

SACRÆ HEPTADES,
O R
SEAVEN PROBLEMS
concerning
ANTICHRIST.

1. *Of his Place.*
2. *Of his State.*
3. *Of his Names.*
4. *Of his Rising.*
5. *Of his Raigne.*
6. *Of his words and actions.*
7. *Of his times.*

Necessarie to be read and knowne of all men, who
professe Christ Iesus, and hope to be saved
by no other Name.

By G. S.

Mal. 4, 5, 6. *Behold I will send you Elias the Prophet, before the coming of the great and dreadfull day of the Lord. And he shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

2 Thel. 2, 3, 4. *Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sinne be revealed, the sonne of perdition. Who opposeth and exalteth himselfe above all that is called God, & that is worshiped: so that he as God, sitteth in the Temple of God, sitting himselfe that he is God.*

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To all Kings, Princes, and Potentates, especially to King Charles Defender of the Faith, and to the King and Queen of Bohemia professing the Faith, and therefore persecuted. Also to all other Christians, whether Reformed, or Romish.



Amongst all those controversies, which like cloudes overcast the Church of Christ at this present, so that many stumble at noone day as at night, and but a few are truly resolved of their owne aright walking with God, according to knowledge, there is none more necessarie to be generally understood, then that of *Antichrist*: both because this *Egyptian darknesse*, which is in the land of *Cosbue*, proceeds from his incantments, to hold *Pharoh* still in the hardnesse of heart: and also because the externall splendor and glorie of his seate, supported with the countenance of *Magicall science*, *bellish unitie*, *carnall succession*, *corrupt custome*, *vagged antiquitie*, *Idolatrious universalitie*, *Counterfeit miracles*, *hypocriticall sanctitie*, *stupenduous amplitude*, *blinde devotion*, *formidable tyrannie*, *Catholique power*, and *worldly felicitie* (as *Salomons throne* was with Lyons cunningly carved) doe much dazzle vulgar judgments, and amaze the sillie Lambes of Christ. But if this Magitian were fully discovered to be but an Impostor, and onely to bumbast his reputation with lyes, forgeries and usurpations (like a spirituall Quack-falver) then the more that Princes and people had doted upon him, and deified him, the more they would hate him, as those Kings shall, who out of godly indignation, hate, strip, cate the flesh of the Whore, and burne her with fire.

1 Kings 20,
19, 10.

Rev. 17, 16,
17.

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This the learned Limbs of *Antichrist* understand verie well, and therefore eyther terrifie all men from looking into the *booke of God*, where *Antichrist* is described (at least from looking into the *Revelation*, where he is set out to the life) or else, as the Scribes and Pharisees did with their corrupt glosses and Comments made upon the Prophets, *darken* the coming of *Christ*, and *deny* him being come, *putting off* the time of their *Messias* hitherto, *deferring*, and *delaying*, as the *Turkes* doe with their *Mahomet*, yea *saying* his person to be *humaine only*, and his *Office* *temporall*, thereby to hold the *Iewes* still in *spirituall Captivitie*, by causing them to deny the *Some* of *God* their *Saviour*: so doe these wauce the coming of *Antichrist*, and with their corrupt glosses, and misapplications turne the truth of *God* into a lye, causing the world to embrace the *Some* of *perdition*; by telling them of an *Antichrist*, that must be a *singular person*, and not a *succession* (as if we designed such a *succession*, as did not admitte and containe singulars) a *Iewe*, and perhaps, of the *Tribe of Dan*, the sonne of a *Divell*, or of an *Incubus*, of a *virgin* or of a *Whore*, or of some bodie: that he shall raigne *three yeares* and *an halfe*, sitte in the *Temple of God* in *Ierusalem*, kill *Enoch* and *Elias*, with much other strange *legionarie* stoffe, concerning *Antichrist*, his *person*, *office*, *Raigne*, *Warres*, and *overthrow*.

This they would prove, by the names given him in the singular number,

2 Thes. 2. 3. As also by the article 2. or ill. being de-

monstrative particles. But Gramarians say that not only proper names, and words that signifie individuals things, but names that signifie a multitude or succession, nouns appellatine, collective, and iunctive, are both in Greeke and Latin expressed in the singular number, and joined with that demonstrative particle. As hic populus, ille rex in aggregatis, successione, or collectione. 1 Pet. 2. 17. τὸν βασιλέα τριάντην.

Philosophers say that numer one, may be taken not only singularly, but aggregatim, and summation. And that a thing may be idem numero, not only as the summe, but as a heape of corne, a flock of sheepe, a river, whose parts it may be may increase or diminish, and be in continuall motion and alterations, some going away, and others coming in place, and yet continue one and the same singular, heape, flock, river, &c. which both the singular number, and demonstrative particle are joynted.

Divinitie sayth, that *Antichrist* is not only opposed to *Christ* the *Head*, who is one, but to *Christians*, the *body*, the *members*, who are a *succession* of *kings* & *princes* appointed, or a *royall* *priesthood*. 1 Pet. 2. 9. And for the use of a demonstrative particle, on the singular number or name they refer us to 1 Pet. 2. 7. Dan. 2. 38. Then, O King, as this head of gonit. Then & thy predecessors, then and thy successors; though per excellentiam, thou above all before or after. So 1 Pet. 5. 8. hu Antidicos, not one adversarie or one divell only, but all. Rev. 13. 2. and 2 Thes. 2. 7. with divers other places.

Thus neither *Grammar*, *Philosophie*, nor *Divinitie* will teach us, what these new *Roman* *Pithagorians* would force us to believe. But ife doubt is sufficient in the school of *Antichrist*, to silence not only his scholars, but *Grammer* rules, & the *Logicall* rules of *reason*, & the *Scripture*, yea *Christ* himself. And he that will not heare *Christ*, *Chr. J.* will not heare him, though he see *Lord*, *Lord* never so loud.

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And least men should examine, and so finde their falsehood, they obtrude these opinions aforehand upon the *Church*, to be beleevved as *Articles of Fayth*, by all their members, viz. That the *Church* is for the *Head*, or principall part, *Romish*, and so particular: for the *body*, *Catholique*. That the *Pope* is the *Head* of the *Church*, and so as *Head* of the *Church*, *Judge* of the *Scripture*: and the only true expounder of it: having that *infallible* and *universall* *Spirit*, which directs the *Whole* in all truth. That his *seate* is the *Rock* *immovcable*, to which in all stormes the *shipwrackt* *soule* should resort for *refuge*. That *Salvation* is no where else to be found. And that his *Decrees* are to be believed, and obeyed, not to be questioned, or examined in the least.

Loc, thus he hath made sure not to be discovered, except, out of good nature, he will confesse himselfe to be the thiefe, and restore the stolen goods to the right owner. But as the acknowledgement of error, and of injurie, is not to be expected from him or his, who loue the world, the pompe, glorie, and power thereof, a little too well, to resigne their *Soveraigntie*: So in all these courses, whilst he thinks cunningly to hide himselfe, he bewrayes himselfe the more to be *ANTICHRIST* unto such as have *spirituall* eyes, illuminated by grace from above, to discern truth from falsehood.

Thus you see their *Egyptian* *wisdomes*, and what paines they take with those *Magicall* *Iuglers*, *Laines* and *Lambres*, to conceal themselves, and how much it concerns them so to doe.

On the other side, it concerns us, with *Moses* to rely upon the *Hebrew* *simplicitie* and *sinceritie* for our *salvation*, but *Withall* to be learned in all the *Egyptian* *wisdomes*, the better to discover *Antichrist* his *clowdie* *walking*, that so diverse *Controversies* may be aran end. For were he fully discovered, then all that believe in *Christ*, and love him, and desire his glorious coming, would hate this *Monster*, who is like *Lucas* amongst the *twelve* a *counterfeit* *Apostle*, carrying the *bagge*, an *Hypocrite*, playing the part of a *Vicar*, a *Depuie*, a *Substitue*; but from the *stage* appearing a *naked*, *ragged*, *beggerly* *vacabond*. And doubtles, his *person* being thus discovered, his *lawes* and *decrees* would be rejected, and *Kings*, *Princes* and *people*, would cast the *Egyptian* *yoke* from

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their overgalled neckes: Yea such as thinke, they doe now *God good service*, in murthering the poore Lambs of Christ in all places for him, would leaue him, *come out of his Babylonish profession*, and not so much as trade or trucke with him in the least exchange of those doubtfull commodities, or touch any of those garments spotted with the flesh.

It cannot be denied, but *Iesabell* was once young, and *Chast* and *faire*: But this proues not, that she is so now. It cannot now be denied, but that she is full of wrinkles, and a royall whore; the *Rev. 2, 20.* Mother of fornication; fitt for all commers; and withall painted, to uphold her rotten reputation. And we doubt not, but God will stirre up some *Iehs* (zealous perhaps for his owne interest, if not for Gods) to caufe her owne *Eunuchs*, those Fryars, Monks, and other Votaries, to throw her out of the window, that he may treade her under his horses feete. And doubtlesse, as this shall in time come to passe by the powerfull preaching of the Word, which shall *Wash him by degree*; so, as an effect of the word preached, first, the usurped authoritie of the *Papacie*, and *Roman Cleargie over Kings and Princes*, shall be broken, and reformation shall begin, where deformation came first into the Church. So that Antichrist shall say, as *Hanniball* once did: *Eandem arte qua prius cepimus, Tarentum amisimus*. And this is with Iehu to treade Iesabel under foote.

Bellarmino confesseth, that *Constantine the Great* gaue the Pallace of *Laterane*, & *multa alia temporalia*, to the Pope, *Ditionem tamen spirituales neque dedit ullam, neque dare potuit*.

So the spiritual dition, made way for the temporall donation, and then was *posse* poured into the Church, when the *bonnie* of Princes sought to satiffie the *ambition* of Priests. The Priests then grew downwards towards the earth, and Princes then began to climbe upwards, towards heauen: And the covetous Clergie finding the *faith of fewe* (for the faithfull are but fewe, a verie little flock, and oftentimes not very rich in wooll) not to be so fruitfull as the superstition of many, they nourished that profitable and liberall humour by their uttermost arte, and from hence got *S. Peter* a rich *patrimoine* being dead, who when he lived, had scarce a house, wherein to hidde his head. This temporall *patrimoine* graced with

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so holy a patronage, as the reverenced name of *S. Peter*, did speedily and mightily increase in all places, especially where *superstition* was interceyned in the name and stead of *true Religion*, and where Clergie men knew how cunningly to raise questions and quarrels under hand, and then to intrude themselves as equall arbitrators, and impartiall umpires; but ever to manage and determine all for the advantage of the *Catholike cause*, as they called it, and for the ruine of particulars: as it is reported of that Lawyer, who decided the difference betwixte the lame man and the blinde, concerning their oyster, that each of them should haue a shell, and he the meat. Thus dealing for the Church by *pretence* (themselves being mostly single and unmarried, and so unsuspected to trade for the world, and posteritie) they had oportunitie to enrich themselves, and their *particular severities*, and to performe such actes with commendation, because they pretended *S. Peter*, and the *Church*, not themselves, as would haue been counted couisenance, treacherie, exaction, oppression, injustice, and perhaps forgorie and Robberie, if perpetrated by any other persons, or to any other ends. But the generall opinion of their *Cause* and *Persons* (supposed and stiled sacred) made all passe currant without question or controule. Thus in a short time, where they were lately glad to be graced by Kings; Kings were now glad to be graced by them: And where Kings had persecuted their predecessors for the truth, they now persecuted Kings for *faulthood*; and challenged the *investiture* of such Princes by right, upon whom their predecessors, out of the opinion of their pietie, and the superstitious desire to be inaugurated by so blessed an omen, had been sometimes formerly invited or admitted, to lay their holy hands. Now therefore they began to cutte out large cantles of the earth for their owne share, and made so manie *sanctuaries*, and *Cities of refuge*, that they encouraged malefactors, who ought to haue repented them, and gotte well by the bargain too. For they so mightily grew by this meanes, that the world, and the wealth of it was found with *Priests*; and pietie was onely found with the poore: the secular was onely regular according to Christ, and the Regular was master of misrule in all *secular affaires*: *Marchandize*, *forraigne negotiations*, and the *Government civill and ecclesiasticall*, first, by the civill and imperiall lawes,

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after by the Cannon Law, a Law of their owne) was wholly moderated, and managed by them: Kings were made their wardes, and deposed for Hereticks, as soone as they once thought themselves of age to rule themselves and their people aright, without their helpe: Yea Mars himselfe was intertyned into their service, and the *Crosse of tribulation, sayth and patience*, which was at first but a staffe in the hand of the Cleargie, to support them in their constant sufferings, was now *perverted* in the use, and *turned upwards*, in prosperitie and spiritual pride, and so became a *sword* in everie Cleargie mans hand, to invade and disturbe the peace of Christendome: and *Confussion* served, as a secret racke or torture of Conscience, a kinde of holy inquisition, to finde out that *sweete sinne*, and to *parden it*, which might be most profitable to the Church, as having command over the purse of the partie peccant. Thus it grew in time to be rightly called the *Sacrament of penance* indeede: for if it had not *contrition* at the first, yet it ever ended in *repentance*, though ever a little too late, and therefore to small purpose for the *penitente penitent*.

The Cleargie having by these artes and infinite others (as Idolatrie is full of invention, for he that can once make his Creator can make all other things) ingroft almost all into their owne hands, they made divisions of *Kingdomes*, and cutte them out into *Bishopricks*, as all Countries, especially Germanie can well witness. Where the Emperor was shackled with *Ecclesiasticall Officers* of the Sea of Rome, as with *fetters of gold*; till the necessitie of the papacie, about the rising up of Luther, forced the Pope, to permit the house of Austria to grow a little too great, to the lessning of Antichristis *immediate autoritie*. In so much, as now the Papacie is made a servant to the House of Austria, under a *Catholike title*: as the Papacie before made both that *House*, and all others servants, to increase and support the excessive greatnesse of that Sea, under the like *Catholike title and pretence*. But this was then, and is now a violent motion, and therefore not perpetuall: then permitted and practised, to prevent the losse of all, which was justly feared upon probable grounds; and now to hold what that Sea still possesseth, but feareth to loose: and to regaine (if it be possible) what she hath lost alreadie. Which if ever she could regaine by

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this meanes, she could then be content to burne the *rodde of her wrath*, or to *Weare it out* in her worke, with whipping others. In the meane time she is content to make the *Spanish kingdomes the Catholique sword*: so that the *Roman Church* may still be the *Catholique scabberd* to that sword, and *draw it*, or *sheath it* at the Popes pleasure. But I beleewe, that as by *these arts* that Antichristian Sea hath ascended up to that superlatiue height, wherein it now sits; so it shall loose all, by the *same or the like means*. For whensoever the world shall be so happy, as to have an *understanding Emperour*, who *knowes* his owne, and is *able* to discover, and recover *Antichristian* usurpations, that such a man, taking Henry the VIII. of England for a patterne, shall and may easily doe that in Germanie, and so consequently in other places, which that *Resolute King*, by the *advice* of the Lord Cromwell, and the example of Cardinal Wolsey, did in his owne dominions. viz.

That King intending to *dissolve all Monasteries*, made a division of part to the Nobles and Commons, from whence it first came, and so mette no opposition; The *patterne* was the Popes owne, who made Church-men Princes, and changed the title and name of those Lands, which were often by them acquired, and possessed by ill arts; as if he could haue changed the nature thereof, and made them, what he called them *spirituall*. The King therefore did but *reduce* things backe to their right and former order. Here onely was the error of that worke; that the King did not restore the *Tennts* to the constant maintenance of the ministerie; which portion, whether it now belong to the Church or no, *jure divino*, I intend not to dispute *pro or con*: But I dare say, *Gods owne order* hath manifested it to be both *competent* and *convenient* for that purpose, beyond all old exceptions or new inventions, and so proues it to agree with the law of nature, if not to flow immediately from thence, deferring therefore to liue after the honourable buriall of the *ceremoniall Law*, as it breathed long before it.

Had these things been better ordered, and some Bishopricks broken into lesser pieces, so that they might haue beene fite for *honorable burthens*, but not too great for the *portage of one person*, who laden with too much temporall honour and revenue, as men overgrowne with flesh and fatte, become unwealdie and dishonourable



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rable burthens themselves to the Church; then the undertaking had been absolute. For whether it be fit, that *one who will not preach the Gospell*, should have power to silence such as *would*; that *one* should have power to silence a *Whole Diocesse* of learned ministers, and a *Whole Diocesse* of these, should not have power to open the mouth of *one*? That *one* should have double honour for the *single worke*; Nay for his *wilfull idleness*, and *obstinate hindering* the conscionable worke of others: and *others* no honour, but *conzumelic*, and *scorne* for doing the double worke diligently? That *one* should have the provender belonging to manie labouring oxen for lying in the manger, and hindering the poore asses from meate: whilest *divers oxen* that *would tread out the corne*, want corne to eate, or corne to tread out, or are muzzled whilest they tread? That *one* should rule a place manie miles from his person, as if he had both an *infallible*, and *infinite* spirit: and *manie* should not be able to rule a petty parish, or to catechise a household without helpe? whether this thing be according to the patterne of the Apostolicall Hierarchy, are problems, which some thinke fit to be published amongst those of *Antichrist*. because it may be doubted, that he who would doe *thus*, would not perhaps startle at a *Cardinals cappe*, or the *triple Crowne*, if they were profered, or could be compassed easily: and therefore such a man is no fitre instrument to be used against *Antichrist*, in the pulling downe of *Babylon*, or to sit for *Christ* and rule, upon the top of *Sion*. *Object.* But kings and Princes govern by substitutes farre off. *Ans.* True: *But it shall not be so amongst you.* Matth. 20, 25, 26. Take these words of *Christ* as a *Precept* to shew Bishops what they should doe; or as a *prophesie*, to shew all men the estate of the true Church what it shall be, it is all one. And doubtlesse such *Princes* as shall hereafter *reforme*, will learne to mend what is amisse, by the sight of other mens errors: and so whensoever *God* shall blesse *Germanie* with an able and religious Emperour, and shall put it in his heart to reforme the Church, it is but changing those greate *Bishopricks* of *Mentz*, *Triers*, *Collen*, *Munster*, and the rest into *absolute Principallities*, and making them *Hereditarie*, where now they are *Elective*, and the worke is at an end; they will joyne to uphold their *owne interestes*, and soone exclude the *Papacie*, and mince the *Prelacie*

Obiect.

