yet ignorant what *Magog* is thereby signified. Certaine it is, that *Gog* is a proud people, such as are all the enemies of *Christ*; and of the *Church*; and this manner of speech is taken out of *Ezech 38. & 39.* And as for *Magog*, it appeareth he came of *Iaphet*, *Genes 10. 2.* and is the same

That the enlarging of the kingdom of Antichrist was (in imitation of Christ) to be performed by these two means especially, namely, the public preaching of a kinde of doctrine, and the vaunting shew of diuers miracles.

The 34. Chapter.



To followeth the seauenth head of this discourse, to wit, by what signes and meanes *Antichrist* was to establish and hold his outrageous power and tyrannie. We haue already taken view of the wayes where-by he attained the same. It pleased the Spirit of God, that these points should be severally handled, to the ende that the godly should be the lesse offended, when they see them accomplished, both because they are brought to passe by the will of God, for the triall of the faithfull, and againe their comming was fore-tolde, to strike the greater terrour into the hearts of the wicked.

Now *Paul* telleth vs here, with what aides and supports this kingdom was head up and strengthened, the which he maketh to be of two forces, the one, chiefe and principall, as, the working of *Sathan*, and that, mightie and effectuall: the other, inferiour, as seruing to the other, which he calleth *Signes*, and *wonders*: but with all he addeth, what manner of ones they should be, namely, *Lying*: and againe, to what ende they tended, to wit, to deceiue men, and hold them in all wickednesse and errour. All which points containe in them both singular comforts, and profitable considerations & fore-warnings of those things which afterward ensued. And touching the matter of consolations, assuredly they are most sweete and behouefull, seeing there can nothing moze acceptable be reported, then that all those things which are done against the doctrine of *Christ*, (and that to the great admiration of men, in such sort, as that they should learne them *Miracles* and *Wonders*) are notwithstanding nothing else

but detestable practises of Sathan, and false miracles. And as for soye-warnings, this place is also furnished with such, where-by men are enabled to perceiue how it cometh to passe, that all the world is so easily swaine into that error. For where-as some do inuene obserue the same, they wonder and are astounded, marveling how such a thing could so easily be brought to passe. And in the end, thus they resolute vpon the matter, saying, except the religion of Antichrist (which inuene is nothing else but a flat blasphemie) were the true doctrine of God, it would neuer haue bin so easily receiued, nor established vpon such a firme foundation: but the answer is easie. God had soye-tolde that all these things should thus come to passe, and that he would giue such power vnto Sathan: the which prophesie, and with-all, iust iudgement of God, could nor but be accomplished. Now, why God would haue it so, and that vpon verie iust cause, the reason shall be after rendered.

And to the ende this mine assertion might be thoughtlie strengthened, 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 Enchaunters, which resisted the truth, as Paule alleadgeth, 2. Tim. 3. 9. all which do make plaine by what meanes the enemies of the heauenly truth haue alwaies withstoode the same, so that we are not now to thinke it strange, if this verie practise be ascribed, to the policie of Antichrist and Sathan, (who hath in hand to worke this whole mysterie of iniquitie) and to the sleights which he useth in maintaining this his kingdome against the doctrine of Christ, and inuene, reason it-selfe doth seeme no lesse. For seeing that the kingdome of Antichrist, is in truth, a verie depauration of the kingdome of Christ, but yet an imitation of the same, it must needs be, that as the kingdome of Christ is upheld 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 as woorkes of Sathan, against the myracles and power of the holie Spirit, that he might cast a myt before mens eyes, and handle 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 woorkes of Christ, of his doctrine and myracles, and like a wicked wretch treacherously counterfaiet the same. Therefore in stead of the truth, Antichrist hath nothing else but lies & wicked error (wherein he doth murie to God) in stead of the power of Gods Spirit which woorketh miracles, he blurteth out his woorkes. For Christ sending his Apostles, ioyned these two together, Mark. 16. 17. &c.

And first where-as Paule saith, that the coming of Antichrist should be by myracles: the word Coming, is to be referred not to his first appearing, but to the whole strength, furniture, frame, and maintenance of the said kingdome: for, these woords, his coming, signifie thus much, his establishment, stay, and ouer-spreading power, shall be achieved by the meanes and force of Sathan, woorking miracles. Which two points haue inuene lustily enlarged the state of Idoperie, and with-all, they do very liuely point, and paint out the same vnto vs. For what is moze common or vsuall among them, then this vaunting of infinite myracles: and what one thing do they moze earnestlie byge and seeke for at our hands: Answereth the *Turkes*, and followers of Mahomet 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 ray and tor, the But, and make, and assured anchor-hold in the matter of myracles: and hence is it that they so crake of them with such open mouthes, and cast them in our teeth: so that Idoperie can not be better described vnto vs, nor moze plainly deciphered for the verie kingdome of Antichrist, then by this speache of Paule.

¶ 2

¶ 3

Who be those three Spirits, where-of mention is made in the Revelation, and are said to be the chief ministers of the Antichristian kingdom.

The 35. Chapter.



BY the former exposition, it is easie to be knowne (I meane so farre forth 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 kingdom. And they are said to be like vnto Frogs, but the place it-selfe is in the 16. Chapter, verse 13. 14. which are these.

13. And I sawe three vncleane 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 Devils, working myracles, 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 number of three is put downe (as set & limited) so that which is vncertaine & infinite, as it is spoken in Salomon, A three-fold coard is not easly broken. Therefore in their opinion these three spirits are every spirit stirred up & sent abroad by Satan for the maintenance of this kingdom of lies, such as infinite numbers of me, & claw-backs of Antich. haue bin, both liuing as yet, & dead long since, such as was Eckius, & others, who defended the same with tooth & naile, and promoted it to the utmost of their power. But others seeme to come naxer to the true meaning of β place, so that they take regard of β number of 3, as inuexed it is to be obserued: but yet they do not fitly enough restraine the same only to Diuines, or Sophonists to β ponks, and

and professors of the Decretalls. For my part therefore hauing 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 Legates and chiefe instruments and especiall Patrones, both Poperie it selfe and the whole kingdom of Antichrist was at first framed, erected, and enlarged, and wherbye euen to this day it is cherished and maintained. For whercoas Christ had for the publishing of his kingdom these three especiall degrees and orders of Ministers, to wit, Apostles, Doctors, or Euangelistes and Bishops: So Antichrist hath on the other side his Cardinalls, Schole-men and Bishops.

The Cardinals of Antichrist wil needes seeme to resemble and be answerable vnto the Apostles of Christ, whose power is to stretch to every corner, and not to be limited wthin the precincts of any one Countrie. And as touching Doctors and the first Euangelistes, which at the beginning of preaching the Gospell, were inseparable companions of the Apostles: they are matched (a Gods name) with the Schole-men (as they are called) that is, the whole rabble of Sophistes, and order of Doctors, either such as professed and liued a seculare life, or a regulare, as themselves terme it, that is, a Monkish or Cloyster-life. Lastly, concerning Christian Bishops; the Bishops of the Popes orders, and of the Devils making are in stead of them.

And vndoubtedly all those orders and degrees, are the beere 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 Messengers, or as simple Legates, or Legates *a latere*, according to the qualities of the busines that this kingdom had to dispatch, and all of them assemble themselves to warre against the godlie and Saints in *Geddon-harma*, that is, in that place where olde Rome once stode: which place assuredly is the beere Hoppe whererein all treasons and practises against God and his appointed, are forged.