Ans.

Mat. 20, 26.

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lacie somewhat finer.

A *spædie* and certaine preparation for this, is the *discoverie of Antichrist*: and it is the duetie of all men therefore that *can*, to doe their best, according to their talents, in this subject; and amongst others, this *learned Author* hath done much, and deserves much in this respect of the Church. The *Courte* he takes by *Problemes* to handle this controversie, is not as if he doubted, or any other man needs to doubt of the truth; but as it should seeme, being *no profest Churchman*, he modestly disputes the point, as a man that would learne himselfe and others, by asking questions wisely; and withall inquiring, whether it can be imagined, that any man can be more like *Antichrist* then the *Pope* is; he concludes *negatively*, that *none can*; and plainly layes downe in everie *Probleme* the obstinate absurdities of such, as looke for *Antichrist*, and believe he *shall come*, yet cannot now see him to *be come*; because either he stands too neare them, as a beame in their eyes, and they are *parte of him*; *bone of his bone*, and *flesh of his flesh*; or, they expect him, when he comes, to be so qualified for publique observation, as the Church of *Rome* hath cunningly, and poetically described him: *But such an Antichrist they shall never see*; for the church of *Rome* did loe to paint him in *policie*; not for the disclosing, but for the concealing, and crowding of his proper and personal appearance, and diverting the eyes of all men from beholding the right object. For my parte, meeting with this Booke in a manuscript, and seeing the profit it may bring to all, I could doe no lesse, then be a *midwife* for the edition of this, since I am not able to be *parent*, for *procreation of the like*. And I have taken the boldnes upon me, to dedicate it to no lesse persons, then to the *Kings* and *Potentates* of the Earth, for it concernes them all especially, above and more then others, to reade, and to understand this *Controversie*, lest they should be made drunke, or kept drunke; with the dregges of that *abominable cuppe of Inchantments*, wherewith diverse of their forefathers have been intoxicated, and *steps to death*; and least they should under the appearance of *Christianitie*, countenance and support *Antichristianisme*, and so thinking to doe *Christ* good service, *persecute his poore members ignorantly*. Besides many of them have suffred much from the hana of *Antichrist*, and

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his members. The *Kings of France* have beene battered by their instruments, and the kingdom put in Combustion, by their Incendiaries of the Roman Catholique league or partie. Our *Queens Faiber Henrie III.* of renowned memorie, must not be forgotten: his blood is yet too fresh upon their fingers, to be hidden from her Majesties eyes; except they force her weake sexe (as they have done manie of the masculine gender) to winke; by threatening to dippe their fingers, as deepe in her blood, (which the Lord forefend) if she cast an eye towards her Fathers Funerall, or so much as inquire whether or no, he dyed by age, or by some injurious and traitorous hand. Our *Kings* have bene, and are still, excommunicated, cursed, exposed to slaughter, and deposition by them. The *King and Queen of Bohemia*, have bene pursued from place to place; and all *Christendome* imbroyled with bloodie warres for the upholding of *Papall* usurpation, against *regall Jurisdiction*. Other *Princes* have formerly felt, and may hereafter feele the strength of his *Imperiall and Catholique Armes*; and therefore it concerns these also, to knowe the man of sinne, for their owne comfort, that they may the better beare their Crosses, considering from what head, and hand they come; and that they may with more courage and assurance, look up towards deliverance, as Christ hath willed them, who at the length will be too hard for Antichrist, and give a happie yssue to all their afflictions.

Luks 23, 28.

And as it concernes Princes especially, so it concerns others also, as much as their salvation may concerne them, to knowe Christ their Saviour, and Antichrist the chiefe enimie of their Saviour, and of their Salvation, from each other; and therefore I have dedicated it to all Christians. But if any wonder, why in the Title of the Dedication, I use these words: *To all Christians Reformed and Romish*, as if I contradicted my selfe, in calling the *Romish professors Christians*, which in other places I terme *Antichristians*: I answer that the *Pope* himselfe could not be the *Antichrist*, except he were a *Christian*, and tooke upon him also to be the chiefe *Christian*, in externall profession. A man may in diverse respects be a *Christian*, and an *Antichristian* at once. The *Pope* is baptized, professeth the sayth in generall termes, as Peter did; and thus he is a *Christian*, and one of *S. Peters successors*, as all other Bishops are; but

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as he challengeth to be head of the Church, universall Bishop, of an insalutable spirit, *Judge of the Scripture*, &c, he is *Antichrist*, that is, *Rev. 18.* for Christ, in shew, but against him in truth. So those of the church of Rome, are Christians in outward profession, but as they adhere to the Pope, as to the *Relick of Christ*, and head of the Church, they are *Antichristians*: and such of them as belong to Gods election, are called out of Babylon by the holy spirit, and may come out from thence, by renouncing the Babylonish doctrine of the Church of Rome, though for their persons and dwellings they continue in the same place and citie still. And that these Romish Christians may be informed, and all other Reformed Christians established in the truth, is the end which the Author propoed to himselfe in the collection and composition, and I in the publication of this treatise.

All that I feare is, that both this worke, and my owne endeavour shall meete the greatest discouragements from some of those that should protect and countenance us: who either from error of judgment, deny the Pope to be Antichrist, and yet separate from him (at which I wonder) or else out of humane wisdom and policie, seeme still to be in doubt, and will not be resolved, as fearing a diminution of their worldly greatnesse and glorie, if this truth should be generally acknowledged. Because they suppose much of their authoritie would be found to be built upon the *sanctie foundation of Antichristian usurpations*. But shall we loose heaven for earth? or looke to low, as to bring temporall respects into the balance with eternall? Can there be no provision for upholding the honour and countenance of the Clergie, from common contempt, and for the encouraging and rewarding of learning, but what Antichrist invents to uphold himselfe wthall? Then let me rather be still poore and despised with Christ, and accounted ignorant with his Apostles, then rich and respected & learned with those of Rome: Truth and simplicitie are the chiefe ornaments of Church-men, and should be inseparable. Their *serpentine wisdom* should not be used for this world: for that naturall subtiltie, which hath no mixture of doue-like simplicitie infused by grace, Christ did not teach to his Apostles: but Adam and Evali learned it of the *old serpent*, and having therewith lost Paradise, left it then, with the wide world to

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boote, as a Legacie for all their posteritie. I would faine therefore finde that *simple Christian Politic*, which lookes directly forward, to the price of the high calling and contents it selfe with that respect, which follows the Works, whose praise is of God and not of men. If the worldes wages comes with it, I shall take it as the faithfull performance of his gracious promise, who hath wild us, first to seek the kingdom of God; and his righteousness, and all needfull things for this life, shall be added unto us.

This is my resolution, and I am resolved besides, that he, who upon those earthly respects, before mentioned, or any the like humane grounds, and motives, opposeth this booke, or the like, doth therein sufficiently declare himselfe to be *Antichristian*, and shall neede no further eviotion or confutation, then the evidence of his owne actions. *Kings* and *Princes* therefore must cast an eye upon such, and they shall loone see all their Councell is to uphold their owne earthly commands, for personall respects: a watchword sufficient for him that is wise, to beware of such, for they are wolves in sheeps clothing.

And now to conclude, how much are we to magnifie the Lord for our *King*, *Nobles*, *Clergie*, and *Commons*, mette together lately in the high Court of Parliament, and there so well according, for matter of Religion, that the *Subiell* no sooner shewed his grievance with complaint, but the *Soveraigne* applied the remedie with compassion. Such a *Head* shewes it selfe sensible of the suffering of the feet: and such *members* will never forget (as they have protested) thankfulness to such a *Head*. Thus they are happie in knowing each other; So that the King having any attempt against Antichrist, neede not doubt the bodie: And the people fearing the inroachments of Antichrist, neede not doubt to acquaint the Head with their feares. How happie a thing is it to heare that ecclesiasticall corruptions had no backs in cyther house, nor no somme of Beliall there to plead for Baal. It is the *bellie*, and not the *conscience*, that speaks in such cases; and how soever of old, such *penny-wis* *Fathers* have been applauded, as the onely pillars of the Church, and friends (forsooth) to schollers: yet now the world knowes better,

Whether they be greater schollers and learners, who provide for a few covetous and ambitious persons; or they that provide for the generall number of carefull and conſcionable persons, blinde men may see and judge: what portion had Fuller, Fox, Whitaker, Reynolds, Perkins, with many others in the Church. Or were not these men learned?

learned

learned, painfull, and profitable to the Church of Christ, then these? He that thinks me an enemy to the Bishops for this, is deceived. Nay rather I wish, that where there is but one Bishop now, there were twenty, so farre am I from schism, or from being Antipapall.

that, as a man cannot fill his mouth, and speake, both at one time; so they who are most greedie and unsatiabie in seeking after offices, have least leasure and desire to performe the Duties of them. And that both the Parliament that desired, and his Majestie who granted, and the Clergie who never opposed the reemployment of silenced Ministers, (who were not turbulent) did well understand. For these men will be contented with litle, and yet withall will labour to give much contentment in the workes of their vocation: so that if they may have free and peaceable passage, we shall see *Superstition* and *Idolatry* have a greater blowe in a few yeares by their labours, then in manie yeares before by the unfruitfull & unprofitable warre stirr'd up against them, as betwixt Fathers and their children, which gave way to the contrarie humour to increase. And were some of these men well provided for, and protected in Ireland, I doubt not to say, we should soone see the happie effect thereof, and that an *Armie of Priests* would do more perhaps, then an armie of secular soldiers; and so settle that kingdom in obedience to Christ, that we should not fear any invasion or inward motion by *Antichrist*, or his instruments in those parts. He that doubts this may looke into *Scotland*, a place sixe yeares since, as obstinately averse from the faith, as Ireland is now; where in a few yeares Poperie was wholly rooted up, and scarce a man to be found, that would professe himselfe to be a Papist; till these late dayes, when the unhappie division betwixt the Clergie gave them opportunitee and encouragement to increase and multiply. It is our charge to conquer the Irish *Soulds* to Christ as well as the Irish lands and bodie to our selves; and I am perswaded, God hath not prospered our worke for our parte, because we have had no greater care to compasse his parte: If they were Christ, they would be ours too, in spite of Rome and Spaine: but being *Antichrists* in affection, their able bodie are employed as instruments against us in all places, and their *Contrie* used now by Spaine, as Scotland of old by France, to divert and distract our warlike attempts; and to hold us busied at home. Their conversions would have bene the glorie of our church government, ifewing that

The Preface.

that our Cleargie d'd not seeke themselves, but Christ; as now it is our *shame*, that whilst the Romish Cleargie haue conquered many Countries for Antichrist, in the East and West Indies, we should neglect a *neighbour countrie, long in our possession*, suffering them still to lye in spirituall captivitie, under the hands of *ignorance, Idolatry, druckesse, and death*. But now we haue better hope, seeing the reconciliation of the Fathes to their brethren, and doubt not, but that will be effected there, which hath been performed in England and Scotland heretofore, by the *conscionable, plaine, painfull, and powerfull* preaching of the Gospell; whilst men are not distracted, nor their hearts alienated from each other; by domestick controversies. For these Church quarrels about Ceremonies, besides the *distraction*, do by these *scandall* hinder the progresse of Religion, causing the enemy to insult in their *unity*, against our *truth*, because they see us divided, and in our divisions pursuing each other more bitterly, for those things, which we profess to be *circumstantiall and indifferent*; then we doe them in *fundamentall* controversies: And so they say truly, we shew little charitie, and therefore can haue no true fayth.

The Lord therefore joyned the hearts of our King, Peeres, Clergie, and Commons *in one*, to finish this good worke which they haue begun, to the overthrow of Antichrist: and blesse this worke to his full discovery; that Kings, Princes, Priests and People, may learne to leaue him. And so craving pardon for that *capital crime of plaine-speaking*, which I haue herein used, I ende with the Authors owne Epistle, or Preface to the Reader.

Quod a suis olim Lectioribus, petiit, pater doctissimus, id te oratum volo (sic Lector) ut scibi me errasse animadvertes, me corrigas: si ceipsum mecum redeas; ubi pariter certus es, pergas mecum; ubi pariter hesitas, ores mecum; ut sic Christiana unitatis & pietatis leges inuiolatas teucamus.

The

THE SVMMME OF THE FOLLOWING
Discourse: conteyning Seven Problems concerning Antichrist, euerie one resolved into seuen Questions, necessarilie in these times to be considered.

I. Probleme. Concerning the Place of Antichrist, whether it be Rome Christian.

1. Whether Rome be that great citie described in the 17. ch. Apoc.
2. Whether it be the great citie where the beast shall make warre against the witnesses of God: which citie is spirituallie called *Sodom* and *Egypt* &c. Apoc. 11.
3. Whether Rome be *Babylon* the great, which is mentioned Apoc. 14.
4. Whether it be the great citie spoken of Apoc. 18.
5. Whether it may be understood to be the place called *Armageddon*. Apoc. 16.
6. Whether it be the place, noted by the Apostle to be the Temple of God. 2 *Thess.* 2.
7. Whether it be the mountain of holynes between the seas, *Dan. 11 Summa*. If these prophecies do all concurre in Rome *Christian*, and cannot be understood of any other place, then is Rome *Christian* as the seate of Antichrist.

II. Probleme. Of the State or bodie Politike of Antichrist whether it be the state or dominion of Rome.

1. Of the prophecies of Daniel concerning the fourth Beast, and the Prophecies in the Revelation how they differ, and how they may be reconciled.
2. Whether the fourth Beast in Daniel do signifie the Roman state under Consuls, Decemvirs, &c. or what else.
3. Whether the first Beast rising out of the Sea Apoc. 13. do signifie the Roman state under *Cesars*, or what else.
4. Whether the Beast in the 17 of the Apoc. doe signifie the Roman state under Antichrist, or what else.
5. Whether the little Horne in Daniel do signifie *Antichrist*, or what else.
6. Whether the second Beast in the 13 of the Apoc. do signifie Antichrist.
7. Whether the woman in the 17 Apoc. do signifie Antichrist.



Summa

Summa. If these prophecies do concur and be all fulfilled in the *Roman state, and the Governours thereof,* and cannot be fulfilled in any other, then is that the state of Antichrist.

III. Probleme. *Of the Names of Antichrist.*

1. Whether the name of *Pontifex Maximus* do agree to Antichrist.
2. Whether the name of *Servus servorum* do agree to Antichrist.
3. Whether the name of that *Antichrist* may be given to the Pope, & to all the succession of Popes, since the yeare of our L. 700.
4. Whether the name of *Anomos*. i. the Lawlesse, or the man of sinne, may be applied to that succession.
5. Whether the name of the Sonne of Perdition may be given to that succession.
6. Whether the name *Abaddon* may be given to that succession.
7. Of the numerall names of 666. and how they are applied to the Pope. *Summa.* If these names and prophecies do all concur in the *Popes and their succession,* & can be truly verified of none other, then is the Pope (*collective*, as it is sayd, *Nomen successionis*) That Antichrist.

IIII. Problem. *Of the Rising of Antichrist.*

1. How the Monarchie of *Antichrist* must beginne to rise, whether all at once, or by degrees in tract of time.
2. When it must beginne, & whether it must not beginne, before the power of the Emperor be fully removed out of Rome.
3. When the power of the Emperor began to be removed, & how long it was in removing.
4. Whether it may stand with the scripture to say, that *Antichrist* must be a singular person, or whether he must be a monarch successiue.
5. By what means the Popes did rise to their height of power & supremacy, whether it was not by sedition and schisma.
6. Whether they did not contend and warr against the holy Bishops and Saints of God to get their supremacy.
7. Whether they did obtain their dominions and supremacy by rebellion and perjurie. *Summa.* If all the prophecies concerning the Rising of *Antichrist*. be fulfilled in the Pope *successiue,* & cannot be fulfilled in any other, then is the Pope *successiue Antichrist*. & none else can be.

V. Probl. *Of the Raigne of Antichrist.*

1. Whether the Great Whoore described *Apoc. 17.* doe signifie the state

state of the *Antichrist* regnant.