Now, this sentence and interpretation of mine, is ratified by the circumstance of the time, and by observation of the Similitude which John hath used, and (which is especially to be observed in these Prophecies) by the very event of issue of things, which is an omnifufficient witness and expounder of this Prophecie. So then, these Spirits are sayd both to be 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; So that in, or rather his sonne, that detestable false prophet, that is the Pope. And as for those Cardinals, Sophisters, and Popish Prelates: who can more iustly be sayd to be their Aire than Satan himselfe; and what is their doctrine, their life, and practise but only deuillish.

Further, these three are sayd to be uncleane Spirits, for being that they are stirred by the Deuill, who is an uncleane 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 and by-holdeth my sentence. For John sheweth that these began to bee seen after such time as a way was laid open, for the Kings of the East, and the riuer Euphrates, which before time was as it were a sacred bound-marke of the Romane Emperie in the East, and secured the same front to yraigne Nations, when *Esophrates*, I say, began to be as it were dyed vp, and to giue passage to the Eastern people, which brought vnder foote the *Constantinopolitane Emperours*. This people and Nation were the *Turkes*, and *Tartarians*, who being the first that euer passed ouer *Euphrates*, brake vp, and as it were dispaied the auncient limites of the Romane Emperie; and so made in-roads and inuasions vnto the same sayd into the Romane Poweritie. And this happened about the yeare of our Loys 1051. After which time especially, the Schisme-brenners Popish Donkes (for there were other Donkes long before that, both more holie and better to bee borne with, then those that now are of the Popish profession) began to haue Demons and Cloysters, as it were

Castles

Castles and Stock-houes of Poperie in euery place to bee founded, built, and dispersed, namely, after the yeare of our Loys 1200. as appeareth by histories. But as for Cardinals: the order of them began long since the other, who neuertheless crept vp since the power of the *Turks* 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 Cardinals. Yet that maiestie 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 *Auinion*, vnto *Rome*: but some other who do most laueur Cardinals, do attribute it vnto former Bishoppes. Lastly, touching the name of a Bishoppicke: that assuredly is most auncient, 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 nere after them, yea, after the daies of Bernard Clareuallensis: in so much as the *Andaxani*, who liued in the daies of Constantine the great, by occasion of his of the unwonted insolencie of Bishoppes, and such as was neuer heard of before, spooke backe from the societie of the Church. And assuredly the Bishoppicke Iurisdiction that now is in the Church of *Rome*, is not Euangelicall, but flatly Satanicall & Deuillish, which hath turned all things to ambition, conuenticulke and vyde; whereof I will speake the lesse in this place, because both *Spailler Caluin*, lib. 4. of *Chyrtian Institution* Cap. 7. And *Charles Molinaus* in his booke *Contra paruos datas*, doe seeme to me to haue very sufficiently handled this point.

To conclude, the similitude which John vseth in calling them *Frogges*, yeldeth sufficient strength vnto this mine interpretation: for as *Frogges* are uncleane creatures, lining

in myne; full of noise, tedious and impertunate in their continual croaking: so also are these three orders of a very stutty kinde of life, and alwaies most clamorous, in being the vertuous and Sanctes of Gods: which to bee true, the very thing it selfe, and their impertunate o-vertes and inuictiues in every place of the world against the assemblies of the faithfull, do plainly declare.

Why by the myrracles that were wrought for the credite of the Kingdome of Antichrist are termed by S. Paule, Lying wonders.

The 36. Chapter.



Having thus made these things plaine, let vs prosecute the other points which concerne the subtilie practises of Antichrist *κατ' εφευραν*, sayth Paule (by effectuall working) and *επι παντων δυναμις*, with all power. By which wordes he giueth vs to vnderstand, not only that Satan should worke, but also that he should worke effectually and with all his might. That the power of Satan should be great, and his craft and subtiltie deepe, it is plainlie fore-tould. In respect wherof it is sayd of Christ, that Satan should preuent, surprize, and seduce, almost the very elect and chosen of God. Wherevpon Austin vpon the 9. Psalme sayth: Satan shall in those daies performe so great wonders, that many thereby will bee readie to thinke, that God hath cast off all care of humane affaires: Power he will exercise in his Kingdome, and subtiltie he will shewe in his myrracles. For nothing (saith he) is more fitting with fooles, the thar which they see and perceiue with their senses *lib. De uisionibus et uisionibus ad Hieronimum cap. 16.* The which that Satan might performe, he worke and makes these of myrracles, which Paule in this place callith *ορασην* Signes, and *εφευρα* wonders. Now; some there are that put difference be-

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twene these two wordes: but in mine opinion it needes not. For Paules purpose is to shewe that Antichrist should by the helpe of Satan worke no vsuall and common kinde of miracles, but such as were rare and wonderfull, that so he might draw men into errors: and to bee shoyt, that he should counterfaite 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 beame are ordinarily and daily performed by their men; and some againe are such, as they tell vs were long ago done about the graues of their Sanctes and religious persons: whereby a number of Superstitions were created, and especially that foule and blasphemous error of praying to Sanctes, as being our Mediatours, or Intercessours to God. And of this sort they can reckon vs by a thousand. For the Papistes can fetch with a wet finger a miracle to perswade any point they list, be it neuer so foolishly and repugnant to the word of God; whereby they may perswade fooles to giue credite to every head and part of their erroneous doctrine. The which I would largely say open, but that their bookes are full stuff with such toys. But where it is added by Paule, that these are but, Lying miracles, wrought in all craft, and deceiuableness of vnrighteousnes: It is meant wee should giue but little credite vnto 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 beleeue them: 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 oer these allegations, which are either the cogging couzonings of deceitfull 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 beware of them. Now, these signes of Satan are called Lying, in two respects. First, in regard of the things themselves, for that for the most part they bee but meere illusions:

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not the thing it selfe which seemeth to bee done, and so appeareth to the eye. Secondly, in respect of the ende for which they are wrought. For they are performed by Antichrist to deceiue men, and to byaue them into all kinde of impietic and vnrightrousnesse: As Auſtin also testifieth, *lib. 20. De Cinitate Dei. cap. 19.* So then by these two epithets or titles, all the credite is cracker 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 bee gathered, that only the unfaithfull and such as do not apprehend to the number of Gods elect, shall strike to the doctrine and kingdome of Antichrist, who ground their faith not vpon the woide of GOD, but vpon certaine great and wonderfull miracles: and as for such fellows, it was an easie matter for Satan alwaies to deceiue them. But this shall neuer happen to such as are godlie, truelie faithfull indrebe, and the chosen children of GOD; both because they are heald vp by the hande and Spirit of the Lorde, least their faith faile; and also because they haue regard onlie to the woide of GOD, from the yescrypt whereof they will not suffer themselves to bee carried. Whereby it cometh to passe, that the whole kingdome of Antichrist is nothing else then a confederate rout that giue credite vnto the lying deceipts of Satan, men estranged from the waies of saluation, whom wee for our partes are neither to allowe nor like of.

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That not euery perticular man which heretofore liued, or is yet alive, either did, or doth approve of the kingdome of Antichrist: no nor when it had prevailed and gotten the vpper hand.

The 37th Chapter.

Now followeth the eight and last point of this discourse, which dependeth vpon the former. For herein question is made, vpon they bee that shall strike to Antichrist, and to what ende they should so do: and this point seemeth 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 accompanying to the aduertisement of our Saviour, carefully to stand vpon our guard: and with all the powers of our mindes to cleaue 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 vpon this assurance, that only the Reprobate shall followe Antichrist: for God promise to deliuer and set vs free from the participation and fellowship of so great a blasphemie. Secondly, this point was also in another respect to bee added, namely, that so a reason might be rendred 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 hyncke of the Church that should ensue: or els they would poure out opprobries, & blasphemous speeches against God himselfe, as if he were too too rigorously and seuerely a Iudge. But when the cause is passed for which all these things are inflicted & brought to passe, & which declared vpon whom these iudgements shall be take place: then it is at this murmuring of men sadly appeales to the godly & such as feare God

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are thereby taught and instructed. I like place unto this is that of Math. 24. 24. whereby wee see that the woꝛde of God is alwaies agreeable and like unto it selfe. But herein the Scholl-men haue shewed themselves foolish and over-curious, in p̄suming 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 flap our iudgements vpon the woꝛde of God, and hold, that indeede the number of men is infinite (computing them by the poule, or one by one) which shall inbrace this blasphemie, but yet not euery perricular man which shall then be liuing, shall be seduced. For as it is in the Reuel. 18. 3. All people and nations, and inhabitants of the earth should drinke of the wine of Antichrist, and the whore of Babilon: per not euery seuerall man shall drinke of that cuppe. For by the great mercie of God, some were preserved from that infection; which persecuted 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 bee saved: That, without all doubt, is to be understood not of euery perricular 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 beset al men with his contagious vjeggēs.

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.

Which, seeing it is most true, let vs now see who they bee, that shall in such obstinate manner giue their soules and approbation, of such heynous impietic

impietic against God, and his sacred woꝛd. And those are the unbelieuers, and reprobate, who are not the children of God; and therefore Paule rearmeth them ἀπολλυμένους, forloꝛne, or lost children. And these be the verie persons, whome the Scripture in other places, as namely, Iude, in his Epistle calleth, Menfornicined, 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 perish, as are worthe of death, and none other. For the woꝛd 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 liue in the midst of this defection: although notwithstanding the number of them (as I haue said) was alwaies litle; themselves dwelling in deserts, and being such as were vnknowne 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.

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

Apostacie, Paule persecuted a reason, and that a verie sufficient and iust one. For although the Lord hath alwayes most upright iudgements 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 necessary that we should be made priuie there-vnto: yet, to the end that The wisdom of God should be iustified by her children, March. 11. 19. and that they there-by might be the more strengthened, it pleased the Spirit of God to preid a reason and cause, of this so great and fearefull a iudgement of God vpon the whole world, which afterward ensued. And this was it, because the world through disobedience, and unbeliefe, had deserued that heauie wrath, and those grieuous punishments at the hands of God. For was not this a verie soule 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 maiestie of it, should notwithstanding be heathen by them, and trampled vnder foote: and that in stead thereof, the denses of men, the errors of Hereticks, impieties and Superstitions of all sorts, against the holy word of God him-selfe, should publickly 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 impiety could be greater? what iniurie, I pray you, more excessive and hainous, could there euer be offered by mostall men, vnto the liuing God, who is zealous of his glorie? Therefore this punishment brought vpon the world and the Church, is a right *κατάλογος*, that is, a most iust reuenge inflicted vpon the mockers of his name and word *κατακτάς*, deniders and scoffers, men that are set downe in the chaires of shame. Whence it is that Paule calleth the same punishment *κατάλογος* vers. 12. a condemnation, *ἡ κενόδοξος*, (saith he) that these conueners might be damned, and committed to torture. Therefore this sentence proceeding is a iust punishment of *εὐσεβείας, ἀπειθείας, βλασφημίας, and* unthankfulness of men

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

Again, we are with-all to take especial obseruation of the vehemencie of the speache which the Spirit of God in Paule, hath bled to expresse these abhominable 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 indade 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 idly 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 unthankfulness appeareth so much the greater.

2. The loue: that is, that sweete and comfortable doctrine, so greatly to be desired, which streeth by, draweth to it, and chereth 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 deuises 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 meane whereby they are brought vnto Christ, in whome only our saluatie 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 beastlie carelesnesse and impiety, which deserued this seuerer punishment, and sharpe reuenge. Lastly, Paule doth yet further amplifye 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 both aggravate the same both in regard of the manner how they embraced; and of the height whereunto like mad-men they advanced this their rebellious and blasphemous behaviour against God. For he saith they did it *εὐσφόρως*, 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 took great delight in it; and willingly 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-selue. And assuredly this is the highest step of madnesse that can be, for men, not only like fors to admit, and appoyne of lies in stead of truth; but to rest and repose them-selues there-in quietly, contentedly, and in ioyfull sort: yea, with streched-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 grieve & repine against it. Lastly, the same Paule addeth this as an up-shot, of this villaine and raging madnesse committed against God, that the same manner which these men so greedily pursue, and so entirely embrace, is nothing else then wicere Vnrighteousnes. Where-in, their condemnation was the greater, and their punishment the more iust. For it is most iust & byright, that such as allow of, and mainteine vnrighteousnes, should be most severely punished, Psal 94. And where-as he calleth this impetie simply Injustice, or Vnrighteousnes: he thereby giueth vs to vnderstand, that in this state of Antichrist, which is the state of Popery, God is not offended, or his kingdom violated in one point, or after one sort only; 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 shew 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 inuitions to

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God and our neighbour, by thinking from the will of God either in points of doctrine, or matters of life and conuersation. The which to be practised and found life 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 too many haue done) and afterward by the goodnesse of God are brought to see the true light of the Gospell, shall assuredly perceiue more clearly, then the same at noone day, how all corruption both of sound doctrine, and holy life, taketh place among them: yea and appere with commendation. Therefore seeing the hainousnesse of this Vnrighteousnes, was, and is so great; and that growing 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 foules and consciences.

An answer vnto three certaine principall arguments of the Papists, where-with they would iustific themselves, and approue this fyd kingdom of Antichrist.

The 40. Chapter.

THIS whole discourse of Antichrist, out of S. Paule might now seeme to be fully finished, but that there remains an hard objection of the Papists, whereunto I thinke god for a small conclusion of this treatise, by chiefly to oppose an answer. This their objection resteth vpon three severall arguments, which they vze verie sauely in way of defence both of them-selues, and of their said Synagogue and doctrine.

The first wherof respecteth and resteth vpon the multitude of those, which both here-tofore haue professed, and as yet

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yet do hold the same Apostaticall; that is, Papisticall doctrine: but hereunto the answer is easie. For seeing that Paul hath very clearly delivered this point, namely, that it should fall out, that only the elect and choyzen 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 Satans, 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 proofe from the greater number & troupe of men, to assure vs of the true marks of the Church, and to convince vs in the certaintie of the truth, & of the doctrine we profess: For by that reason were the *Turks* now rather to be reckoned the true Church of God, then are the Papists, for there are moe *Turks* & *Mahumetians*, then Papists. And againe, in times past, the Idolatours bringe 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 only Church of God: A small flocke. Luk. 12. 32. *Christ. Hom. 29. 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 (beloved) 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 Christofome.