2. Whether all parts of that description may be applied to the popes successiue since the yeare of our Lord 700.
3. Whether the Beast that was, and is not, and yet is, *Apoc. 17.* doe signifie the Pontifex Max. that is, the Pope of Rome.
4. whether any Jew, Turke, or other person whatsoever hath been supported by so many Nations, Peoples and tongues as the Pope hath been during his supremacy since the said yeare.
5. whether it be possible, or likely, that any Jew Turke or other person whatsoever should obtayne such great and inestimable riches, as the Popes have gotten in that time.
6. whether any Jew, Turke or Pagan ever had or claymed such absolute and supereminent power to depriue and depose kings and princes by their sentences, to absolve their subjects from their allegiance, & to dispense with oathes, as the Popes have done, & whether it be possible that any Jew, Turke, or Pagan can obtayne such power.
7. whether ever any Turk or Jew pretended or claymed such absolute supremacy & authoritie, that if he lead multitudes of soules *cateruatum* into hell, yet he was not to be reprov'd, nor called to account for it, as the Popes have arrogated: and whether it be probable that any shall be able to attain to such power hereafter. *Summa.* If all the prophecies concerning the Raigne of *Antichrist*. be fulfilled in the Pope, and cannot be otherwise, then he is *Antichrist*.

VI. Probl. *Of the Words and actions of Antichrist.*

1. Whether any Jew or Turke, or other whatsoever have so much & in to high degree, blasphem'd God, and our Lord Christ Iesus, as the Pope and his Church have done since the said year 700: namely, in affirming, that the old and new Testament have their authoritie from the Popes decree, and such like. &c.
2. whether any have caused or procured so many rebellions, Treasons and murders to be committed, as they have done: and whether it be possible for any in time to come to doe the like.
3. whether any have changed lawes so much as the Pope hath done, by his decrees, decretals, pardons, dispensations, Faculties, Indulgences, &c. and whether any Jew, Turke, or Infidell ever tooke upon him such authoritie, to dispense with sinnes before hand, and to



give indulgence for sinnes to be committed, as the Popes haue done more then God himselfe.

4. whether any haue changed times so much as the Popes haue done & whether it be possible for any in time to come to make such changes. viz. by feasts & fasts, Lents and Iubilees, decretals, dispensations and Calenders.
5. whether any Iew, Turke or Infidell hath erected, or maintained such open and notorious Fornication, adulterie, and Sodomie as the pope hath done, and whether it be possible for any in time to come to do the like.
6. whether any Iew, Turke or Infidell haue so wilfully & obstinately erected and mainteyned so manifold Idolatrie, & so many severall Idols as the popes haue done: and whether it be possible for any in time to come to do the like.
7. whether any Iew or Turke did ever sitte in the Temple of God, boasting himselfe to be God, as the Popes hath done: and whether it be possible for any to do the like, & to be believed therein, as the Pope hath ben.

Summa. If all the propheties concerning the words & actions of *Antich.* be fulfilled in the Pope, and cannot be fulfilled in any other, then he is Antichrist.

VII. Probl. *Of the times of Antich. how they be fulfilled, and to what Period they are come.*

1. Of the first working of the Mysterie of iniquitie, how long it continued.
2. Of the time of the rising of *Antich.* & when it was fulfilled.
3. Of the Revelation of *Antichrist*, and how that is fulfilled.
4. Of the signs of the times of *Antich.* & how they are fulfilled.
5. Of the times of the raigne of *Antich.* how long it continued.
6. Of the Consumption of *Antich.* & to what point that is come.
7. Of the end & abolition of *Antich.* which must be by the brightness of the coming of our L. Christ, who is God blessed for ever.

Summa tot. Si probatur propositum, & non probatur contrarium, quid amplius desideramus? If all the propheties of *Antich.* be fulfilled in the pope, and cannot be fulfilled otherwise, then the Pope is *Antichrist*.

Celi faciem nostris discernere: signa temporum non novistis? Mat. 16.



SACRÆ HEPTADES,
OR
SEVEN PROBLEMS
concerning
ANTICHRIST.

That the Apocalyps is to be searched.



Hose that are taken to be masters of learning, teach us in everie subject and matter proposed, first to aske the question *An sit?* whether it be, & whether it be possible to be known, and attained unto; least spending our time in things impossible or imperceptible, we both loose our labour, & become ridiculous. The same is taught us by our greatest master, in the parables of the man intending to build, and the king going to warre.

Desiring therefore to finde out and discover that great enemy of the Church of Christ, Antichrist, who it is, and whether he be come or not, (after the grace and mercie of our Lord and master Christ Iesus most humbly & devoutly implored, without whom we can do nothing) I think it not amisse to consider first of the difficultie & obscuritie of the Book of the Apocalyps or Revelation, wherein by the consent of all learned Christians, Antichrist is understood to be most spoken of, and his Place, State, Actions, and other circumstances most largely described and discovered unto us:

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Seeing

Seeing there can be no doubt made, but there must be such a person, as the Scripture speaketh of by that name, and he must be such a one as is there intimated, & howsoever obscurely, yet by him that knoweth all things truly and sufficiently described: not intending nevertheless to make any exposition of the said book, which being but a simple Laick I dare not enterprize of anie part of Scripture, but onely to examine some parts thereof, which may seem pertinent to the matter in hand, and thereupon to propose some questions wherein I desire to be resolved.

And first to speake somewhat of this booke of the Apocalyps in generall: which is by all men confessed to be full of mysteries, and that it is by reason thereof verie darke and obscure, is by manie affirmed: yet I see this hath neither dissuaded the mindes, nor discouraged the industrie of godly men in all ages from searching to find out the true sense and meaning thereof, amongst which Iustinus Philosophus and Irenæus godly Martyrs, S. Ierom & S. Austin excellent Fathers, Haimo, Iohannes de Rupefissa, Ioachimus Abbas, and others of the former age, Luther, Balæus, Fox & Junius, in our fathers time, the learned Abbat bishop of Salesburie, Paræus, Napier, and others of our own time, Alcazar & Ribera Romanists, and above all, our most Gracious & learned Sovereign King James, deserveth to be remembred. Upon great reason and judgment surely haue all these entred into this waightie work, well knowing, that being set into us by God and our Lord Iesus Christ, we as ductifull servants ought to search out the understanding thereof, and to talke of them, as of a message sent unto us from our chief Lord & master, who hath given it to be shewed to his servants, and hath annexed a blessing unto it: *For blessed is he that readeth, and beareth, & keepeth the words of this Prophecie.* That therefore which God will haue to be opened, no man ought to shut:

I. iiii.

Diu. 6. 7.

Apoc. 1. 3.

Math. 25.

shut: that which he will haue to be shewed forth, no man ought to conceal: that which he will haue to be knowne, none ought to neglect. For he giveth not his gifts to be buried in the earth, nor his talents to be tied up in a napkin, neither do men (saith he) *light a candle, and put it under a bedde or a bushell.* Wherefore neither I (howsoever unworthie) durst altogether suppress these my poore meditations concerning Antichrist, much spoken of in this book: but having obeyed grace of God, adventured to put them in writing, thereby to giue occasion (the questions being thus opened) to the learned that shall vouchsafe to read them, the better to consider of them, and instruct others, & to the unlearned the better to inquire and learn; beseeching the great Bishop of our soules, & Illuminator of all men, Christ Iesus, to instruct & enlighten us all. And for the same cause I thought it best to propose them under the name & forme of Problems, or Questions, reduced to the number of seven, in a due observation of that mystical number, so manie times observed in this heavenly booke: which by the opinion of some learned men, ought to be used as the key to open these divine mysteries. But before I come to the main question, I think it necessarie to say somewhat, touching the difficultie of this booke, and of the end and subject of it, for a further declaration whereof I haue conceived these seven Problems ensuing, upon the two first verses of that Book, which are as followeth: *The Revelation of Iesus Christ, &c.*

1. Upon these two verses, standing like the two-leaved gates of the Temple, which must be opened before we can goe any further, with fear and reverence, as at the gates of Gods owne house, I demand whether they do not present seven things to our consideration? 1. first *the name given to this book by the Author, Apocalypsis, A Revelation, or Disclosure*

Luke 8.

I. Reg. 6.
Ezech. 41.

coverie, not *Apocryphis*, a Concealment, or covering. 2. The first originall Author, God, who gave both the booke it selfe to be shewed to the Church, and the name to the booke.

3. The most true, immediate & rightfull owner by the gift of his Father, Christ Iesus, who sent & shewed it to his servants.

4. The end wherefore it was given, to be shewed.

5. The persons to whom it must be shewed, his servants.

6. A touch of the subject, *Things which must shortly come to passe.*

7. The meanes & Instruments employed by our Saviour in this service of Revelation, an *Angell*, and an *Apostle*, even that Apostle who before had ben tried and found faithfull, in bearing witness of the word of God, and of Christ Iesus, and of all things that he saw: his servant Iohn: the same who by the H. Ghost was authorized above all others, to intitle himself, *A witness of the things which he saw*, and therefore of credit above all exception, and that aswell in his Gospell and Epistles, as in this Revelation.

Now upon these seven grounds touched in the entrance, I propose this Question: How this booke can be reputed darke and obscure, which God himself hath intitled a Revelation, or Manifestation? Light maketh all things manifest sayth the Apostle. And doth the spirit of Truth call darknes light, or light darknes?

2. God the Author *is light and in him is no darknes*. He maketh light to shine out of darknes, not darknes to come of light, unlesse it be to the children of darknes that loue not the light. Also our Saviour Christ is the *true light, that lighteneth everie one*, yea the Brightnes of Light. He is the Truth, & protesteth of himself in these words, *Whatsoever I have heard of my father, I have made known unto you*. How then can it be said, that he hath not made this also known, which God gave him to be shewed?

3. Our

3. Our Saviour Christ the true and rightfull owner, as in his mysticall body is one with his Church, and we are all members of that bodie, how then can that be said to be concealed from the bodie, that is revealed to the head?

4. The same inference will follow upon all the other four points above noted; as upon the 4, Seeing God gave it to be shewed; upon the 5, seeing it is directed to be shewed to his servants, who must labour to know their Masters will. Vpon the 6, seeing it concerneth things that must shortly come to passe, and therefore inconvenient to be hid and kept secret. And upon the 7, seeing it was committed to two most faithfull ministers of purpose to be signified to the church, and thereupon most godly men haue laboured from time to time to search it out and expound it: why should we despair to speake of it, as the Heathen man doth in Minutius, *that neither it is given to us to know it, nor permitted to search it, nor lawfull to require it?* And not rather say, as it is there by the Christian Oratour replied, that to us, *whose faces God hath lifted up to Heaven, and whom he hath indued with speech and reason, whereby to know and speake of him, yea more to whom he hath directed it to be shewed; it is not lawfull to reject this heavenly brightnes, which nor onely offeth, but intrudeth it self into our eyes and senses*. The obscuritie of this Booke is not to terrifie us from it, but to exercise our mindes in it, sayth the learned Father. Let this therefore suffice concerning the obscuritie, that it is not invincible, but we ought to search it out.

2. Let us now therefore (*Christo Duce*) for a second Problem inquire of the meanes whereby we may attain to the understanding of this booke. For it cannot be denied, but there are in it manie mysteries, which it is not giuen to all men to understand, but it is giuen to some, of whom our Saviour sayth, *vobis datum est*, it is giuen to you, and for

A 3

them

1 Ioh. 21, 24.
1 Cor. 13, 35.
1 Ioh. 1, 2.

Epist. 5.
E. p. 5.

1 Ioh. 1.
2 Cor. 4.
2 Th. 2, 10.

Ioh. 1.
Hebr. 1.
Ioh. 15.

1 Cor. 12.
Epist. 5.

Pf. 119, 125
Luke 12.

Ang. de civ. d. 1. 20, 17

Marr. 4.

them he hath ordéynd meanes. I demand then, what are the meanes? And whether are not those the best meanes, which God himselfe and our Lord Iesus Christ hath shewed us in the Scriptures. viz. 1. True and serious repentance, which is (as it were) the true purgation of the soule, so much inquired for by Philosophers, and onely revealed to Christians, to make us fit to behold heavenly myſteries. For Wisdome (sayth he) *entreteth not into a malicious minde, nor dwelleth in a sinfull bodie.*

2. Constant obedience and care to serue and please God according to our knowledge. If any will do his will, he shall know the doctrine: And if ye continue in my words, ye shall know the truth.

3. Earnest prayer and invocation of God in Christ Iesus, which our Apostle used, and thereby obtayned to see the opening of this booke and to haue it delivered unto him according to the manifold promises of our Saviour *Aske & ye shall receiue, seeke and ye shall finde, knock and it shall be opened. For whosoever asketh, receiueith, and he that seeketh findeith, and to him that knocketh it shall be opened.* Whereupon, Aske, (saith venerable Beda) by prayer, seeke by reading and hearing, and knock by doing and practise.

4. Diligent reading and meditation upon this booke, often recommended unto us by this our Apostle in the Text. *Blessed is he that readeth, and heareth, and keepeth the words of the prophetic of this booke.*

5. Diligent reading and perusing other bookes and propheties of the Holy Scripture, and conferring one with the other a speciall means to understand the sense and meaning of Propheticall words and Phrases much used in this booke, by which means also Daniel confesseth that he understood the end of the Captiuitie. And some learned men do make no doubt, but the literall sense of euerie place of Scripture taken

Aug. de civ. di. 10, 23.
Phocyl.
NIZIANZ.
Ant. ma. in sum. p. 4. 1. 4
Prr. 8, 13.
Wisd. 1.
μειζονος
ζηλον ου
αποδ & πρ
σβουται.
Niz.
1oh. 7, 27.
& 8, 24.
Rev. 5, 4.
& 10, 9.
Mat. 7.

Rev. 1, 3.

Dan. 9, 2.

taken with the consent of other places, and repugnant to none is the true meaning of the H. Ghost: Consent being the most certain badge and cognisance of truth. For in the mouth of two or three witnesses shall euerie word be confirmed.

6. Methodically proceeding by the rule of learning, a notation *ad minus nota*: from things once cleared to that which is more obscure and difficult, or to use the Apostles Phrase *from milke to strong meat.* We must not be alwaies children in understanding, and stick in the rudiments or principles; nor call that into question, which is once made clear. And here by the way I would craue a litle leave to aske a question or two concerning the writings of the Fathers and other good Authors: what account we are to make of them, and whether it be not necessarie for us to search and looke into them to the end we may know what is now, or hath heretofore ben revealed or made cleare. For the Fathers, it may seem that their consenting testimonies in the exposition of the Scriptures ought to be held of so great authoritie as we do esteeme the Cōmunion of Saints, professed in our Creede. For if we hold not a Communion of faith with the Saints that are now in Heauen, it may proue a question whether we shall come whither they are gone before us. And therefore not without cause doth the godly and learned Vincentius so earnestly exhort us to hold fast *quod ubiq; semper, & ab omnibus creditum est*, not that which some few or perhaps some particular Church hath coacited, but that which hath been euerie where and at all times and of all Christians beleevd, that is (if I understand him aright) the common Creed & profession of our faith left unto us by the Fathers. And he maketh the consent of the Fathers, though not a rule of faith equall to the Scriptures, yet a singular good help to the understanding of them. Concerning the writings of Heathen men also, I

aske

askē how we may safely neglect them, where they teach us any point of truth or goodnes: seeing there is no truth can be uttered by any man, or Angel but it must proceed from that Eternall and incommunicable Truth our Lord Christ Iesus, nor any good can be done or spoken, but it must come frō the highest & soveraign Good, which is God himself. And therefore most truly and divinely speaketh that godly Father. *Bonus verniss; Christianus Domini sui intelligat esse, ubi curāq; invenerit veritatem.* A good and true Christian must understand that truteh wherefoever he findeth it is, the word of his master Christ Iesus. And though Abana and Pharphar the rivers of Damascus were not so sanctified as Iordan to cleanse Naamans leprosie: yet they were made of God to wash our hands and quench our thirst. Though common bread be not equall to the sacrament: yet it must be received with prayer and thanksgivinge, as the gift of God, to satiffie our hunger. Yea let us well consider whether it be not necessarie for us: to looke into them: seeing we may be sure that the vertues, moralities, and doctrines of the Heathen, shall be no lesse objected unto us at the day of judgement then the examples of the Queene of Sheba, the King of Nineveh, Tyrus and Sidon, Sodom and Gomorrha. Is it not needfull then to know, what shall be laid to our charge, and prepare our selves to answer it? God nath provided & preserved for our use the learned writings of the Heathens, shall we not use them? may we not in refusing them seeme to abridge God of some part of his glorie? for let us a litle better consider it. The excellent vertues, wisdom, temperance, justice and fortitude, & the illustrious examples of these vertues shining in them, their invincible patience, fidelitie inviolable, justice in-

flexible

Anguillā.

flexible, unwearied industrie, their profound learning, mellifluous eloquence in perswading men to vertue and temperance, Their heroicall magnanimitie, readie to undertake all dangers, to save, succour, and defend those that were unjustly oppressed, and other such divine vertues: what think you, were they of God? or of men? If you say of God acknowledg it. If of men; why doe not you the like, that have greater helps? How can the weake and corrupt nature of man intrahled to sin and Satan bring forth such fruits? But I know what a schooleman may say: *splendida peccata*, because not ordinate to Gods glorie. True as in men, but are they not therefore to be acknowledged for a part of Gods administration and providence, who holdeth the beginnings ends & middesses of all things, & without whom no man can do any thing, as the Philosophers also, Plato. Arist. Cic. Herod. Theop. Virgil. Boetij. &c. and Poets with open mouths confesse? What then shall we say to their excellent sciences of Geometrie, Cosmography, and Arithmetick, which we have received wholly from them? What to their Historyes and computations of Times? Shall we not accompt these a part of Gods dispensation, and therefore good in the Fountaine, from whence they flowed, howsoever corrupt in the vessels, wherein they were received & conveyed? Doubtlesse if we will be good Christians, that is of the holy priesthood, we must learn to seperate the precious from the vile, the cleane from the unclean, and not cast away the wheat because of the chaff; S. Paul vseth the words of Heathen Poets, in a point of manners to the beleieving Corinthians, yea to Titus a Bishop: and in a point of faith to the vnbeleieving Athenians which S. Luke maketh a part of Scripture to the beleieving Christians. So saith our Prophet, *They shall bring the Glory and* Revd. 21.