2. The second argument is taken from the generall liking that hath bin of that erroneous doctrine, the which (as they say) hath bin appoynd by diuers men, and sundry Synods. But if I aunswere with Paule, that so it was to fall out: that this Antichristian, and Apostaticall doctrine, should not only be allowed of by some men, but also be willingly receiued into the verie Church, in such sort, as that men should securely and wonderfullly repose them-selves in it: and all because that then, they take no due regard vnto the word of God. Therefore this reason faileth, as hauing in it a fallacion, setting

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

3. Lastly, the third argument which the Papists vse against vs, is drawne from prescription long time, where-in the sayd Apostacie hath bin entertained, and as per raigneth among men in great securitie. Vnto this argument also I make aunswere out of Paule, that it was so to come to passe, that God should send such strong & effectuall error, and that vpon iust occasion, that men would giue care & credit vnto 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 moze great & grievous, in that it hath seduced the moze, and so long increased. The same answer Innocentius the third, Bish. of *Rome*, did likewise make in a certaine Decretall Epistle of his: for against pietie, against godd manners, against Christs word of God, a custome bring taken vp, and doctrine admitted, may at no hand preuaile by plea of prescription, or long continuance of time, *Canon Constitud. dist. 11.* For such things as at first are not allowable, cannot be iustified by continuance of time (as the Lawyers them-selves are plaine in this point, *L. Qua ab initio. D. de Regul. Iur.*) Now if there be many other matters which by the very rules of the Papists themselves, and their decrees, cannot be ourborne by neuer so long prescription of time (such as are the rights & duties belonging to the Kings treasure or Exchequer, 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 vnto the Church of *Rome* to selfe.) Why may not the like priuledge be awarded vnto the word of God (who is Lord of Lords, and King of Kings) and vnto his Church, so, as no prescription of time, be it of neuer so long continuance, may prejudice the Lord himselfe: and that especially, seeing that those which began first to take this arrogancie of time, dealt 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 plaustly admitted for a great while together, for Daniell and the Spirit of God haue fore-told 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 kingdom of *Israel* are condemned, and such religion as Ieroboam had prescribed, for the worshipping of God, although it be affirmed to haue bin obserued, from the Ancestours vnto the children, and childrens children, 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 lyes, and that vpon desert of theirs, and as I haue sayde, most iustly on his behalfe. For although Papistry was neuer the true Church of God; yet in the kingdom of Popery, and in the very midst of the Papists them-selues, God did often wonderfullly pferue his Church.

Now out of all this that hath bin spoken, I hope not only that this place of Paule may be easly vnderstood, but withall that this point is as clearly laid open out of the word of God, as the wome say. That the Pope (who is not so rightly termed the Bishop, as the butcher of *Rome*) and his adherents, are that kingdom of Antichrist, which in diuers places of the Scripture is specified: the which, such it is the drift and purpose of this treatise and labour of mine, heere an ende; 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 reuelled: 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 conuersation, through Iesus Christ our Lord, Amen.

FINIS.

A Position propounded, and defended

at a Commencement in the *Uniuersity* 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.



Antichrist is great (right & iust) full and worthy) and full of doubt and difficultie, which I haue taken in hand, to affirme & maintaine, and that in so solemne an assemblie of learned men, as this is, that the Bishop of *Rome*, who professeth himself to be Christian Vicar in earth, the successor 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 mortall God among men: to auouch I say, and hould, that the same man is the very Antichrist, an enemy to God, a traytor 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 bee present in attention: and if heretofore by meanes of that common error, which generally hath preuailed, ye could not peradventure giue right censure of that wicked monster: yet now at length, laying aside coniectures, thinke bypightly 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 account, except we will be wilfully deceived) why should wee either looke longer for an other, or why

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shoulde be not call this the very Antichrist: I hope that after I haue done, none of you will doubt, but that, that iollic Bishop which keepe such a coyle, is the very and only Antichrist: in such sort as who will not bee lost for euer, ought vtterly 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 after ward to speake 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 men's mutes must bee yeelded, that Antichrist is in the Scriptures set out vnto vs, by his true and infallible markes, so that wee are neither to imagine of any other, nor spoken of in the Scriptures, but that wee confidently affirme 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 wil set downe this as the ground of my iudgement and defence, that the Scripture hath deliuered vnto vs whatsoeuer was meete for the Church to knowe, touching Antichrist: and that he without all controuersie, 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 vphold that euery parte of them doth agree to the Bishop of Rome, and that they all kinde be ascribed vnto any other. Now, the name of Antichrist is in the Scriptures taken in two sortes, generall and 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 Iudges, in like sort 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 inuoluntarily to corrupt the pure word of God: and sometime agayne more properly for that chief Antichrist which malignantly 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 vnderstande, which Paule writeth in his 2. Epistle to the Thess. cap. 2. I am not ignorant to increate of those yctie and ycterie Antichristes, which are many in number, and should sow the seed of the Apostacie, and horrible Antichristianisme, which was to inuade: but of that Captaine Antichrist, which should in all points bee opposite to Christ, and of whom the other were but followers. And when 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 popueth at, and followers, 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 truth to be rearm'd 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 will not 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 mysterie of iniquitie worketh: And sometime agayne it speaketh but of 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 vnderstood 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 the yugges of Antichristianisme, may acknowledge and confesse, that the Romane Bishop is (as I say) this Antichrist. And herein of purpose I will affect breuitie, vnderstanding to comprize many things in a few words, and much matter in a small compass.

All the ancient Fathers, almost, and many of the late wryters, and those very learned Diuines doe affirme, that Daniell in his 11. Chapter about the ende doth speake 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 Doctors 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 enen out of this place learne, who, and what manner of fellowe this Antichrist should be. For in that treatise of Daniell we may behold, not a sleight counterfeite, 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 enen what he pleased in many matters, as well Civill as Ecclesiasticall. For he takes vpon him to create, translate, and put downe Kings, to discharge subjects from their oath of obedience, and to haue the like authority ouer all Empires and Kingdomes, to raze out, pull downe, bying to shame and de-

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 Keylers, but of late he rised, as ye knowe, to exercise vpon our gracious Soueraigne. And as for Ecclesiasticall matters, he therein challenged to himselfe much more licentious libertie. For therein al his sayings, placards, and decrees, were to be accounted as Oracles, proceeding from the Spirit of God, whatsoeuer liked him, must be taken for Catholike: and whatsoeuer displeas'd him, was to be reputed hereticall. Though he should debate with him infinite soules of men into hell: yet it were impiticke for any man to say, What do you? (*dyal. 40. Si Papa.*) And it is an olde principle among Papistes, which none of them dare denie, that the bare Will of the Pope to 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 reuise Antichrist vnto his people. Fourthly, it followeth; neither shall he regard the God of his Fathers. And sure the Romanikes haue deuis'd vs a newe God, which is not the true God of the Christians. They haue a counterfeite God and a strange Christ, a newe beauen, 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 preferre abominable Sodomitrie, and filthy ragging lust, before honest and holie Matrimonie. Surely, He shall worship

God with golde, and silver, and precious stones. Among the Catholikes, the spirituall and true worship of God is cleane decayed, and all their religion standeth in outward shew, and stately furniture of their Churches and Images, and making pompe in celebrating their Masses. Lastly, he addeth, He shall increase his glorie, and shall make his accomplishments to rule over many, and shall deuide the land among them. What riot, what glorie, what magnificence, what power, what riches and treasure can be greater, than that the Popists possessed? What soeuer was pleasant in all Christendome, what soeuer was gainfull, delightfull, fast, and to be desired; was whollie (not long since) in the Popes fauours. Wherefoze, 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 whosoeuer.