B

Honour

Honour of the Nations unto it. And the riches of the Gentiles shall come unto thee saith the Lord. Let us therefore give to God his due, and restore the holy vessels to the Temple, notwithstanding Belshazzars drunken prophanation. Let us I say hold fast that we have received, and use that to Gods glory, which they abused to their owne. And this have I debated somewhat the more at large, to satisfy the nicenesse of some, which in this point seeme to be more scrupulous, then is convenient.

To return to our purpose, the seventh meane to attain to the understanding of prophecies is to exercise our selves in discerning the times, by diligent comparing of the events with the prophecies, which we may the better doe by the help of the godly and learned writings of former times, whereof I have spoken, especially Histories and Chronologies, which the Allforeseeing providence of God (for our learning doubtlesse) hath caused both to be written and preserved. This help the Fathers of the Primitive Church had not, and therefore it is no marvell if they could not so well expound these prophecies, which are best understood by their accomplishment. This is that which Salomon commendeth saying, *that the Wiseman discerneth the time and judgment.* The men of Issachar, and the great Princes of Media, and Persia are commended for the same, and the Scribes and Pharises sharply reprehended for neglecting it. And so I conclude this Problem that God hath given sufficient means to attain to the understanding of this booke.

III. My third Problem or Question is of the persons to whom it is ordeyned to be shewed, which may easily be conceived afwell by the meanes, as by the Text. For it must be such as use these meanes and they are here

here noted by the name of *the Servants of Iesus Christ.* For it were absurd to thinke that he would shew his secrets to his enemies, and not to his servants and freinds. Concerning whom I desire to be resolved in 7. points.

1 Upon the words long before spoken by our Saviour *vobis datum est. To you it is given to know the mysteries of the kingdome of heaven;* whether by these words he meant to signifie onely his Apostles, or all his disciples, and them also which (as he speaketh in another place) *should beleave in him through their words?*

2 Why in these words he made no speciall mention of Peter or his successours, which do now vindicate to themselves the sole authoritic of the keys, aswell of science, as of power and jurisdiction.

3 whether those, who by our Saviour are there signified by a *vobis datum*, be not the same, which are here called the *servants of Iesus Christ*, and why here also there was no mention of Peter or his successours, or of the Roman Church, which was then in the Imperiall Cittie, and doubtlesse had many godly men in it, and some of great dignitie?

4 When our divine Evangelist writeth these things to the seven Churches of Asia, whether he did not in this according to his direction? and whether he doe not hereby shew, who were meant by the name of the servants of God and Christ?

5 what reason the Apostle had to send it to those Churches, and not to the Roman church either as chief, or as one of the rest; was it perhaps for the reason of S. Hillarie. *Anne ambiguum est Antichristum in his rebus esse sessurum?* Or was he not an Apostle and Prophet to the Romans, as well as to them of Asia? or for what other reason?

6 Whether in writing to those seven, he did not intend to write to the whole universall Church of God as well to come as present: as S. Augustine expoundeth *Numero septenario universe Ecclesia significata est perfectio*. And onely to the Church; and whether all others be not excluded by a *vobis non est datum*?

De Civ. 17,
4.

2 Cor. 4.
Hos. 8, 12.

IV.

My fourth Problem is concerning the finall ende & scope of this book in the verses above briefly touched, to shew to his servants things which must shortly come to passe. And here I must necessarily speak of the Subject which is so joynd with the end, that the consideration of the one cannot be severed from the other. I demand therefore, what things must be shewed to the Church of God? Surely taking a generall view of this divine prophecy, for my part I conceive that the most here spoken of, is of the enemies & of their persecutions, & malicious practises against the Church, and of the defence and deliverance of the Church, and the punishment of her enemies. and so I finde S. Hieroms opinion, *Revelat quanta Ecclesia Christi passa et passura sit*. And

In prologo.

to

to what end must these things be shewed unto them: if not to the same for which our Euangelist in his Euangile reciteth many excellent sermons of our Saviour Christ, namely to comfort and encourage the faithfull, and to excite them to repentance, vigilance, patience, and perseverance against the troubles to come? *Repent saith he to the Churches of Ephesus and Pergamus. Fear not to Pergamus, hold fast to Thyatira. &c.* So in the Gospell, *These things haue I spoken unto you that ye should not be offended. So in his Epistle, Let that abide in you, which ye haue heard from the beginning. Take heed I haue foretold you.* Now if this be the end, namely to arme the faithfull with those vertues against the troubles to come: then what is or can be the subject of this book, or what matter can it speak of, but 1. it must describe the state of the Church in her severall times. 2. *The Head* of the Church, who is also her Saviour & Protector in all her troubles. 3. The enemies of the Church, and their persecutions and practises. 4. The Confusion of those Enemies and the punishments inflicted upon them in this world. 5. Their Everlasting Damnation. 6. The Deliverance of the Church. And lastly her Everlasting Glory and felicity. Whether this be not so, I desire to know upon the three Problems ensuing.

Iohn 16.

1 Iohn 2.

Markes 13.

My fift Problem therefore is concerning the Church, whether it be not with sufficient plainnesse set forth unto us in these seven places.

V.

- 1 In the vision of the seven golden Candlesticks, in the midst whereof Christ Iesus walketh. *Revel. 1.*
- 2 In the vision of the Beasts, and Elders in the midst of whom is the Throne of God and of the Lamb, *Revel. 4.*
- 3 In the vision of the Temple of God, set forth to be measured and opened. *Revel. 12.*

B 3

4. In

Revel. 12. 4 In the vision of the woman travelling with Child, which bringeth forth Christ Iesus, and then is forced to flye into the wilderness, where she must continue for along time after.

chap. 14. 5 As Mount Sion whereupon the Lamb standeth with all his Army.

chap. 19. 6 As a Bride trimmed for her husband.

chap. 21. 7 As the City of God the new Ierusalem whose waies are founded upon the Twelve Apostles.

VI. My sixth Problem is concerning our Saviour Christ, the great and mighty Lord Protectour, Prince, and Saviour of his Church, whether he also be not as many waies described unto us. viz.

R. vel. 1. 1 As the great Bishop and Teacher of his Church, in the midst of the seven golden Candlesticks.

chap. 4. 2 As the Sacrifice for his Church, and yet the Defender & Protectour in the midst of the Throne. a Lamb & a Lion.

chap 10. 3 As the great Lord of Heaven and Earth, Land & Sea, determining the end of Times, which is not revealed to any Angell.

Revel. 12. 4 As the seede of the woman, and yet the Sonne of God.

Revel. 14. 5 As the Lamb standing on mount Sion.

chap. 19. 6 As a most mightie & valiant captain, or invincible Prince going forth to warre against his enemies, himself in the forefront, readie to charge them in the face.

chap. 20. 7 And lastly as an inevitable Iudge both of quick & dead sitting on his Throne of majesty.

VII. The seventh and last Problem therefore must needs be concerning the Enemies of the Church, whether we may not understand that of them, also in this booke there be named Seven, viz.

1. The

1 The Diuel that old Serpent, the great Red Dragon with seven heads, and ten horns, and seven crowns upon his heads. Revel. 2, 10. & 12, 9.

2 False Apostles, Hypocrites. Revel. 2, 2.

3 Nicholaitans. Hereticks. chap. 2, 15.

4 The followers of Iezabel and Balaam. Licentious and Idolatrous Teachers. chap. 2, 20.

5 The first beast rising out of the Sea. The old heathenish Roman Empire. chap. 17.

6 The second Beast rising out of the Earth, which seemeth peculiarly to signify Antichrist unto us, the proper and principall subject of this our Investigation. chap. 13.

7 Gog and Magog heathenish and open Persecutors joyned with secret and intestine enemies, whereof wee have not here to speake

These things seeme to me not altogether improper nor inconvenient. yet seeing I am no Prophet nor the sonne of a Prophet, I dare not determine of them but leave them to Theologians to consider. And with favorable permission going forwards to search and find out this great enemy of the Church of God: I demand whether he be not fully described unto us in this book of the Revelation and other parts of Holy Scriptures, by seven notable and notorious Attributes.

1 His place.

2 His state, or body politick, which must be subject unto him and support him.

3 His Names.

4 His Rising.

5 His Raigning.

6 His words and actions.

7 His Times. Of which Christ Iesus assisting I meane to speak in order.

By

J. Of the place of Antichrist.

BY the rules of methode we ar taught to proceed à *noti-
oribus ad minus nota*, frō things better known to infer
& proue things not sō well known : & of things known,
they say those are best known, which are visible or sen-
sible, and that the outward visible & sensible adjuncts &
accidents do very much conduce to finde out and discover
the nature and essence of everie thing. Euen our divine
Euangelist & Prophet, being taught by the spirit of God,
seemeth to approue of these observations, where he begin-
neth his Epistle with this protestation. *That which was from
the beginning, which we haue heard, which we haue seene with
these our eyes, &c.* making the senses a sufficient prooue of
the humanitie conioyned with eternitie. This is the cause
wherefore I thought best to begin my enquire at the Place
of Antichrist. For what is more cleare and evident then
that everie thing which hath an existence, must haue a
place, & he that seeketh for a thing out of his proper place,
or element, as they now speak, doth as if he should seeke
for a fish in the fire, or a swallow in the Sea. The learned
Grecian, (the riches of whose learning I see no cause but it
may be brought into the Holy citie according to the Pro-
phesies) referreth place to the Predicament *ubi*, which im-
porteth a Relation, & defineth it verie acutely, & I thinke
truly to be *ὅπου τὸ πρῶτον ἐστὶ τὸ ἀπέχοντος ὑπάρτων*. Which
I know not how well; but thus I think it may be rendred,
*The unmoveable and nearest confine of that which compasseth
any thing about.* He calleth it *unmoveable*; because in all
motions it is not the place that removeth from the thing,
nor with the thing, but the thing it self is removed from
one place to another. It must be *nearest*, & indeed contigu-
ous for els it can not be the place of one thing, but may
con-

1 John 1.

Antichrist.

of Antichrist.

contein another, & it must *compass* it about: for if it do but
touch it in part, it is to be called adjacent, or contiguous,
but not a place. The most learned Roman maketh place
one of his four *principia*. And the learned also of later age
number it among those things which necessarily concurre
to the constitution of things Existent. By all agreed to be
a Relatiue, which therefore must haue a Correlatiue. Eve-
rie place is so called, in respect of the bodie placed in it:
Everie Continent in respect of the thing conteyned: eve-
rie Principle in respect of the thing proceeding from it: as
a Father cannot be so called without a sonne, nor a master
without a servant, nor a cause without his effect. Herc-
hence are derived those rules and observations of the lear-
ned: *Posito corpore necesse est poni locum; posito loco, locatum
poni necesse est.* That Places must haue a due proportion of
quantitie and magnitude, great things must haue greate
places, for else they could not be compassed or compre-
hended in them. Little things litle places, for els there
would be *vacuum*. Things of long continuance, must
haue places of equal duration, and places of long conti-
nuance are not appropriated to things that must soone
perish or passe away. Also Places must haue a due tempera-
ment of qualitie, agreeable to the things placed, and the
things placed to the places, for else the one would destroy
the other, and contraries can no more be and continue
in one place, then in one subject. These Observations
being discovered unto us by the ordinarie light of nature,
it hath pleased the God of nature whose majestie is ter-
rible, his widome incomprehensible, and his waies
past finding out; who numbereth the droppes of the
Sea, and the sand of the shore, who calleth the starrs
by their names, and filleth heaven and earth, to descend
into the narrow and poore capacite of humane intelli-
gence

Varr.
August.
Cicero.

C

gence, and by these outward visible & sensible things to teach us (& who is a Teacher like to him?) to finde out things most obscure and difficult. Let us see therefore what place, of what capacitie, quantitie and quality the great Governour and Disposer of all things hath appointed for Antichrist.

And first I demand, whether it be not plainly described to be Rome, and that Christian, upon the consideration of these seven places of Scripture that follow? The first in the seventeenth chapter of the Revel. where it is set forth to be 1. *That great citie.* 2. *which was set upon seven hills.* 3. *which had seven heads or governours.* 4. *And ruled over the kings of the earth.* 5. *which in a myserie is called Babylon.* And 6. *Most abundant in riches & glory.* 7. *Yet most filthy in all fornication and uncleannes.* Let us examine these words every one by it self. It is first a *great Citie.* A city is by some considered as it consisteth of howfes and buildings neare joyning together: so Ninivie, Ty-rus the old, Babylon, and others in the Scripture are called great cities: So Tully calleth Pergamus and Smirna cities, and Caesar also calleth Rome, *Civitate* taking that for a principall cause of his Parricidial wars, *ut Trib. plebis ex civitate expulsos restitueret*, that he might restore the Tribunes of the people that were driven out of the city, who (as he said before) were fled *ex urbe*: others, as Aristotle &c. take a city which they call *Polis*, the word used here by the Apostle, to consist of a multitude of men gathered together under the same lawes and government; which is also called *universitas* or *respub.* and so S. Augustin in some places. Some others also measure a city by the extent of her dominion, liberties, and franchises. Now these and other circumstances being considered, I seek for a city where-
in

Revel. 17.

Gen. 10.

pro Placco li.
1. de bell. li.

i. polit.

de civ. dei.
Cic. in somn.
Lillo. l. 2.

in all concurre to make it great, & for the first, I aske whether ever anie citie haue had a testimony of greatnes, like to that which *Lucan* thus describeth?

*Urbem populis vastissimam frequentem
Gentibus, & generis cocat si turba copacem
Humani.*

Lucan, 1. 2.

A Citie populous, full of conquered nations, and able to receive all mankind, if they should come together. I thinke it cannot be denied, but this was a verie great citie, that was able to receive *humanum genus*, all mankind. And yet that we may see plainly, that he meant it of the citie, as it consisted of walles and buildings, he nameth it, first *urbem*, and then goeth forward,

--- *Cum pressus ab hoste
Clauditur externis Romanus miles in oris.
Effugit exiguo nocturna pericula vallo:
Tu tantum audis bellorum nomine Roma
Desereris; nox una tuis non credita muris.*

What citie in the world, was like to this great citie? truly therefore sayth our divine Apostle. But this was poeticall and hiperbolicall, may some say, let us heare a testimonie historical: Although I thinke, that learned poet would never haue beene so bold, or impudent, to giue such an attribute of greatnes to Rome, if it had not been a verie great citie, and doubtlesse the greatest then known in the world; yet let us heare Historians. Truly *Lippius* (out of *Martinius Polonus* and *Pliny*) sayth, the walles of Rome were first xliij. miles in compasse, and out of *Vopiscus*, that they were afterwards enlarged to 50 miles compasse, but of the suburbes, *si quis intuens, magnitudinem Rome velit exquirere, frustra enim fore, & hasurum ubi desinat urbs, ubi incipiat. ex Dionis.* So it was a great citie within the walles, and a greater without. It seemeth indeed by *Herodotus* that

*urbis appella-
to inveni, Ro-
ma comitica-
ibus adificis.
fior. L. L.
de verb. Sig.*

Rev. 18. 12.

*de magnitud.
Rom.
de Blaudis in
Romanis.*

Herodot. l. 1.

the walles of old Babylon were 160 *stadia* on everie side square: but note, that Babylon was all within the walles, and so Rome in respect of her suburbs & buildings adjoyning, was much greater, as by this testimonie of *Lipsius* out of *Dionis.* appeareth. Might not this then well be called *Babylon* the great, in respect of the other?

Pm. lib. 3.

But heare what *Pliny* saith both of *Babylon* and *Rome*. Of *Babylon* first he sayth, *Babylon sexaginta millia passuum, amplexa muris.* Of *Rome*; *efficit passuum per directum xxx. millia DCC. LXV.* which xxx miles and three quarters being taken for the diameter, must make the circumference to be at the least 92 miles. which is farre above the reckning of *Lipsius*. And yet saith *Pliny* farther: *Ad extrema verò castrorum cum castris praetoris a Milliario in Capite Romae fori statuto per vicis omnium viarum mensura colligit, paulò amplius septuaginta millia pass.* And if that be taken for the Diameter of *Rome* and the suburbs, then must the compass be almost 200 miles. *Quo si quis* (saith he againe) *alitudinem castrorum addat, dignam profecto estimationem concipiat, fateaturq; nullius urbis magnitudinē in toto orbe potuisse comparari.*

Pm. lib. 6.

And it is also to be observed that the same *Pliny* writes of *Babylon*, in the time of *Vespasian*, that it was then brought to solititude being exhausted by the vicinitie of *Seleucia*, which was built for that purpose. And this was before the exile of *Iohn* in *Pathmos*, where he saw the Revelation, and therefore this great cittie could not be littell *Babylon*, or *Babylon* in *Chaldea*, which then was not great; but mysticall *Babylon*, that cittie *Rome*, which was then at the greatest.

Let us goe to the next consideration, where a cittie is said to consist of a multitude or societie of men, gathered together, and we shall finde a far greater cause to aske the question

question of our Prophet, what cittie was ever like it? for what cittie in the world can we finde so famous, for number of Tribes, and multitude of citizens, as *Rome*? The Tribes of *Rome* were at the least five and thirtie, everie one consisting of many thousand citizens, whereas the two kingdomes of *Iudah* and *Israel* had but twelue; yea the mightie kingdomes of *Persia*, which afterwards grewe so great, had but twelue in the beginning. The number of *Roman* Citizens in their weake estate was found to be about two hundred and fiftie thousand: but in the Emperour *Claudius* his time, it is said to have been about threescore & eight hundred thousand, and so in *Augustus* time, in which number women, children, servants and forriners not enfranchised (though inhabiting) were not conteyned. What cittie therefore was ever like to this great cittie? Againe if we consider the extent of her franchises, and liberties, not onely the *Volsi*, *Hernici*, *Lucani*, *Appuli*, *Campani*, *Hetrusci* and other nations of *Italy*, but the *Transpadani* and *Transalpini* the *Gawles* and *Spaniards* were received into the freedome: nor the *Europeans* onely, but those of *Asia*; *S. Paul* borne at *Tarsus* in *Cilicia* averreth himself before a *Roman* Iudge to be a citizen of *Rome* free borne. And for her dominion it seemeth to be true, that the Poet sayth, that the cittie of *Rome* was as great as the world:

Gentibus est aliis Tellus data limite certo;

Romana spatium est urbis & orbis idem.

So againe:

Roma armis terras, ratibusq; subegerat undas:

Atq; iidem fines urbis & orbis erant.

So *Dionisius Halicarnassensis* calleth it, *Vrbem terrae, marisque dominam.* *Claudianus* *Caesars* *gens omnia sumus.* & many like other sentences do we meet with in their bookes. Neither was this the opinion of the poets, or vulgar onely,

Livy.
Alex. ab Alex.
l. 2. c. 17.

Herod. r.
Xenoph.
Ctes. l. 2.
Liv. l. 10. in
fine r. belli
Punicis infra
andronicum.
Tacit. An. 12
Cap. Temp.

Cic. off. 1.

Afr. 22.

but their learned lawiers in the end grew to be of the same judgment, *Vbi Cæsar, ibi Roma*, wherefoever Cæsar is, there is also Rome. What cittie therefore was ever in the world in greates like to this? The use that is commonly made of this consideration is none other, but to admire and extoll, the majestic of Rome, as *Lipsius* doth in *admirandis de magnit. Romana*, but the true and worthie use thereof, is to acknowledge the truth of Gods word, revealed in this and other prophecies, which (we see) are confirmed by the testimonies of Heathen men, that never heard of them.

2. The second note is that it is seated upon seven hills, & what cittie was ever so famous or renowned for seven hills, as Rome hath been.

Quæ nunc de septem totum circumspicit orbem

Montibus, imperii Roma decumq; locus. saith *Ovid.*

and *Propert.* *septem urbs alia jugis.*

And the names of these hills are common in their histories, *Palatinus, Cælius, Tarpeius* which is also called *Capitolinus, Aventinus, Esquilinus, Viminalis, and Quirinalis.*

3. Thirdly, what cittie was ever so noted for seven kinds of supream governours, whereof every one had the power of a king. *summum imperium*, power of life and death, from which there was no provocation, or appeale? All of them are expressly named, both by *Livy* and *Tacitus*, their principall Historians; *Kings, Consuls, Dictators, Decemvirs, Tribunes, Cæsars,* and *Pontif. Max.*

4. Fourthly, what cittie did ever so powerfully rule & command over the kings of the earth, as this hath done? All other Empires, and Imperiall citties had their severall Emperors, kings or princes, and were subject to them, and ruled by them; as the *Assyrian, Persian, Grecian, Tartarian, Turkish, Cathatan, Abissine, Empires; the Sirian, Egyptian, Ethiopian, Parthian, Median, Indian* and *Macedonian* kingdoms,

domes and all their citties; the great cities of *Ninive, Persopolis, Ecbatana, Constantinople, Traperus, Mexico, Quinzay, Memphis, Ocmuc,* & all other citties, that we read of, even *Babylon* it self was ruled by kings and Emperors, *Dion. Hal.* onely *Rome* was called *Terræ marissæ domina. Et illa populus est dominus regum, victor atq; Imperator omnium gentium,* saith *Tully.*

--- *Ille inclita Roma*

Cic. pro domo,

Imperium terris, animos aquavit Olimpo, saith *Virgil.*

But what need I seek or cite forrein testimonies, The book of *Machabees* giveth us ample proofes of the high and predominant power of *Rome*, shewing how they commanded the great Kings of *Egypt* and *Asia*, *Ptolemee, Demetrius, Arfaces, Attalus,* and others, to abstain from warre against the *Jewes*, and that command was obeyed, what City ever in the world did the like?

Fiftly for the mysticall name of *Babylon*, I think it needlesse to dispute to whom it belongeth, seeing *S. Augustin, S. Ierom, Tertul. Theophilact, Orosius, Oecumenius, Eusebius* and many others, both old and new have expressly applyed it to *Rome*, and so cleared that point also, and that upon great reasons: First in regard of the greatnesse and largenes of dominion, wherein *Rome* and *Babylon* excelled the other two Monarchies. Secondly for continuance, for these two continued longer, and immediately upon the decay of *Babylon*, *Rome* began to growe. *Velut prioris filia,* saith *Augustine.* Thirdly for cruelty against the saints, for of *Babylon* the first, the Prophets reitife sufficiently, so *Rome* is by *Tertullian* called *Babylon, Quia sanctorum debellatrix.* Fourthly for promiscuous filthnes beyond others. Fiftly for Idolatry. Sixtly for confusion of

See these authors cited by *Ribensin Apo.* & revised by *Parsons.* Ang. de civit. dei lib. 18. Roma velut altera *Babylon.* Idem. Occidentalis *Babylon.* & passim. See M. Downham his treatise of Antichrist lib. 1. ca. 2. p. 137.

Lipsius in Epist.

riches

riches, whereof I have now to speak. For her power riches and glory mentioned in the text, I appeale to them that have recorded, that the wealth of all the world was in Rome, and called it *Mundi compendium*; & in this Inventorie of riches & glorie, is to be cast also the account of their innumerable victories, the greatnes of their Empire; their prudence and policie in government; their providence, fortitude & industry in war, their learning and eloquence, the justice, temperance and other morall vertues which appeared in some of them, the riches of their minds, aswell as of their outward estate, wherein they excelled all the world: and so doth S. Augustin call the excellent learning, morality &c. of the heathen, the gold and silver of Egypt. And lastly for their fornication and beastlines, I desire them to speake that have read their best authours. Salust, Tacitus, Sueton, virgil, Ovid, Iuvenal, and others, Horace confesseth of himself *Mille puella n̄, puero n̄ nil. e furor.* Cæsar was called *omnium virorum mulier, et omnium mulierum vir*, And who hath not heard of the beastlines of Tiberius and Caligula, Claudius and Nero; in a word, it is almost incredible, and most abhominable, what they write in this kinde, either of themselves, or one of another, But if we take fornication in this place for the spirituall adulterie, which is Idolatry. They that read S. Augustine *de Civ. Dei*, Livy, and others of their own authours doe know, that (besides their *Majores deos*, and four hundred and four and twenty Temples, amongst which was the Pantheon or Temple of all Devils (as Tertullian well calleth it) and the Temple of the city it self, which they worshipped as a Goddesse) besides all these, and their Princes whom they deified after their death, every house had *Penates* and *Minores deos*,

De doct. cor.
l. 2. cit. fac.

Vici pati mul-
titudine mueris
pudicitiam in
propria' h̄.
ber. Salust.
much more in
Tact. Annal.
Sueton. in vi-
ta Virgil in
prop. Ovid.
Inv sat 6.
Tibul. Catul.
Propert. Mar-
Hor. Sat. l. 2.
&c. l. 1. sat. 2.
de Civ. l. 3.

1. 10. ex usib.
Imperij.
Secundum in
Chromis extant
cure Tindat.
de magis.

deos, so that their Idols were innumerable. *Religiones* (saith Tully truly, who knew no religion but Idolatry) *omnes gentes nationesq; superavimus*. And with this kinde of fornication they made all nations drunk, for every one seeing them so prosperous and victorious would have their gods, and worship them in hope like Achaz to prosper and overcome as they did. Now therefore laying all these things together, I ask whether they can be applied to any other Place in the world, but onely to Rome? To this also may be added *consuetudo loquendi interpret optima*, which amongst the auncient Jewes of the Sanhedrin was, by the name of the city to understand Rome, as accounting none else worthy or fit to carry that name, note also that the Holy ghost in the last verse of the 17 ch. of the Apoc. addeth an article of emphasis and distinction to every word *η πόλις η μυχθη, η ενωρα* &c. Also *Magister in princip. glosse epistole ad Romanos* telleth us that, *cum dicitur Apostolus intelligitur Paulus, cum dicitur urbs intelligitur Roma*: which common notice may be the cause why our Prophet did so much ingeminate that article, to shew that he spake of a city well enough known to be such viz. Great and Imperiall. And if this be cleare and evident, that by the name of the Great cittie, and of Babylon in this Revelation, Rome, and onely Rome is meant this I hope will serue to illustrate other places; As for example, the second place, where it is said that *the beast shall make warre against the two witnesses of God, and shall overcome them and kill them. And their dead bodies shall ly in the streets of the great City, which spirituallly is called Sodom and Egypt where also our Lord was crucified*; Although some doubt might be conceived of the names of Egypt and Sodom in this place, and where

Hieronymus
some called
Rome Epito-
men τῆς α-
κρωτηρίας.
some christi-
ans called it
Epitomen
describey-
marias.
2 Cirou. 29.
23.

Baxter, re-
c. d. Sancti.

Rev. 11.

where our Lord was crucified, yet the name of the Great citie, ought by the reasons & authorities aforesaid, to hold us fast to Rome. For none else was then great, nor worthie to be so called, as I haue shewed before. Let us see then how these names Sodome and Egypt may be applied to Rome, and therein first what it is to be spiritually called. There be many spiris mentioned in the scriptures, but here I think that spirit is meant, which is spoken of by our Lord in the Gospell, euen the spirit of truth, which shall lead us into all truth, and so to be spiritually called, is to be truly so called, according to their works, effects, and fruits, as the spirit of truth teacheth us to call things. Whether doth not the Prophet Ieremie explain this, in altering the name of *Pashur*; whether doth not our Saviour explain it, when he sayth, *Ye shall know them by their fruits, do men gather grapes of thornes, or figs of thistles?* as if he should say, men do not call that a thorne, of which they gather grapes, nor that a thistle, of which they gather figges: but that is called a vine, and this a fig-tree. For it is not an evill tree that bringeth forth good fruits, nor a good tree that bringeth forth evill fruits. And why do ye call me Master, and do not the things that I speak: if I be a master, where is my fear, sayth the Lord? If a father, where is my loue? And who art thou, say the Pharisees to Iohn Baptist, The voice of him that cryeth in the wilderness, Make straite the wayes of the Lord sayth S. Iohn; as if he should say, I am the preacher of repentance against the coming of the *Messiah*; Art thou he that should come? saith he again: go tell him (saith our Saviour) The deaf heare, the blinde receive sight, the lame walk, the leapers are cleansed, &c. if I do the works of the *Messiah*, I am he: and if ye were Abrahams children, ye would do the works of Abraham. Whereupon I aske, what is the meaning of all these places, but to teach

teach us to judge and speak of men by their works, as we doe of trees by their fruits? So then, where we finde the works of Sodom and Egypt, that must be called Sodom & Egypt spiritually, that is, truly, as the spirit of truth hath taught us to speak, and as the Prophets use to speak. Now the workes of Sodom, and Egypt were *bestly filthy*, and *bloudie crueltie*, as we read in the scripture, and besides, in Egypt also we finde, infinite *Idolatrie*, whereof there are sufficient testimonies in the scripture, besides that which heathen men do write to the same purpose, namely *Hecrotus, Iuvenal, Diod. Sic, Anaxandrid, and Plutarch*. And were not these the works of Rome in S. Iohns time? Read their own Authors, *Tacitus, Sueton, Virgil*. and he rest that I cited before, concerning their horrible filthines and Idolatrie. Read the Ecclesiastick Histories of their persecutions, and their best Historians, *Tacitus & Suetonius* of their tyrannies & crueltie. Are they not still the works of Rome in these later times? Read *Petrarch, Mantuan, Platina, Blesensis*. *Roma est jam tota Iupanar*, sayth one; It is notorious that almost all the Cardinals of Rome haue their *Mansions Cinados*, sayth another, who by authorities and arguments drawn out of *Iacobatius*, & other authors of the Romanists, without exception, fully proveth, that there is not now, nor hath bene for many yeares past any true Pope, nor lawfull Cardinall, but that they are all Intruders, *Simoniakes, Sodomites*, &c. and so haue been of long time, and therefore by the sentence of the Pope himself, in the Decree, declared to be *Antichrist*. The abominable acts of Iulius the III, that made his *Ganymede* a Cardinall, & created *Iohannes Casa, Archb. of Beneventum*, & Legate à Latere, who set forth a booke in commendation of that crying sin, are not yet forgotten, and that booke also passed currant a long time amongst them without controule. The bloody actions

2/a. 1. 10.
Ezech. 26.
Gen. 19.
C. 12. 15.
C. 39. 13.
Exod. 1. 24.
Num. 3. 3.
1r. 43.
Esa. 30.

Dül. 23.

D 2 actions

Ioh. 14. 17.
C. 16. 13.

1r. 20. 3.

Math. 7.

Luc. 6. 45.

Mat. 1. 6.

Iohn 2.

Math. 11.

Iohn 8.

actions of *Aluifus, Borgia, Diazus, Minerius, Gardner, Bonner*, the murdering *Dominican* in France, and the Powder-traitors in England, and many others, were not onely not disallowed by them, but praised and commended, yet *Qui non vetat peccare, cum p[ro]bit, jubet*, saith the Pagan, & I desire to know, whether any man ever saw, read or heard of any nation, Christian, Jew, or Turke, Saracen or Savage, wherein Sodomie hath been so publickly practised & allowed, as in Rome? Their Idols and images also, are known to be innumerable, whereof we shall speake more hereafter. What shall we say then of the fourth note of this place, where also our Lord was crucified? In *Ierusalem*, sayth the Babylonian: but Ierusalem at the time of the writing of this Apocalyps, was so far from being a great cittie, that it was no cittie at all, for it was utterly destroyed before by Titus. And if it had been then a cittie, yet was it far from being great, or bearing rule over kings, and although Ierusalem be some time called the holy cittie, yet is it never called the great cittie, *Hierusalem sanctorum locus rupe tarpela, &c.* See more in the Epistle of S. Hierom to Marcella, inviting her to come to Bethleem, and like wise in his Epistle written in the name of Paula and Eustochia to the same Marcella, to the same purpose, wherein he proveth, that this name of the great cittie could not be giuen to Hierusalem, &c. but rather to Rome, or to the world &c. the chief cittie whereof, is Rome. Neyther yet are we directed to the name of Hierusalem, but to that place, wherein it is spirituallly sayd, that our Lord was crucified. Ierusalem is not spoken of in the text, neither indeed was our Lord crucified in Hierusalem, but *extra portas*, without the gates,

Hier. 15, 12. as the Apostle speaketh. Let them answer then, who haue read the Gospell, by whom was our Saviour accused? who

John 19. condemned him? what kinde of capitall punishment did he

he suffer? who crucified him? in what place? for what crime or offence? or upon what accusatiō was he brought in question? was he not accused by them that cryed, we haue no king but Caesar the Roman Emperor? was not Pilate the Roman he that condemned him? was not the cause pretended, for that he spake against Caesar, in making himself a king? was it not by that kinde of punishment & execution, which by learned men is obserued to haue been properly used by the Romans? were they not Roman souldiers by whom he was crucified? was it not *extra portas Ierusalem*? & was it not all done by the power of Caesar? and what followeth of all this, *Vbi Caesar, ibi Roma*, where Caesar is there is Rome, sayd the old Lawiers, as the new say now a dayes, *Vbi Papa, ibi Roma*, where the Pope is there is Rome. To this adde, that all voide places, and places appointed for publique execution of justice were by Roman civill Law, *Iuris publici*, the proper demeanes of the Empire of Rome. Now it is manifest that Golgartha was the common place of execution, and therefore *de Iure publico* of right belonging to Rome. We must therefore confesse, that our Lord was crucified in Rome, unless we shall thinke, that S. Iohn, yea the spirit of God, do not speak properly; And if he had meant the old Ierusalem, what needed so many words, or circumstances to describe it?

These four points therefore being cleared, it is not hard to apply three others unto it, which are mentioned in the same place of scripture, to make up the number of seuen, viz. 5. That this is the same great cittie, where the beast should make warre against the saints: and 6, where he should kill the witnesses of God: and 7, where their dead bodies should lye in the streets, and therefore the place of Antichrist.