But seeing there be some that be not as yet resolved, 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 new Testament, wherein this Antichristian monster is plainlie and clearely 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. Wherefoze, 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 be the verie Antichrist, that by his true and proper marks, we may learne to acknowledge the very truth of the thing. The Thessalonians had by longlie perswaded themselves, that the coming of Christ, and the end of the world bytore neere. The Apostle endeouretly to rid them of that error, and withall deliuereth doctrine most necessarie for all Christians. The simple and plain proposition whereof is this: Antichrist shall come before the coming of Christ. This Antichrist he diuerslie describeth, that euery Church and Congregation might knowe what

what a manner of one he should be. Let vs severally consider of each parte of this description, set downe by the Apostle. First he saith, Except they come first backe sliding or falling away. Now, it is a falling from the faith that he meaneth, for his purpose was not to speake of the chaunges of Emperres, or overthrowes of Kingdomes; and agayne, the woꝛde Apostacie doth signifie no lesse, 1. Tim. 4. 1. ἀποστασία τὴν τῆς πίστεως: That is, I they shall thinke from found doctrine. And further, All the Fathers give it out, that the coming of Antichrist shall be ioynd with a miserable overthrowe of religion and goodliue. And whereas the Apostle calleth it simple an Apostacie (which should ensure,) he therby sheweth that it should be a general, and not a particular defection. For he speaketh absolutely, without limitation. And this way 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 Apostacie and want of faith whereof Paule spake, Math. 24. 12. Iniquitie shall be increased, the love of many shall be colde. And Iohn in the Revelation forgetteth, That the Kings of the earth should commit fornication with the Harlot: And, that the inhabitants of the earth should be made dronken with the wine of her whoredome, And, that all Nations shall drinke of her cuppe. And lastly, the event of things which is the best expositor of these matters, both prouue that I say to be 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 beginneth 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 wordes secretly our Antichrist as it were one man, who although he be not indeed any one single or particular man; yet is he by the Apostle described vnder the person of one, both in regarde of that

kingdome with the wicked opposite to Christ; and is one, and also in respect of that one and the self-same spirit of Satan, wherewith all the Antichristes 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 a resemblance of a man wicked man. And seeing the Bishop of Rome both fight and contend with the kingdome of Christ: and seeing that in the same, the Bishop as a principall Officer doth beare the sway: wee rightly terme the Pope (κατ' ἐξουσίαν) by a kinde of prerogative, Antichrist. The Apostle saith, that this man was to be reuiciled: that is, should openly affect and possesse a kingdome, and exercise his tyrannie: the which, it is certaine the Pope hath practised above nine hundred yeares, euen euer since that time wherein he would needs be called the head of the Church, and take upon him the chiefest Urnake in the Church. And to the end we may evidently perceive, 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 laies open Antichrist in the fourth verse following, by three aduances or properties: for first, He shall oppose and exalt himselfe against all 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 necessity must obserue a meane. First therefore Antichrist was to become ἀντιχριστός opposite to Christ, an aduersarie, contrarie, in such sort as he should aduance himselfe aboute Christ. Soe that Antichrist should take upon him, not onely ciuill reuerence, but euen diuine worship. Can any man hereof make doubt, but that this doth

doth most fully agree with the Bishop of Rome? For he will needs be greater then God himselfe, and settech himselfe hal but agaynst him. And that he would needs be greater then God, we shall easilie perceive; 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 soueraintie ouer our soules. The Bishop of Rome will needs beare rule ouer mens consciences, (wherein he attributeth to himselfe a diuine interest) yea intemperately in more 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 more seuerer manner sinne for it, than he that should with notorious wickednesse offend the Lord. To be stapp'd with fofifications, adulteries, and vnspokeable impieties, required no great penance, such finnes could be done auaie at a light and easie price; but to haue tasted once either of Iozke 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 of Day-game to breake the lawes of God, but to transgresse the Bishops, is right mortall and deadly. To hurt God by perurie 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 stablisheth his authoritie to be reputed as farre more authentickall and holie, then the power of God: Then, what is it to aduance him-selfe aboute God, if this be not: shall we looke 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; It will in few wordes make it plaine, for neither is colde more 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 Idolatrie: for where euer, either among the *Grecians* or *Agyptians*, or the old *Romanes*, were Images more common, or more freneticke idoll-worship, then was; and as we knowe is in the *Romish Church*: and that of a soie slender crust, a God can be made as soone as a Priest shall haue breathed out a fewe words out of his sicke 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 peeces 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 *Idolaters* haue dreamed vpon, they make Christ, both man and God, of that *Mathematicall* superfluities which they vse in their *Spasse*, which is so subtle and thin, that it containeth in it no thicknesse at all. I would here knowe of them, how, in that little bodie or substance, they distinguish of 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 perceiued by no sense, which possesseth at once an infinite number of places, and whose sacre dillat: thus therefore they destroy the person of Christ, and as touching his office, they are there in moze foule and dangerously decciued. For, what part at all do they here-in leaue found and entire vnto Christ: If Christ be our Priest, and if there be two partes of this Priesthode, the one, that he should offer himselfe for our onely and perpetuall sacrifice, the other, to be our tutor, and make prayer for vs. How is it that the *Idolaters* do offer by Christ every day, and how is it that they suborne an infinite number of Priests: If Christ be our Prophet, 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: wherefoze if he be Antichrist that denies Iesus to be Christ the annointed, 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 euery 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. Wherefoze 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 the 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 eneymy, such as Mahomet is, Paule addeth, that He should be in the Temple of God, that is, in the midst of the Church: therefore he should pouce an household enemy, not a forraigne foe, and shall withstand Christ covertly, not openly, although notwithstanding he shall be a deadly enemy vnto Christ, yet shall he ppretend great faith, religio, friendship, & familiar conuersation with Christ, whereby we may seee how much more dangerous an enemy he is. So the Bishop of Rome, although he be repugnant vnto Christ in all things, yet hath he placed & seared himself in the midst of the temple and people of God. For he holdeth that himselfe is the Vicar of Christ, & that his synagogue is the true Church of Christ, & that all his are the true Catholics, and creeth out, that all such as separate themselves from him are Heretics. Thus doth he challenge to him-selfe the title and name of the Church, and detracteth it from all others; and this is it whiche

Paule

Paule meaneth, in saying he shall sit in the midst of Gods Church. Whany shall come sayth Christ in my name, saying: I am Christ. Now, what is it to come in the name of Christ; but to usurpe the place of 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 ever attempt it. 3. And doth not the Bishop openly boast him-self to be Gods: reade *Gratian distink. 21.* He acknowledgeth the name, he taketh it upon 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 faigne 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 vaunteth that he can do what-so-euer God can; Sinne only except: an impudent and blasphemous mouth, hitherto all points do iompe and agree. But we haue not yet runne ouer the description set downe by the Apostle, if these things be not sufficient, marke what followes: Now (sayth Paule) ye know what with holderth, namely, that he might be recuiled in his time. Herein he sheweth what it is that did stay or keepe backe the coming of Antichrist. This same (το κωλυον) which with- holderth, Tertullian, Hierome, and Chrysostome, do vnderstand of the Roman Empire, the which so long as it stode in flourishing estate, Antichrist could not rise to that power and pre- eminence; and therefore that roome might be made for Anti- christ, 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 Re- uelation, as we shall see anon, namely, that Rome was to become the head and Metropolitane Citie for the Antichri- stian kingdome. Seeing therefore that Antichrist was to rule in Rome, necessarie it was that the Emperour should leaue Rome emptie for him, for it could not be possed by both of them together. Now the issue & euent of things hath shewed it selfe

it selfe, to be a most plaine and plentifull interpretour 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 ancient seat 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 signifie, was first to be spread ouer the face of the whole earth: I will not gaine-say, but that both may be vnder- stood, 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 alreadie worke: he giueth vs to vnderstand, that euen in his time the foundations were layde of that pontificall defection. And further he plainely 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 appaired some-what, and diminished by the preaching of the Gospell, but he cannot be wholly dispatcht before the coming of Christ. Now how Antichrist was to get a kingdome, and obtaine a tyrannie, 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 deceiuablenes of vrichteousnes among them that perish. It were impossible to utter any thing more fitly agreeing with the kingdome of *Doperie*: for, except the Bishop had a mightie, power-full, and dueltly force in working, he could neuer haue so preuailed by his conuonages, deceipts, tricks of legierdemaine, 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

A.

be

* Which is
Constanti-
nople.

be Antichrist: I do but point at the heads of verie weightie masters, 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 grievouslie wounded, was afterward made whole againe, (which Beast, can not but be understood of the Romane Empire:) then it followeth in the 11. verse, And I sawe another Beast, coming 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 him-selfe 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: & gouer the rest that followeth vnto the ende of the Chapter, ye shall see all things fall out iust by the prouidence of God. Who is it that put life into the dead image of the Beast, but onely the Bishop, who in his newe erected kingdome, hath liuely expressed and represented the old Romane and Idolatrous Empire. For, like what crucitie, couetousnes, lust, riot, Idolatry, was long agoe found rise among the auncient Emperours, the Bishops haue restored 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 dede, they can not liue in safetie: Kings, Emperours, Bishops, rich, poore, the common people, leauned, vbleauned and all, must serue him, kisse his feete, and worship this Beast. And as touching the number of 666 *Hexagramus*, a verie auncient Father, sae one that

liued neere vnto the time of the Apostles, hath opened 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 Latinsk, they cry out that he is a Grecian, a Scismaticke, and Heretike. If it seemed probable vnto *Irenaeus* that this should be the name of Antichrist, *Λατινός*, Latinsk, it ought to seeme much moze probable vnto vs, who haue had perfect prooffe and experience of this Antichristian Latine. Notwithstanding, if any haue rather referred it vnto the time of his reuealing, 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 swoyds, and worshipped by Christian men as a God. What needs we seeke moze: or what could be moze plaine ly fore-told: haue we need also of a roatch-light? And yet there are moze euidēt prooffes then these, whith are most forseeble 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 whererin Antichrist should sit. And that is Rome, which Iohn both calleth *Babylon*, and the woman that sitteth vpon seauen hills, 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 auncient 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 Esay, in his Epistle, vnto Acella, in the ende of his second booke against Iovinian, and in y prologue of his booke *de spiritu sancto*, testifieth y Rome is *Babylon*, & calleth her the purple coloured Harlot.

Aulstine 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 declarerh, 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, besides this our Citie of *Rome*, the which all men knowe to be built upon seven hilles: the byauet town 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 needes they must graunt that *Rome* is these meanes) but as it was afterwards, when the Pope bare rule, which I will enforce out of the wordes themselves: for Iohn describeth *Rome* both touching the old 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 gaue life vnto that Image, which was as it were sturke 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 old *Romane* Empire, it was in force while Iohn was yet aliue: wherefore it is most certayne that Iohn spake of the *Byshops* kingdome that should after ensue. And this is that

seven-

seven-headed Beast where-of he speaketh, Thus therefore it is evident, that those things which Iohn here wroote, 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 heauily oracles, being so manifest, so certayne, and so many in number, the testimonies of men, which are vncertayne and doubtfull, therefore I heere ende, 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 liueth 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, vsurped vnto him-selfe a kingdome and tirannie, which immediatly after the ascension of Christ, began in his fore-runners, which shall last to the end of the world, which hath Satan for his fellow-worker, which braggeth of his signes and wonders, counterfaitheth him-selfe like vnto the Lambe, and yet speaketh like vnto the Dragon, which restoreth the Image of the first Beast, which in euery respect is a right *Rome*, which possesseth *Rome*, the myclicall *Babylon*, the Citie which 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 antecessors (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 appugnation 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 vniuſly, the tyrannous behaviour of the Cleargie and Bishop of Rome.

Some of these verses I haue copied out as they stand extant in a Booke of his, intituled, *A Catalogue of Witnesse 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,

EX mala scribis his subeuntibus, intras abunde.
 O mola secula, venditur insula pontificalis:
 Insula venditur, haud reprehenditur emptio talis.
 Vedatur annulus, hinc luera Romulus auget et eriget.
 Est modo mortua Roma super sua quadam resurgit?
 Roma superstita, arida corrumpit, afflusa, ptena:
 Clamitat & tacet, eriget & iacet, & dat egena,
 Roma dat omnibus omnia, dantibus omnia Roma,
 Cum pretio, quia intris ibi via, ius perit omne,
 Roma nocens nocet, atque viam docet ista nocendi,
 Iura relinquere, luera requirere, pallia vendi,
 Sepe notarius est tibi carius emptus, ut ille,
 Quia capis, exares, & sacra preparat ipse sigilla,
 Si tua nuntia praenitit uncia, surge sequaris,
 Si datur uncia, stat prope gratia pontificalis:
 Sin procul hac valeat, hanc lex manet & schola talis,
 Dimes es indiga, ptena arida, libera seruis:
 Libera subleui, erequm denuderis ipsa proteruis:
 Sapere uenuderis, hinc reprehenderis ore, liguribus:
 Sylle vorax rapis, & cupis, & capis, & trabis ad re,
 Romarnens Rota, fada satis nota cantriat it:
 Gurges es altior, arca voracior, alta lacuna:
 Infociabilis, insatiabilis, omnibus vna.

Q^{uo}

Quo bibis amplius, hoc inhiantius, huc date, clamas,
 Dic rogo, sufficit: at mihi deficit, ipse reclamans,
 Si tibi det sua, non replet tua guttera Crastus:
 Marca vel aureus, amodo, non Deus, est tibi Iesus,
 Mitris in extera tollere munera sola flagrantes,
 Quem tua dirigit huc manus, exigit ille tributum,
 Nec bona secula, sed bona ferula, molleque fulcrum.
 Suenus ab ubere, non nisi currere, vel pedare,
 Celtica curribus exit equestribus arua meare.
 Qui modo gressibus ibat evanibus, incomitatus,
 Clerus equestria vix animalia pascat auena,
 Serica pallia dat tibi Gallia, Roma caprinum,
 Errat tibi pedes, ambulat hic eques in respicium:
 Gens fluit obuia, fit sibi gloria, pulchra videri.
 Ductus in atria pontificalia molle recumbit,
 Pocula precipit, agmina suscipit, oscula iungit,
 Roma quid exequar, imo quid eloquar, aut tibi promam?
 Vncia te rotas, uncia te notat non esse Romam,
 Tu populos tibi, re rutilans sibi marca subegit,
 Semper enim luera progenies tua, vult, agit, egit,
 Hac fitis ebria stat tibi propria, marte, togaeque
 Te cremat, impiat, urit, inebriat, excurritaque,
 Das sacra culmina, das moderamina sacra probrasti,
 Arida mitibus, afflusa ditibus ambitiosis,
 Fas mihi scribere, fas mihi dicere, Roma sustiti:
 Ecce relaberis, atque resoluertis ordine tristi,
 Urbs sine viribus, & sine patribus obruta marces,
 Dardanius premit, Ausonias emit aureus arces,
 Fas mihi scribere, fas mihi dicere, Roma peristi,
 Obruta manibus, obruta moribus occubisti,
 Urbs ruis in chya, tam modo subdita, quam prius altae
 Quo prius altior, hoc mihi prestior & labefacta,
 Clauda redit, caput alta iacis apud omnipotentem,