A third scripture speaking of the place of Antichrist, is Rev. 4.

D 3

that

that where her destruction is briefly denounced, and there it is called Babylon that great cittie, the spirit of God giving us thereby to understand, that he would haue that cittie seuen times at least in this booke called Babylon the great, to be sufficiently known unto us, to be Rome, the second Babylon, which then was great, & not the old Babylon, which neither in her best estate was able to compare with the greatnes of Rome, and in the time of S. Iohn was in great decay, having bene twice or thrise before taken, sacked and spoyled; namely first by Cyrus, drawing & diverting Euphrates, while Belshazzar fate feasting and drinking. Secondly by Darius with the help of Zopirus, who reduced it to an absolute subjection under the Persians, and with the rest of that Empire, it was conquered by Alexander the Great, and after his time, it was spoyled againe by Demetrius, and thereupon forsaken by her inhabitants, and never rose afterward to any greatnes, authoritie or power. Wherenpon S. Augustine observeth, that as the Assyrian monarchie decayed, so Rome the second Babylon, and as it were the daughter of the first grew, and so it was in S. Iohns time, the great cittie, Ladie of the world, and governed onely by Cæsars, one of her seuen Heads, which ruled over the kings of the earth.

A fourth scripture is that, wherein her destruction is much more largely and particularly described by seuen notable attributes, most agreeable to Rome. 1, She is called againe Babylon. 2, That great cittie. 3, With whom the kings and nations of the earth haue committed fornication. 4, Most proud and vaine-glorious, for she sayth: *I sit as a queen, and am no widow.* And so Tully

calleth her, *Principes omnium terrarum*: and Frontinus, *regina & domina orbis*: and beyond all these Martial, *Terra-*

TUM

rum Dea Gentium, Roma. 5, Therefore in the text she is truly called mightie. 6, Abounding in all riches and Treasures, *Non auro teſtisque modus.* And 7, abounding in all delicates and pleasures, *abundantes voluptates.* Of which points I haue said somewhat before, and for the two last notes of the super-abundance of their riches, and wantonnes in pleasures and delicates, I will cite but two examples more out of Horace, whereof the first shall not be of any of their Princes, Senators, or *Patritii*, no nor yet of their *Equites* or Gentlemen but of the meanest sort:

*Quinti progenies Arri, par nobile fratrum
Nequitia & nugis. --- A couple of knaves:
Lulcinias soliti impenso prandere coemptas.*

Horat. Scem-
lib. 2, sat. 3.

They were wont to dine upon Nightingales though verie deerely bought. A dish that I thinke no Prince in Christendome would desire for any good taste, nor these men, but for their luxurious prodigalitie. And yet see another not of Antonius, or Cleopatra, but of a stage players sonne:

*Filius Aesopi detractam ex aure Metelle
(Scilicet ut decies solidum exorberet) aceto
Diluit in signem baccam. ---*

O braue drinker that dissolved in vinegar a pearle worth five and twentie thousand Crownes (as the Interpreters expound it, taken from the eare of the Ladie Metella, that he might drinke it of at a draught. I would faine knowe whether these men did more abound in riches or in Luxurie, in wealth or in wantonnes, that were so costly luxurious in their meats and drinks. Neither do I now marvail at the summe which another Roman gentleman offered to expugne the chastitie of the Ladie Paulina being 25 *Myriades drachmarum* euerie 100

to Eng. coine
about 6250
pound, if you
take these
crownes to be
English.

Joseph, antiq.
lib. 18.

drach-

Dan. 5.

Hered. lib. 3.
Insula.Diod. Sic. l.
29.

Rev. 18.

Vide Lip. de
Roma.

drachma, being accounted worth 58 shil. 4 pence, and consequently, amounting in our English coin to about 7290 pounds. what citty was ever like to this in treasures or filthie pleasures?

But I hasto to a fift place of scripture which will deserv both longer stay and better consideration. And because I shall herein differ not a little from all other interpreters that I have read, I have the greater reason to continue my course in Problems. The text of Scripture is the Prophecy of Armageddon or Armagedon, noted for a place where the Kings of the earth are gathered together to the battell of the great day of God almighty. The word is Hebrew, and because the Hebrew names by reason of the difference of the points are subject to diverse manner of readings I would first learn whether it may not be taken for Harmegeddon which significth the mountain of pleasant and precious fruities? For so the word *Meged* importeth, as it is expounded in other parts of the Scripture, to which is added the Hebrew letter *Nun*, a termination aswell of the Feminine as of the Masculine and common gender, to note that those precious and pleasant fruities belong to women aswell as to men. Now this doth plainly agree with that which in the former place hath bene observed of Rome the second Babylon, viz. that she aboundeth in riches delicates and wantonnes, and it hath an Antithesis to the description of mount Sion, as it is expressed unto us both in the 14. chap. of this Revelation and in the second Psalm. For there saith God I have set my King upon Sion *Har-codshi*, the mountain of my holynes. But here the Kings and Princes of the earth are gathered to *Har-megeddon* the mountain of the precious and pleasant fruits of the earth. The companie

of

of the Lamb upon Mount Sion, are such as haue not defiled themselves with women. But these pleasant and precious fruits belong to women as well as men. And the like *Antithesis* may be noted in other places of the scripture, as where the Prophet prayeth to be delivered from men of this world, which haue their portion in this life, & whose bellies God filleth with his secret treasure: But I (sayth he) will behould thy face in righteousnes. So the Apostle describe:h certain men, whose God is their belly, and who minde earthly things. But our conversation (sayth he) is in heaven: so the true church of Christ is set forth, to be adorned with all heavenly graces. Fayth, hope and charitie; namely, the Sun of righteousnes to cloth her in fayth, the starres to crowne her with light of truth, and hope of immortallitie, preached by the twelue Apostles; & the moone and all mutable earthly things to support her in works of charitie, or to be despised and troden under foot in respect of eternitie. But the Antichristian Church stureth like a *Queene* of earthly felicities, clothed with purple, skarlet, pearles, gold, and precious stones, abounding in all pleasures & delights, & supported by the nations of the world. Neither is the other circumstance to be neglected, namely the meeting and congregation of Princes & Rulers of the earth, noted as well in the second Psalme, as here in the Revelation, in regard whereof, Rome was in ancient time called *Regum urbs*, for the multitude and magnificent state of their Senators: so did the Emperor *Constance* also call it in the latter time, & so it may be still called, for the number, pompe, and glorie of their Cardinals, who will be honoured, and accounted princes. Another question would I aske, whether this word may not thus be distinguished, *Arma-geddon*, with the first *Alph*: radicall, to signific the pallace, or castle of the Troupes of women, as well as men.

E

Now

Rev. 14.

Psal. 17.

Phil. 3.

Rev. 12.

Rev. 17.

Livy, de stir, Roman. in sol.

Rev. 16

Cant. 4. 13.

Gen. 24. 53.

Ecc. 1. 6.

Euseb.

Psal. 2.

Now, where that pällace or castle is, where women abounding in treasures and pleasures, are best mainteyned and defended. I would haue them to answer, that haue seene Rome of late, or that haue read these verses made for her commendation :

Quæ castrum sibi, tot habet una Roma puellas :

Piscina quotq̄. hædos, tot habet una Roma Cynædos.

And many such like, or the faculties dispensations pardons and decrees, flowing from the castle of S. Angelo, and the pällace of Lateran in their favour. And lastly, upon the same word I would aske, whether that the Hebrew word, which in the Greek writing is *Armageddon*, may not by an easie transposition, onely of one letter and a prick in the Hebrew, be read and taken for *Romageddon*; & so by name lead us to Rome, that high citie; for so the word *Rom*, also in Hebrew signifieth: and their own Authors call it *septem urbs alta jugis*, atq̄. *alta menia Rome*, where princely men as the Cardinals and women abounding in treasures and pleasures, as the *Cortesanaes* are gathered together. Which transposition of a letter is verie usuall in the Hebrew, and warranted by many examples of the holy Scripture. And upon all these precedent places & circumstances I demand, whether it be possible to apply these prophecies to any citie or place in the world besides *Rome*? True sayth the Babylonian, it is to be understood of Rome, (for so they confesse of late, upon the word of S. Peter) but Heathen not Christian. To omit that answer, which is obvious; that the old Ethnick Empire of Rome was the impediment, & therefore could not be the seat of Antichrist, and that another Ethnick Empire should be erected there towards the end of the world is incredible; and if it should, yet it could not fulfill the Prophecies, for many reasons which may be produced, and to instance, because *Antichrist* must be one

of

of the seauen heads of Rome, whereof five were fallen in S. Iohns time, and the Empire was one, and the seventh must be reveled, after the impediment removed: yet to passe by all these, consider of two textes more, which shall not come single, but eyther of them fortified with an *Authenticall confesstis*.

The sixth scripture then, speaking of the Place of Antichrist, telleth us plainly, that it must be the Temple of God. It is the word of S. Paul, which would never haue called the Ethnike state of Rome, the Temple of God. It must therefore be understood of the church of God, & that the Fathers take it without all doubt or question, & that in Rome, for out of Rome it is in vain to seeke, as by the former places may fully appear.

mini in sede Christi sedebit. Ambros. in locum. Male Ecclesiam Dei in tellis Antichristi, Anne ambrogium est Antichristum in his esse seculum. Hilar. contra Aue.

And yet this text goeth not single, but seemes to be drawn out of an ancient prophecie of the Euangellicall Prophet, where he bringeth in the prince of the first Babylon, a tipe of the second, using these words: *I will ascend into heauen, and exalt my throne aboue, beside the starres of God. I will sit also upon the mount of the Church or Congregation.* so saith the Prophet. Now lay the words of the Apostle to them. *That man of sinne exalteth himselfe above all that is called God; or that is worshipped, so that he doth sit in the Temple of God, shewing himself, that he is God. On the mount of the Church, sayth the one. In the Temple of God, sayth the other. The Temple of God was in Ierusalem saith the Babylonian. But that is excluded by all the former places of Scripture, most signall and significant. I demande then, how this place can be understood, but of the Church of God in Rome? and who can be said, or ever could be said, to sit in that Church as God, but the Pope?*

E 2

Ett

Vide Abbat. dem. Antich. cap. xi.

So Moyses uoceth it. Romageddon to signifie the destruction of Rome.

Hieron.

Dom. 7. x. Et passim ali. bi.

1 Pet. 5.

But marke the seaventh, and see whether yet againe Rome, and the Church of God in Rome, be not precisely described. It is in the Prophecie of Daniel, that beloved Prophet, as our Euangelist was the beloved disciple, *He shall plant* (saith he) *the Tabernacles of his Pallace betwene the seas, in the Glorious mountaine of Holynes*; Neither goeth this place alone, but commeth with a wines; For the like is said of the King of Tyrus, a tipe also of Antichrist, in that severe Priest and Prophet Ezechiel. *Thou hast sayd, I am a God, I sit in the seat of God, in the midst of the seas*. That which Daniel signified by setting his Pallace betwene the seas, in the glorious holy Mountain; that Ezechiel expresth, by sitting in the seat of God, in the midst of the seas, and whether both these do not prefigure unto us the Church of Rome: I desire the Learned to judge. It must be a *mountaine of Holynes*, and the *seate of God*, which are the proper Titles of the Church in the old Prophets. And this church must not be an *obscure*, or *litle*, but a *glorious church*; and this Glorious church must be betwene *two seas*; How this can be applied to Tyrus, Babylon, Ierusalem, Constantinople, or to any other citie in the world beside Rome, I ask of all that know the two famous seas that imbrace Italie, whereof the one is called *Mare superum, Adriaticum*, or the Gulfe of Venice: the other is *Mare inferum, Triticum*, or the Straights? both mentioned by Vergil in one verse, for the glorie of Italie.

An mare quod supera memorem, quodq; alluit infra?

Betweene these two seas Rome was, and is seated; which was in the beginning a church truly glorious, both for the *Martyrdome* of many godly men, & for their constant profession of the truth against Heretikes (for I will not detract the least thing from them) and for that it was the Imperiall citie, for which cause it was called *Prima sedes*, which

was

was the greatest title that it had for 400 yeares. But after that, Pope Leo the eloquent Orator, and *Prosper* his familiar friend, or Secretarie, an excellent Poet, began to ascribe higher titles unto it:

--- *Pestem subeuntem prima recidit,
Sedes Roma Petri, que Pastoralis honoris
Facta caput mundo, quicquid non possidet armis.
Religione tenet.*

Make the parentheses of these verses, with the remaines of his letters S. P. Q. R.

After this (I say) and such like, by little and little taking upon her (as *Augustus* did in taking of the Empire) of a church truly Glorious, she began to be vain-glorious, but still glorious, for none else could be the seat of *Antichrist*. And it seemes, they followed the wit and pollicie of their founder *Romulus*, of whom it is said, that he was, *Tum f. -* *Etis vir magnificus; tum factorum ostentator haud minor*. He would looke nothing for lack of setting forth. And the like is said of *Scipio*, and other Romans. But if any will apply this text to *Antiochus*, and say, that he placed the Tabernacles of his Pallace in Ierusalem; I will not deny, but *Antiochus* might be signified in Daniell, to be the type of *Antichrist*: but if they will say, that this place is meant onely of Ierusalem and *Antiochus*, I would desire them to answer me well to these three questions: First, how the church of God in Ierusalem could be called a glorious church, or the temple, a glorious temple in those times, when it appeareth by the Prophets, that the second temple then standing was as nothing to the former, & the church was not onely oppressed, and persecuted by *Antiochus* and others: but divided into sects in it selfe, namely the Sadducees, Pharisees, Essenes and others? Secondly between what seas is Ierusalem seated? True it is the great Midland sea is of the one side, but of the other, there is none, but either *Apoll.*

*Prosper was
first Pope Leo
his secretarie.*

*Archb. of
Cantorb. in
his answer to
D. Hill.
Prosper in lib.
de migratione.*

Tacitus l. 2.

Livy lib. 1.

Hag. 2.

Vid. Aug. de

ciu. di. l. 15.

cap. 45.

is, or *Tiberius*, or *Euphrates*, which are but petty foulds to make a sea. But granting they might be called seas, as they are some times, yet where do we read, or can we finde that ever *Antiochus* planted his seat in Ierusalem? If they will needs have a litterall exposition; let them shew how and when this was fulfilled? But in Rome all these things concur, a glorious church, between two seas, and a place noted by other prophecies, to be: *that great*, that *septimontaine*, that *imperiall citie*, whereupon *Antichrist* should sit. The same argument will serue to proue, that it cannot be meant of Babylon, Constantinople, or any other citie. For it cannot stand with the Prophecies. Yet another objection is made; If the temple of God, and a mountaine of holynes, then how Idolatrous? Sodom? Egypt? &c. as the place of Antichrist must be? if idolatrous, how christian? This I shall declare more at large, when I come to speak of the times of Antichrist, and there it shall appear, how it was Christian, and how it fell to idolatry, and other finnes, still receyning the name, and outward profession of christianitie. But in the meane space the godly, and reverend Bishop *Sabianus* shall answer for me, who sheweth that Rome in his time, in the times of her best bishops and under Christian Emperors, continued still in her heathenish idolatry and abhominable filthines. It would be too long to recite all his words, although most worthy, but amongst the rest, after that he had verie grauely & seriously inveyed against the intollerable exactions and oppressions of those times, he addeth these words, which I think fit to recite somewhat the more at large for the full clearing of this point, and because the booke is not common. *Atq; hoc videlicet Laici tantummodo, non quidam etiam Clericorum; seculares tantummodo, non multi etiam religiosi. Imo sub specie Religionis, vitis secularius mancipati, qui scilicet post veterum*

rum

Obj.ii.

D. Ringens
tempora.

Ans.

rum flagitiorum probra, & crimina, titulo sanctitatis sibi im-
inscripto, non conversatione aliis sed professione, nomen tantum
denotare non vitam: & summam divini cultus habitum
magis quam actum existimantes, vestem tantummodo exuere,
non mentem. and a little after, *Quomodo igitur tales isti penit-*
tentiam se egisse non penitentes sicut etiam illi de conversione,
ac Deo aliquid cogitasse, qui a conjugibus propriis abstinent,
a rerum alienarum perversione non abstinent: & cum profic-
antur continentiam corporum, incontinentia debacchantur ani-
morum. Novum prorsus conversionis genus. Licita non faciunt:
& illicita committunt. Temperant a conjugio, & non temper-
ant a Rapina. Quid agis stulta persuasio? Peccata interdixit,
Deus, non matrimonia. and a little after, *Quid ergo simile*
apud barbaros Gothos? quis eorum amantibus nocet? tu aman-
tes persequeris: tu offerentibus munera, manus amputas; tu
diligentes proximos necas. Non metuis? non expavescis? wick-
sich and many other like words in his first booke, with
great authoritie and severitie (like a worthie Bishop) he re-
prehendeth their greivous finnes of oppression, which in
the Scripture is accounted a kinde of murder, a crying sinn
according to the verse:

Voces clamorum, vox sanguinis, & Sod. murru;
Vox oppressorum, & merces detenta laborum.

To which we may adde,

Turba idolorum, & blasphemia sacrilegorum.