The same in English,

All custome, when these theeres take place, came in ayace.
 Wicked world, a Bishops pall is soule:

3

A pall is soule, and yet such sale is not controule.
 The King is soule, & thence the Hope doth heape & hunt for gould.
 Rome is now dead: I meruaile when he wil again raise vp her head.
 She ouer-floures, and yet she wants, her plintie pouth scantie:
 She cries in sciencie, she is losse & losly, & boundfull in beggerie.
 Rome giues all to all, to all that giues all to Rome
 Through wealch, and guils, so fo 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 gaine and sell a Popish tippet:
 Dit times a Clarke is deafile got which might indite
 That which thou wouldst, and get the seale vnto thy writte.
 If that a bybe prepare the way, then come thou here,
 Tell on thy tale the Hope his grace approacheth nere:
 If this do faile, then looke to quasse, so goes the gere.
 Thou art ritch and poore, both fat and leane, yea bond and free.
 Free, but thyall, and souid to such as crooked bee.
 Pea often chopt, so art thou cheekt by *Ingrates* mouth:
 Like *Sylla* thou snatchest, thou coucrests & catchests, & diuues to thy
 Rome like a whaile is turned, and with foule spors is burned. (selfe:
 A greecie gulfe, a griping graue, a stichie Take:
 Both bottomles, vnsatiat, and all alike she makes.
 By thinking thou art wise, & towder thou doest crye, come bring me
 I pray thee crye, ho: but thou saist, no, I hunger crye. (inoze:
 Though *Craesus* gaue thee all he hath, 't will quench no thirst:
 I thinke thou makst gould thy God, not *Iesus Christ*.
 Thou sendst aboad a greecie byood that pill and poule:
 They come from thee, to seeke for fee, and take vp toule:
 They seeke no god, but dauntie food and easie bedes,
 The man that from his youth did vse to runne and go,
 Hath learn'd to ppaunce & heldes of *France* with *Chariots* to & fro,
 The Clarke that late couid trudge alone vpon his feete,
 With *Dates* pnoogh to feede his hoise can hardy meete.
France doth affoord him silke cloakes, & *Rome* doth preid him sharkt:
 His guard on foote doth flooke about, and he rides like a barlet.
 The people gaze, and he doth compe 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 oft.

Reme

Reme what shall I do, what shall I say, or tell thee what is done?
 Wealth weakens thee, wealth threatens thee not to be Rome.
 Thou conquerest men, but glittering gould doth conquer thee:
 For why, thy byats still play their parts to seeke for fee.
 This broken thirt doth sticke by thee, in time of *Warre* & *Peace*:
 It burns thee & foyles thee, it turns thee & foyles thee, & neuer doth
 Thou giuest Church-promotions to such as are infamous: (case.
 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 spinnest, till all is lost.
 A towne different of her strenght, & of graue heads, wil fall at legis.
 'T was gould & once didt conque *Troy*, it is gold & now doth Rome an-
 Then let me write it, & let me speake it, Rome thou art gone: (nop.
 For want of munitions, and good conditions thou art vidone.
 A famous Citie (the moze is the pittie) is brought in the byar:
 And now sunke deeper, then late she was streper, & stowed her selfe
 Thou art come halting home, and yet thou lovk'st aloft. (higher.

John a Monke.

*Curia vult m:rcas, burfas exhaust, & arcas:
 Si burfa parcas, fuge Papis, & Patriarchas.
 Si dederis marcas, & eis impleveris arcas,
 Culpa solveris quaque ligatus eris.
 Intus quis? Tu quis? Ego sum. Quid queris? Vt introm:
 Fers aliquid? Non. Si stiferis. Fero quod satis, intra.*

The same in English,

The Court of Rome doth ayne at *Harkes*, it sucks & soakes & Arkes:
 If that you mind to spare your Arkes, come not at *Popes* nor *Patriarches*.
 But if you franklie giue them marcs, & with god gold stuffe by their Arkes,
 I warrant then you shall be free, from any kinde of penaltie,
 Tho's within: Tho's there: I. Why, what would ye? Come in.
 Bring you ought? No. Stand still. But I do. So ye then in.

Bb.

Iohn

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

Roma manus rodit: quod rodere non vultis odit
Dantes exaudit non dantibus ostia claudis.
Curia curarum genetrix, putrix, malorum
Ignosce notis, inhonestis aquas honestos.

The same in English.

Rome is a raker, and spitefull hater of thy empty hand;
She heareth the giuer, but others neuer, but letteth them stand.
Her Court a cage of cares: of mischiefs eke the mother,
She ofers knaues like honest men, and straungers like a byother.

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

Rome rowling long about, in errors, vpon and thall,
Shall fall at last and cease to be the losie head of all.
But first the Church shall synke, and so the faith shall fade,
And *Rome* shall reele, the Empire eke shall first begin to qualle.
Agayne the close Apostacie that litle was suspected,
But crept and couched craftely, shall plainte be detected.
Allowance shall be made of foule and filthie bet;
So, shamefastnes and feare of God shall cease to shewe their head,
Then comes The man of sinne, whom Christ shall with his breath
Confound: and after make an ende of all thyngs on the earth.

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

Shall it not (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 poynt. If we respect the quan-
titie

titie of the word; it consisteth but of two sillables: But yet withall if
we regarde the weight of wickednesse that goeth with it, wee shall
see it includeth all the mischiefe that may bee. I assure this doubtly
vpon good assurance, that whosoever he bee that calleth himselfe, or
is desirous to be called an Vniuersall Priest: he in that haughtinesse
of his is a fore-runner of Antichrist, in that by swelling pride he pro-
ferreth himselfe before others.

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

Further (to speake literallie of it) we cannot conceiue of that newe
kinde of pietifull compassion, which the Italian Whisitons vse in
curing the infirmities of *France*. They which take in hand to helpe
our Bishoppes, are them-selues taken with continuall feures.
They are blinde, which make promise of sight vnto others: And ha-
uing the *Quinsie* of conetoulsnes in their owne thyoates, (whereby
they are not able to enter in at the narrow gate) they suppose our
men to be botchie and hugg-holozed. They suffer their owne sheepe
to wander, and yet take vpon them to reclaime our sheapherds to
right pathes, while they present, that the remedie for all spirituall
diseases, that is, absolution of soules and consciences, is to bee had
at *Rome*.

Qualter Mapes censuring the Pope and his Decrees, the Popish
Clergie, and especially the Bishoppes: describeth
their manners in the verses following.

*V*genti inutili cornutis ducibus,
Qui multas mutilos à natis fugibus:
Dnm habet quilibet fœnum in cornibus.
Non pastor ovium, sed pastor ovibus,
Non tantum cogit, at ille de miseris,
De claudis ovibus agnifœ teneris,

B b 2

Quint-

Quantum de computo lactis aut velleris

Sic ovem perditam reperit de lumbis,

Si vulgus invenerit excessus parvulus,

Caufatur fides lafos articulos,

Trahit ins ovium in caule tribulos,

Vellens exuvias & muogens loculos.

Errantem sequitur grex errans previum,

Quem pastor devius ducens per devium,

Post lac & velleria dat carnes ovium,

Laporum dentibus & rostris avium.

Hic scriptas reperi confusit indines

Officialium aptim imagines

Fraudes, insidias, & turpitudines,

Que magnos codicis excedunt margines.