For so he goeth forward in his sixth booke to shew the finnes, not onely of murder filthines, and Sodomy, but of most abhominable and Hethenish idolatry, used and continued in Rome, even in those her best times: whereof he proveth, not onely particular persons, but the whole citie even the Christians in it, to be guiltie. First for murder he prooveth them to be guiltie, by their common shewes in theaters, where men were cast to be devoured of beasts,

for

Whom doubt
he mean by
this title of
boynes?

for the pleasures of the spectators: then for their idolatry in their playes: & for their filthy beaſtlines everie where. his words be theſe. *Nihil ferre vel criminum, vel flagitiorum eſt, quod in ſpectaculis non ſit: ubi ſummum delictiarum genus eſt mori homines, aut quod eſt morte gravius acerbiffiſſe lacerari: expleri ferarum aëros humanis carnibus: comedi homines cum circumſtantium letitiis, conſpicientium voluptate, hoc eſt non minus pœt hominum ſpectibus, quam beſtiarum dentibus devorari.* And a little after: *Sed hæc (in quibus) non ſemper ſunt: Certum eſt, & præclara erroris eſt excuſatio; quia non ſemper ſunt: quaſi verò unquam fieri debeant, quæ Deum ledunt; aut ideo quæ mala ſunt bene ſiant, quia non jūger ſunt. Nam & homicida homines non ſemper occidunt, & tamen homicida ſunt, etiam quando non occidunt. Et latrones omnes, non ſemper latrocinantur: ſed latrones tamen eſſe non deſiunt. ſic utiq; omnes hi qui ſpectaculis iſtiusmodi delectantur, etiam quando non ſpectant innoxii tamen à ſpectaculorum maculis mente non ſunt, quia ſemper vellet ſpectare, ſi poſſent.* So much for murder, now for Idolatry and ſacrilege. It followeth, *Nec ſolum hoc, ſed ſunt alia majora. Quid enim? nunquid non conſulibus & puliſ adhuc Gentilium ſacrilegiorum more poſcantur? & volantis penna anguria quaruntur? ac pene omnia ſunt, quæ etiam illi quondam Pagani veteres frivola, atq; irridenda duxerunt? Et cum hæc omnia ipſi agant, qui annis nomina tribuunt, & a quibus anni ipſi exordium ſumunt, credimus nobis bene annos poſſe procedere, qui a rebus talibus ordiantur? Atq; utinam ſicut hæc, propter conſules tantum ſunt: ita illos tantum incitant, propter quos ſunt. Illud eſt ſeraliſſimum & graviſſimum, quod cum conſenſu publico aguntur, honor pauciſſimorum ſi crimen omnium. And againe ſpeaking of their playes and ſpectacles, he ſayth: *Per turpitudines criminofas æterna illic ſalus Chriſtiane plebis extinguitur, & per ſacrilegas ſuperſtitiones maieſtas divina violatur.**

Dubium

*Dubium enim non eſt quod ledunt Deum, utpote Idolis conſecrata. Colitur namque & honoratur Minerva in Gymnaſiis, Venus in theatris, Neptunus in cercis, Mars in arenis, Mercurius in paleſtris, & ideo pro qualitate auctorum, cultus eſt ſuſſtitutionum. So much for their Idolatry. Now for their deteſtable and Sodomitical filthines. De quotidianis impuritatibus loquamur (ſayth he) Equidem quia longum eſt dicere de omibus, Amphitheatris, ſcilicet odas luſoriis pompis athleticis, petaminariis, pantomimis ceteriſque potentis (quæ piget dicere, quia piget malum tale vel noſſe) de ſolis circorum & theatrorum impuritatibus dico. Talia enim ſunt quæ illic ſunt, ut ea non ſolum dicere, ſed etiam recordari aliquis ſine pollutione non poſſit. With many words to that effect, & concludeth the place with an *Ecce qualia aut omnes aut pene omnes Romani agunt. and againe, Ecce innumera Chriſtianorum milia in ſpectaculis rerum turpium commorantur.* And againe; *Chriſto ergo (o amen:ia moniſtroſa) Chriſto Circenſis offerimus & mimos: Chriſto pro beneficiis ſuis theatrorum obſcena reddimus. Chriſto ludicrorum turpiſſimorum hoſtias immolamus.* And againe, *Ubi Chriſtianitas noſtra, qui ad hoc tantummodo ſacramentũ ſalutis accepimus? ut maiora poſtea prævaricationis ſcelere peccemus? Nos eccleſiis Dei ludera antepoſuimus. Nos ataria ſperuimus. & theatra honoramus. Si quando enim venerit quod ſcit: ſape evenit, ut eodem die & feſtivities eccleſiaſtica, & ludi publici agantur, quæ ab omnium conſcientiis quis locus maiores Chriſtianorũ virorum cepiſſe habeat, caveant ludi publici an atrium dei & templum omnes ſectentur magis an theatrum. Where ſhall we finde greater armies of Chriſtians in the church or theater? And againe, *Vitioliſ & impuritas quaſi germanitas quædam eſt Romanorum hominum, & quaſi mens atq; natura.***

And in the ſeuenth booke, of their Sodomitic he ſayth, *Quid fieri prodigioſus potuit? in urbe Chriſtiana, in*

F

urbe

urbe ecclesiastica, quam quondam doctrinis suis Apostoli instituerant, quam passionibus suis Martyres coronarant, viri in semetipsis seminas proficiebantur, & hoc sine pudoris umbraculo, sine ullo verecundia amictu: ac quasi parumpiaculi esset, si malo illo malorum tantum inquinarentur auctores, per publicam sceleris profusionem, fiebat etiam scelus integre civitatis. Videbat quippe hoc universa urbs, & patiebatur: videbant iudices, & acquiescebant: populus videbat, & applaudebat: ac sic diffuso per totam urbem dedecoris scelerisq; consortio, est hoc commune omnibus non faciebat actus, commune omnibus faciebat assensus. And a little after: *Invicta Romani nominis dignitas facinoris prodigiosi inurebatur infamia.* Is not this sufficient to prove Rome, even christian to be full of Sodomie and Idolatrie? A great deale more hath he. His whole booke is most worthy to be read over. And this was in his time, which was about the yeare of our Lord 460, when there had been at least ten christian Emperors, and about twentie Martyrs and Saints Bishops in Rome, where then was the excellent puritie of the Roman Church, or golden Commonwealth, which some do so much boast & admire? where was their christianitie, as Salvianus himself demandeth? Dost not the holy Ghost teach us to speak much more truly, when it representeth that Empire unto us, under the name of *Tou mixt With dyrt*? as the Emperor Tiberius was called *Lutum sanguine maceratum*, dyrt mixt with blood? unles you will therefore call it golden, because in filthines and Idolatrie it was like the old Babylon, which was figured by the head of Gold? or because it is the seat of the golden Harlot? But of this else-where. In the mean space I demand again, where was the zeale of their Bishops to reforme or correct these enormities, euen of the Christians? where were their decrees or decretals

Make well the Prophecie of Ezec. 7. where he speaks of the world of the heathen, & consider by the circumstances whether it can be understood of any but the Romans.

decretals to restrain them? where was the courage of the Priests or Clergie to reprehend or censure them? was there none amongst them all, but that Tertullian of Carthage and Salvianus of Massilia must rise up to speak of it? *Videbat hoc universa urbs & patiebatur, videbant iudices, & acquiescebant:* sayth he: So here was Babylon, and yet I confesse there was Sion also, *But Sion dwelling in Babylon.* Whereof the Prophet Zacharie, after the returne from the first captivitie seemeth to speak saying: *Deliver thy selfe Sion, that dwellest with the daughter of Babylon.* And our Evangelist repeateth: *Come out of her my people;* shewing that the prophetic of Esay and Ieremie concerning her destruction are not yet fulfilled. I demand then upon all these premisses, whether any place can be found in the world qualified for to be the seat of Antichrist, according to these Prophecies, besides the Septimontane Rome, and that Christian: the mountain of holynes, and yet Sodome; the Temple of God and yet Egypt, Sion and yet Babylon? which euen in her best Christianitie retained the Barbarous crueltie, the abominable filthines, and horrible idolatrie of Egypt, Sodom and Babylon in their publike sights and shewes, Theaters, solemnities, ceremonies & common practice. And no sooner did they suppress those old Pagan Idolatries, but they fell to this new Idolatrie of worshipping of Images, which they still practice & defend, together with their ever accustomed filthines & crueltie; whereupon I must propose this Problem: *whether by any possibility or imagination of man, these things can be applied to any other place, but Rome?*

THE next thing after the place, which offereth it self to our senses and consideration, seemeth to be the subject, or bodie without which no Accident can consist, and therefore used in the definition of Accidents, especially Relatiues, which cannot be without their Correlatiues; as a father cannot be so called, but in respect of his sonne, nor a Monarch or king, but in respect of his monarchie, kingdome, or state Politike subject unto him And this also must be proportionable, as we said before of Relatiues. For as great things must haue great places; so a great and mightie Monarch, must haue a great state under him: And as by the greatnes of the place we may measure the body: so by the greatnes of the state subject to any Prince, we judge of the greatnes & power of the Prince himself. We haue seene already a great place appointed for Antichrist; Let us now see the greatnes of the state and bodie politike that must be subject unto him and support him. And this also hath not been neglected in the H. Scriptures; but is set forth, and described in diuers places, especially three, as the best Interpreters do obserue, which also do concurre, and haue good correspondence with the prophecies concerning his place aboue specified. First in the seuenth chap. of the prophet Daniel. Secondly the 13 ch. of the Rev. And thirdly, the 17 ch. of the Rev. which places agree in some things, and differ in others, and that agreement and those differences, together with the reasons thereof deserue to be narrowly sifted.

First in Daniell we finde a great and terrible Beast with ten hornes, and amongst the rest a litle horne rising up, &c. In the 13 of the Rev. we fynd two beasts, one rising *à mari* out of the Sea, as all the beasts in Daniel, with tenne hornes

hornes &c. the other rising *à Terra*. In the 17 chap. of the Rev. we fynde a great beast with ten hornes, and a whore sitting on his back. Let us first consider of the description of this great beast rising out of the sea, in the 13 ch. of the Rev. where he seemeth to be most fully set forth positively, and after comparatiuely. Here therefore the great beast rising out of the sea is described first, in his exiitence or parts. Secondly, in his power & actions. For his exiitence and parts, it is first said to be a beast, rising out of the sea. Secondly, having seauen heads. Thirdly, ten hornes crowned. Fourthly, upon his heads were names of blasphemie. Fifthly, his bodie like a Leopard. Sixthly, his feet like a beare. And seuenthly, his mouth like a Lion. For his power and actions it is said. 1, that the dragon gaue him his power, and his throne, and great authoritic. 2, That one of his heads was wounded, as it were to death, but his deadly wound was cured. 3, All the world wondered after the beast, and worshiped the Dragon, which gaue power to the beast, and worshiped the beast, saying, Who is like to the beast? Who is able to make warre with him? 4, There was giuen him a mouth to speak great things and blasphemies. 5, Power was given to him to doe and continue two and fortie months. 6, He opened his mouth in blasphemie against God, to blasphemie his name and his Tabernacle, and them that dwell in heauen. 7, And it was giuen to him, to make warre with the saints, and to overcome them, and power was giuen him over all kindreds tongues and nations. And all that dwell upon earth shall worship him whose names are not written in the Book of Life, and Loe here a strange and mightie beast. Now what is meant by the name of a beast rising out of the sea, the prophet Daniell telleth us. For he saith plainly, that it ^{Dan. 7. 23.} signifyeth a kingdome rising upon the earth. And the fourth

Beast (saith he) is the fourth kingdome. Which seemeth to be the same that is here spoken of. The prophet Ezechiel useth the same phrase, saying, *Wherefore laye thy mother as a Lyonesse among the Lyons? &c.* And againe, the great Eagle, &c. Now if this be a kingdome, which is spoken of by our Euangelist, of necessitie it must be some verie great and mightie kingdome, for so it appeareth by all parts of the description, especially where it is said, *that all the World Wo shipeth it.* And in the question that is asked: *Who is able to warre with him?* paralel to that question asked in another place, *What citty is like to this great citty?* As the description also of this beast here, is almost the same with that which is expressed in the 17 chap. of this Book. I ask then, what kingdome or Empire can be understood in this place? Surely he that will say that this beast here, and the beast in the 17 chap. do signifie any other kingdom beside Rome, must produce some other great Empire, to whom the seven heads, and the other attributes there given unto it, may be applied, as well as to the Roman, which no man yet could ever do. Let us therefore see the description of this mightie Empire comparatiue, and wherein it doth agree or differ from that which is described by the Prophet Daniel, and by this our Euangelist in the 17 ch. *The fourth Beast* (saith the Prophet) *com.ing out of the sea, was fearful and terrible, and verie strong. It had great Iron teeth, it devoured and brake in peeces, and stamped the residue under his feet, it was unlike the other beasts, for it had ten horns, & there came up among them another litle horne, before whom three of the first hornes were pluc'd away, and in this horne were eyes like a man, and a mouth speaking presumptuous things. And this fourth beast shall be the fourth kingdome, and shall be unlike to all kingdomes, and shall devour the whole earth, and tread it downe, and breake it in peeces, and the tenne hornes out of this kingdome*

kingdome are ten kings, and another shall arise after them, and he shall be unlike the first, and shall subdue threë kings. And shall speak words against the Most High, and think that he may change times and lawes, and they shall be given into his hands untill a time, times, and half a time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.

This is Daniels description of the fourth Monarchie. Let us heare again how the Euangelist describeth it in the 13 chap. *I saw a beast rising out of the sea having seven heads, and ten hornes (so Daniell) and upon his hornes ten crownes, & upon his heads the names of blasphemie. And the Beast which I saw was like a Leopard, and his feete were as the feete of a Bear, & his mouth as the mouth of a lyon, and the dragon gave him his throne and great authoritie: and I saw one of his heads as wounded to death, but the deadly wound was healed, and all the world wondred and followed the beast, and they worshiped the dragon, which gave power to the beast, saying, Who is like to the beast, who is able to make warre with him? (so Daniell) it shall devour the whole earth, &c. And there was given unto him a mouth that spake great things & blasphemies, & power was given him to continue 42 months. And he opened his mouth in blasphemie against God, to blaspheme his name, & his Tabernacle, and them that dwell in heauen. And it was given unto him to make warre with the Saints, and to overcome them, and power was given him over everie kindred, tongue and nation. Therefore all that dwell upon the earth shall worship him, whose names are not written in the booke of life, of the lambe which was slayn from the beginning of the world.*

In the 17 chap. of the Revelation it is thus: *The woman* Rev. 17. *sate upon a scarlet beast, full of names of I blisphemie, which had seven heads and ten hornes. (so in the former prophecies) And the beast which thou hast scene, was, and is not, and shall* ascend

ascend out of the bottomlesse pitte, and shall goe into perdition. And they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Here is the minde that hath wisdom: The seven heads are seven mountains, they are also seven kings, five are fallen, one is, another is not yet come, and when he cometh he must continue a short space. And the beast that was and is not, is the eight, & is of the seven, and shall go into destruction. And the ten hornes which thon sawest are ten kings, which yet have not received a kingdome, but shall receive power as kings at one-houre with the beast. These shall have one minde; and shall give their power & authoritie to the beast. These shall fight with the Lamb, and the Lamb shall overcome them, & the ten hornes shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh and shall burne her with fire. They that be of indifferent judgment may see in that Prophecie of Daniell more things that cannot be applied to Antiochus, or to the kingdome of the Seleucida: As first the great power of this fourth kingdome, which the Prophet setteth forth in more terrible, & dreadfull manner, then any of the former. But was the kingdome of the Seleucida more terrible or more powerfull then the Astirian, and Caldean, the Median and Persian? or the Grecian Monarchie? was Antiochus any way comparable to Nabuchadnezzar, Cyrus or Alexander? Did he devour the whole earth? Also this fourth kingdome shall think to make changes of times or lawes, &c. did Antiochus so? Besides by the words of Daniel, it may seem that the fourth kingdome shall continue untill the final judgment, which cannot agree to the Seleucidans. Letting therefore that opinion passe as a Jewish conceit approved by none of the ancient, that I can finde, but Porphyry, & some few of late, that are too much

Vid. Erythm.
in Dan. 11.

Dan. 7.

Hieron. in
Dan.

addicted

addicted to the Rabbins, I thinke there is litle doubt to be made (but although some things may be applied to Antiochus: yet) this beast here signifieth the Roman Monarchie, and the little horne signifieth Antichrist, shadowed in some things by Antiochus. And so I finde the opinion of the ancient and best interpreters. Then to goe forward, and see what points these two excellent and divine Prophets apply to the Roman Empire; and whercin they agree or differ. And truly to my understanding they seeme to agree in seven points, verie materiall.

Hieron. in Dan
2 & 4. Quatuor
reges regum, per
sic ut primus
ad Rom.
August. Nich
de Lira. An-
toninus, Mar-
fil. Fic. Scler-
dan. Napier
in Apoc. Al-
bar. demoustr.
Antichr. Pa-
ram Nat. Ge-
nerum. &c.