Hysant quos retinens mundus inhorruit,

A quorum facie totus contremuit,

Quos dum in caucibus Rhodope genuit,

Ad omnes scelerum motus exacuit.

The same in English,

WD worth the wothelesse nation, with all that coznerd crue,
Which sucke & soake the stielie foules, of all that is their due.
And carping *Hay (like pampered Bulles) upon their forked head,
They take no keepe of stielie sheepe, but with their flesh are lead.
Of wandring sheep, or limping lames they make no such accompt,
But only search by what means best their possites map amount.
So they may have the milke and fleece, the sheepe may go to wark:
And thus (God sir) they take the payne to beare them on their backe.
But if the common people chaunce to tread their thoe awpie,
Then, out alas, (as all were lost) they straight begin to trie.
But they (meane while) do dragge their sheepe into a fould of biars
To trie their titles: till their humes be pulled o're their eares.
I meane into th' Officialls Court: whose tricks I know full well,
Whose grosse and chaffie couzages it were a shame to tell.
Their cankerd customes they maintaine, with sad & sober looks:
Which to rehearse in prose or verse, would fill up many booke.
The shepheard thus both leade & daunce, & sheepe they follow after,

And

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

Frauncis Petrarche, the very Prince of *Italian* Poets, (who liued about 160. yeares agoe) hath left in written Verses, what opinion men had in those dayes of the Church of *Rome*.

*F*ontana di dolore, albergo d'ira,
Schnola d'errori e Tempo d'Heresia
Gia Roma, hor Babylonia falsa cria
Per cui tanto si piagne, & si sospira
Offucina d'inganni, o' prigione d'ira
Oue' I ben muoue, Inal si nutre e cria:
Di viui inferno: un gran miracula sia,
Si Christo te co al fine non s' adira.

*F*ondata in casta & humil povertate
Contra tuu fundatori alzi le corna
Pnta sfacciatu: dok hai post' osene?
Ne gli adulteri tuoi: ne le malnate
Richieze tante: hor Constantin non torna
Ma malga l' mondo tristo, che l' e' c'iene.

The same in English,

O Sowrce 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 sobs and sighes are spent,
A shop of treacherie, a prison of wrath.

Bb 3

Where

* Femina
in cornu
gerit.

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,
 Dost aduance thine hornes against thy founders,
 An impudent harlot: and where-in dost thou trust?
 In thine adulteries? in thy so great
 Ill gotten goodes? now *Coniuntine* comes not againe,
 But let the world enioy that, which it hath saylaynd.

*Fiamma dal ciel fu le tue treccie piena
 Maluagia, che dal fume, & da le ghiande
 Per l'altrui imponerir se ricca e grande,
 Poiche di mal oprar tanto ti gioua
 Nido di tradimenti: in cui si cona
 Quanto mal per lo mondo boggi si s'fande
 Di vin serua, di letti, è di unuande
 In cui luxuria fa l'ultima preua
 Per le canore tue fanculle, e vecchi
 Vanno trescando, e Bilechub in Mezo
 Comantici, col fuoco, e con gli specchi
 Gia non fusti nutrita in piume al uento
 Ma uanda, al vento, e senza frati specchi:
 Hor uini si, ch'a Dio ne venga il pezo.*

The same in English.

Let fire from heauen rayne downe vpon thine heyres
 Thou wretched wretch: (who from water and alhorne
 By unpouertising others, art become rich and mightie.)
 Seeing thou hast such pleasure to do euill,
 Thou nest of treasons where-in are hatcht
 All the euils which at this day ouer-spread the world:
 Thou bond-slave to wine, to lecherie, and banquetings,
 Where-in riot perfumech his utmost inducours
 Through thy chambers: wenches and old foolcs

Go

Goe skipping, and the Diuell in the midst
 With bellows, fire, and looking-glasses.
 Thou wast not at first brought by wch plumes for shadow,
 But naked to the winde, withoo among thornes,
 Now liue, but so, as God may conceiue a foathing of thce.

*L'auara Babilonia ha colmo l'facco
 D'ira di Dio, e di uiti empie rei,
 Tanto, che scoppia, & ha fatti suoi Dei
 Non Gioue, a palla, ma uenere, e Baccho
 Aspettando ragion mi struggo, e fiacco
 Ma per nouo Saldon ueggio per lei
 Lo qual fara, non giacquand'io vorrei
 Sol una fede, e quella sia in Baldacco,
 Gl'idoli suoi faranno in terra sparsi
 E le torri superbe al ciel nemiche
 E suoi torrier di for, come dent'arsi
 Anime belle, e di uirtute amiche
 Terrano 'l mondo e poi vedrem lui farsi
 Aureo tutto, e pien de l'opre antiche.*

The same in English.

Cruetous Babylon hath her sacke so full
 Of the wrath of God, and of vices impious and wicked,
 That with it she burketh, 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 Sowdan for her,
 Which shall make (though not so fowne as I would)
 Dwp one seate, the which let it be in *Baldacco*:
 Her Idols shall be scattered on the earth,
 And her lookie towres enemies to the heauens,
 And her turrets shall be burnt as well without as within,
 But sweete soules and towres 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
 Suldun
 keepeth.

These

These Verses of *Petrarche* haue bene thus turned into
English Verse by *Thomas Howel*.

1.
O Forger of false deceit, pison to ire,
Where goodnesse dieth, and euils all are bread,
To those that liue, thou art a helth sicke,
The ruine eke of many wretched dead:
A wonder strange, though spared thou be yet,
If Christ in aine not tread thee vnder fete.

The ground was first on humble pouertie,
But now thy pride doth presse thy founders downe,
Thou shamelesse stomper seeking soueraignie,
Where rests thy hope? what, in thy triple crowne?
In thine aduiceries, or base-boorne riches
Begot in guile? Claine are all such Wittches,
Since Constantine may now retorne no more,
The mournesfull world that lightes thy state to see,
Consume and cut thee quicke unto the coare,
That all too long is foist to beare with thee,
Of *Rome* the fall heere *Petrarche* doth vnfold,
As view they may that hit the same behould.

2.
A flambe from heauen dreame downe vpon thy head
Thou wicked one: that from the water cold,
And *Acones* wilde that whilome was thy bread,
Art mightie made, enuitcht by others gold,
Since thy delight is setled all ouer ill,
Shame thee destroy, and sorrow some thee spill.

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

In

In closets hidden, young girles and aged Wives,
With Belzebub do daunce in foule desires.

He, bellowes, fire, and looking-glasse doth beare
Amidst them all, but why, I blush to tell
Baked to wundes, and bare-foote late thou were,
No beds of dolour unto thy share befall:
Course cloathes did serue thy corps from cold to shrowde,
Scarce God thy Idere, thou now art groune to prowde.

3.
Thou *Babylon* that build'st thy nest so high,
By couetous fraude thy secke to hyminne doest fill,
With Gods great wrath, and vices out that sie,
Whose popsoning finnes 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 issue,
Sp selfe with toyle I feeble brought and lowe:
But at the length me seem'd a *Soldan* newe
I sawe prepar'd, to worke thine ouerthrowe,
That will erect * *Baldocco* seat for thee,
Which (though not when I would) shall thee depose.

* The Sul-
dans pallace.

Thine Idols on the ground shall scattered lie,
Thy towers prowde, to heau'n that enemies be,
And turrets all, by fire dolone shall sie,
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The goulden world anew begin to raigne,
And auncient works shew forth them-selues againe.

F I X I S.

C c.

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