1. In the rising of this beast, which both affirm *to be out of the sea.*
2. In the name, *a Beast*, that is, *a Kingdom*, as the Angel expoundeth it, not one King individual: although if he did say a King, we may understand well enough the whole succession: as where he saith, *Thou (o King) art that head of Gold.*
3. In the attribute which they give unto him. *Great strength and power unmatched, and unresistable.*
4. In his disposition *most cruell and bloody.*
5. In the instruments of his power, *Ten horns*, that is, *ten Kings.*
6. In his *Warre against the saints*, & *prevailing against them.*
7. In his *Blasphemie against God*. Vpon which 7. considerations I demaund whether we may not safely conclude with S. Hierom S. Augustine, and the other excellent expositors above cited, that this Kingdom *perspicend*; manifestly doth belong to the Romans. which is also here proved by these seven Attributes.

1. His rising out of the sea of great commotions in the world, like others,

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2. A

2. A politick state or kingdom like the others.
3. More powerfull then any other, for none overcame the whole earth like the Romans; none had power over all kinreds tongues and nations like to them.
4. None so cruell and bloody.
5. None had so many great Kings at command.
6. None raised so great persecutions against the sancts, and true Church of God.
7. None have beene so blasphemous against God as they, whereof hereafter.

These Attributes therefore seeme to be applyed to the Roman Empire, as one body.

Now let us see the singularities wherein every one of these three prophesies differeth from the other, and consider whether they also do not properly belong to Rome. The singularities in Daniel are such, as being well considered seeme to declare unto us, that it was the intention of the Holy Ghost not onely to represent unto us the Roman Empire and therein Antichrist a-farre of: But to shew us also a Type of Antichristian impiety in Antiochus, that was then to come neare at hand (both being enemies to the Church, it could not be, but that one should be like the other in somewhat.) And in the Roman Empire also: to note that State wherein it stood before the Cæsars; and therefore tempereth his words sometimes more significantly to expresse the truth, sometimes more properly to shadow the Type. A thing not unusuall in sacred prophesies: For so David speaking of our Saviour in his owne person: *I have sworn once by my Hoisins that I will not faile David, his seed shall indure for ever &c.* which properly belongeth to Christ, yet addeth these words more proper to himself. *Thou hast broken the Covenant*

of

of thy Servant, thou hast broken down all his wals &c. So God in pronouncing his judgment upon the Serpent useth these words most significantly, to foreshew that our Saviour should overcome the Devil. *The seed of the Woman shall breake the Serpents head.* yet these words in the same place, *upon thy hel's shalt thou goe, and dust shall thou eat,* seeme more proper to the materiall serpen.

Les Theologi-
ans cõsiderer
Passes, where
David saith y th
God so can-
found in de-
stroy his ene-
mies.

So it seems in this prophesy, Daniel though he speak principally of the fourth great kingdom more powerfull than any of the rest, which was the Roman; yet he inter-l. ceth somewhat concerning Antiochus the Type being though not a Roman, yet an enemy of the sancts: but more applyable to Antichrist the great enemy, as may appere by these seven particulars or singularities.

1. In that he doth not resemble this fourth kingdom to any beast as he did the first to a Lion. The second to a Bear. The third to a Leopard, but of this he doth not shew of what certaine form or shape it was, but onely that it was unlike to the former, & most offensive & terrible. whereupon I ask how this can possibly be applyed to Antiochus who had but a peece of Alexanders Empire; and whether it do not lively expresse unto us the Roman state, before it was settled in the Cæsars: when it had gott the Monarchie of the world, as Polybas affirmeth, & yet had no certain form of government, but was sometimes ruled by Consuls, sometimes by Dictators, sometimes by the Senate; sometimes by the People; sometimes by the Opimates & Parriti, & sometimes by the turbulent Tribunes and seditious multitude? But in the time of S. Iohn this Empire was grown to a certain, though a moniterous form under the Cæsars: & therefore we see it by him more certainly described.

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The second singularitie in Daniel is, that it is sayd to haue *ten hornes*, which are not here said to be *crowned*, as they in the Revelations. And this much more properly signifieth the kings subject to the Roman state, who made kings their ministers and servants, then to the Selucidan Princes, which were absolute kings, crowned, & acknowledging no Superiour. But in the Revelation, these things signified by the name of *hornes*, are said to haue *crownes*, & by certaine notes distinguished from the other. Whereof hereafter.

The third singularitie in Daniel is that *among these kings there arose another unlike the first*. And this seemeth to prefigure Antichrist, whose kingdome is indeed most unlike to any of the other kings, & can not be applied to Antiochus.

The fourth note in Daniel is, that before this *little Horne or king three other kings were plucked away*, which by some Interpreters is very hardly drawn to Antiochus, but if we consider the Roman Antichrist, it will appear to be easily applied, and truly fulfilled. For it is manifest that the Romans draue first the Grecian Empires, secondly the French, and thirdly the Germans out of Rome, and Italy, as shall be shewed hereafter. So those *three kings were plucked away*, to make roome for this *little horne*. As for the *ENarch of Ravenna*, which was but the Emperors Vice-Roy, I cannot afford him the qualitie or title of a king; and for the Lombards they never settled their state in Rome.

The fifth singularitie in Daniel is, that this *king coming up last, spake presumptuous words and blasphemies*. And this I call a singularitie in Daniel. For although blasphemie is attributed to this beast by S. Iohn also, yet here it is sayd onely to be in his words, but by S. Iohn in his names. Now this was fulfilled in Antiochus, & much more it is in Antichrist, as it is noted in the Revelation.

The

The sixth singularitie is, that this little horne shall destroy the saints, and faithfull servants of God, and this was partly done by Antiochus, but much more prophesied and performed by Antichrist: of whom it is said, that he shall make *warre with the Saints, and overcome them*. Rev. 17

The seventh is, that this *little horne shall thinke to change times and lawes*, things which God hath specially reserved to himself. Little of this doe we read to be done by Antiochus, and indeed in such things what could one man doe? *Lawes* can verie hardly be changed in a short time: but to alter *times* in a short time is impossible. But this is verified fully in the Roman Antichrist, as shall be shewed hereafter. Probl. 6, Having therefore thus observed the singularities of the prophet Daniell, in describing the Roman beast, especially before the Cæsars. Let us now see the singularities observed by our Apostle, describing it in the 13 chap. under the Cæsars, and in the 17 under Antichrist. First in this 13 ch. this Empire is represented under a certain form, like a *Leopard*, which Daniel doth not say.

2, It hath *seauen heads*, expounded to be *seauen hills*, and *seauen kings*. Cap. 17.

3, It hath his *ten hornes crowned*.

4, Here is no mention of any *little horne arising up after the rest*, nor of any of those things, which Daniel speaketh of him: but there is a *second beast rising up after the first*. Consider now whether the little horne be not now become this second beast.

5, It is said, that upon his heads were *names of blasphemie*.

6, One of his heads was *wounded to death*.

7, His deadly *wound was cured*.

Let us come to the description of this beast, in the 17 chap. which I mean but onely to touch, leaving the further examination thereof, to a place more convenient. Probl. 3,

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2, In

1, In Daniel, there was a *little horn*. In the 13 of the Revelation; a *second beast*; whereof in the 17 chap. there is little or no mention.

2, In this chap there is a *woman sitting upon the seven-headed beast*, whereof in Daniel, or in the 13 chap. there is nothing, what is become of the *horne*, or *second beast*, if it be not this woman?

3, In the 13 ch. the beast is not said to be of any colour, but in the seventeenth of a *scarlet*, or *Crimson colour*.

4, Power is given to the beast *or everie kindred, tongue and nation*, in the 13 ch. but in the 17, *the woman is supported by peoples, multitudes, and nations*.

5, Here in the 13 ch. the *beast maketh war with the saints*, but there the *woman is drunken with the blood of the saints, and Martyrs of Christ Iesus*.

6, Here the *names of blasphemie are onely upon the head of the beast*: but there the *whole beast is full of blasphemie*.

7, Here all the world *wondereth at the beast & worshippeth the dragon and the beast*. But there the *king of the carnall commisit fornication with the woman*, and the *inhabitants of the earth are drunken with the wine of her fornication*. So both are *drunke, she with blood*, and they with *fornication*, and there is no more speach of worshipping the beast. Very notable and remarkable differences. I shal be not much deceaved, whereof to speak shortly my opinion under correction. I am persuaded to collect, that the state of Rome in Daniel is signified by the *fourth beast*, specially before the Cæsars: in the 13 of the Rev by the *first beast & Mari*, under the Cæsars, and in the 17 by the *scarlet coloured beast under the whore*. Antichrist in Daniel is the *little horne*; in the 13 of the Apoc. the *second beast & terra* in the 17 the *whore*. Which being well observed the reason of all the

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Concordances and differences between these prophecies will easily appear. For the prooffe whereof, let us cast our eye back again, & consider the severall parts of the description of this beast, and therein see, whether it do not fully agree to the Roman state, in these severall times, and whether it can be applied to any other. And first why it is called a *beast*, amongst other things, for which the Romanists of these dayes do caluminate the professors of true and sincere religion. One is this, that we say some places of scripture are to be taken *figuratively*. This a late leuit obiecteth against us, calling it a *shif*: but whether it be a *shif* or not, it is none other then the ancient and best interpreters advise us to looke unto, namely *S. Augustin* in his books *de doctrina Christiana* where he sheweth, that not onely proper but *translated words* are used in the scripture, and of some *figures*, not onely the *examples*, but the *names* are there to be found, whereof one (sayth he) is *allegoria*, which is nothing els but a *Metaphore continuad*. *Pauca sunt quæ proprie loquimur, para non proprie*, sayth he in another place, whereupon learned divines, both Hebrew and Christian haue alwayes confessed, that there is not onely a *litterall sense* to be admitted in the exposition of the scripture, but an *Allegorick* and *Anagogickall*, so it be with consent of other places. So our Saviour when his Apostles doubted what he meant, by the *heaven of the Pharisees*, and of the *hypocrite of the Pharisee*. And when his disciples murmured, for that he sayd, *Except ye eat my flesh, ye haue no life*, &c. He answereth, *What if ye should see me ascend into heauen*. It is the *spirit that giveth life, the flesh profiteth nothing*. So wheretoever any absurditie, or (as *S. Augustin* speaketh) *factious or flightum*, wickednes or mischief will follow upon the proper exposition, there it must be understood to be spoken figuratively, for there is nothing taught in the

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scripture (sayth he) but the loue of God and our neighbour, so here not onely by the consent of all interpreters, but by the warrant of the spirit of God expounding it to Daniel, by his Angel, we are taught to understand, that the name of a *beast* in propheticall scriptures. *Concurrentibus his, quæ requiruntur*, other places either concurring, or not repugning, doth signifie a *kingdome going in succession from man to man*, and we haue no warrant to take it for one particular, or individuall person, or in any other sense, then the Angel hath expounded it. And this is no new or uncouth manner of speech, to call *great kingdomes* by the names of *great beasts*, as I haue touched before: but why and for what reason, or upon what ground they are so called, is a consideration, not unworthie to be searched out, so far forth as the mercie and grace of our Lord Iesus Christ, shall illuminate our understanding, and direct our mindes; wherein, if I be somewhat long, I hope the value of the matter may countervayl our pains: *Assist us therefore in this investigation, O Lord, who art ascended up on high, and givest gifts unto men.* First then I demand, whether we may not hold it for a certaine and infallible veritie, that the later Prophets did converse and exercise themselues in reading and meditating upon the law, and the writings of the Prophets, that were before them, as all are commanded to doe by Moses, exhorted by David, and taught by the example of Daniel? Secondly, I demand, whether we may not beleue, that they did thereby obtaine an habit, or grace of God to use the words and phrascs of the former Prophets, & to make use of them by a kinde of progression. As when the prophet David had recorded that excellent prophetic of our Saviour Christ, *I haue set my King upon Sion, the Hill of my bolynes.* He himself goeth forward saying, *An high hill is Gods hill, in which it pleaseth him to dwell, he will dwell in it*

Ezra. 4.

Zech. 6, 6.
and 13, 15.
Psal. 7.
Dan. 9.

Psal. 2.

Psal. 68.

for

for ever. And in another place, *He will heare me from his holy hill.* The prophet Micah goeth yet farther, saying that the *Mountaine of Gods house shall be set in the tops of the mountains, and manie nations shall flow to it.* Which the Prophet Esay turneth to exhortation. *O house of Iacob, come ye also and let us walk in the light of the Lord.* And the prophet Daniel useth it by way of progression to a farther prophetic, calling it first, *a stone, cut out without hands, which shall fill the kingdoms of the world in peeces, and grow to a mountain filling the whole earth.* Doubtles this Propheticall progression is most excellent and observable. But I know not whether in all those heavenly writings any be so usefull, or worthe of contemplation, as that of our Saviour Christ, whom when Moses by the dictate of the H. Ghost, had first styled, *the seed of the woman*, & afterward *the seed of Abraham.* The Prophet Esay goeth forward, and calleth him *the roote*, and then *the stem*, & then *the branch.* Hereupon again the prophet Hosea goeth forward, and with most sweet & loving words, to comfort the people of God in their afflictions, applyeth this to the mysticall bodie of our Saviour. *I will heale their rebellion* (sayth he) *I will lene them freely, I will be as the dew to Israel, and he shall grow as the lilly, and fasten his rootes, as the Cedars of Lebanon, his branches shall spread, and his beutie shall be as the olive, &c.* Lo first, a *seed*, then a *roote*, then a *stem*, then a *branch*, and now a *tree bearing and spreading his branches.* Yet no word is all this while of *fruit*, it comes anon: but by the way these heavenly Prophets make many excellent uses of these propheticall metaphors. Esay thus: *He shall grow before him as a branch, & as a roote out of a drye ground,* noting his humiliation. Ieremie thus: *I will raise to David a righteous branch, and a king shall raigne and prosper,* to note his kingdome and exaltation. Zacharie thus: *behold the man whose name is the*

Psal. 50.

Mich. 3.

Esay 2.

Dan. 2.

Gen. 3.

Esay 11.

Hos. 14.

Ezra. 53.

and 100. 23.

Zach. 6.

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branch

branch, he shall build the temple of the Lord. to signify his priesthood, intercession and mediation. Our most gracious and blessed Lord being come in the flesh, to shew the fulfilling of all these prophecies, calleth himself now no longer a *roote*, or a *branch*, but I (sayth he) *am the true generous and fruitfull vine*. Yea sayth S. Paul, not onely a *vine bearing fruit of it self*, but an *olive receaving grafts of others*. Whereupon he inferreth a most loving and graue admonition to all Christians, *Be not high minded. Thou bearest not the roote but the roote, thee*. This example of propheticall progression so sweet, so excellent, so comfortable and so well followed, I could not, I would not, I durst not conceal or omit. To returne to our purpose. Why should I not think that the prophet Daniel and our propheticall Evangelist S. Iohn in the description of these four Monarchies observed some such thing? The prophet David saith, that

Job. 15.
Rom. 11.
Psal. 49.
Psal. 115.
Ier. 10. & 51.
Dan. 7.

a man without understanding is like a beast. He saith also, *that he that maketh an image, and he that trusteth in it, is without sense like the image it self*. Ieremy goeth forward, *Everie man is a beast by his skill, everie founder is confounded by the graven image*. Lo, now an *idolater is a beast*. The prophet Daniel taketh up that, and resembleth great Monarchies unto *great beasts*. It cannot I think be supposed, but he doth it, upon the same reason, namely because they *erected or maintained idolatries*. For which cause they were all represented before, in *one image of divers metals*; to shew that they all agreed in the *worshipping of Idols*, though in *divers manners*. Now the Prophet Daniel resteth not here, but by the illumination of Gods spirit goeth forward to shew the properties of these four kingdomes under the figures of severall beasts, and therefore calleth the first a *Lion*, the second a *Bear*, the third a *Leopard*, and the fourth he saith, it was most *strong, terrible, cruell, and powerfull*, yet he findeth

findeth no name for it, nor beast whereunto it is like, but where he leaveth, S. Iohn goeth forward, saying that it was like to *divers beasts* in his severall parts. For it hath the *body of a Leopard*, the *mouth of a Lion*, the *feete of a Bear* &c. Thus then have we seene (as I suppose) a probable reason, why these great Monarchies were resembled to *beastes*: out of which this consideration may result, that the last of them all, which must of necessitie be that of Antichrist, must exceed all the rest in *Idolatrie & tyrannous maintenance of Idolatrie*. Let us now consider the severall parts of this last kingdom. And first of the *heads*. These are said to be *seven*, expounded by the Angel to signifie *seven kings*, and *seven mountains*, and wheresoever we finde the *seven Mountains*, there we must finde also the *seven kings*. But (sayth the Angell) *it is the great cittie that ruleth over the kings of the earth*, an inseparable and individuall proprietie of Rome. No cittie but that, was ever called *Septicollis* or *Septimontium*. No mountains better known by their severall and distinct names, then those seven of Rome. None did ever boast of seven Mountaines in one cittie but the Romans. Here therefore we must looke for the *seven kings*. and yet we need not to seek far, for Livy & Tacitus have expressly named everie one of them, as I shewed before, namely their *Kings, Consuls, Dictators, Decemvirs, Tribunes, Cæsars, and Pontiffes Max.* But here by the way, there is a singularity to be observed, which is not mentioned in any other place, but in this 13 cha. namely that *one of these seven heads was wounded to death, but his deadly wound was healed*. This most aptly agreeth to the Romans, as it hath been well expounded by others, to signifie either the *wound that was given to the Cæsarian*

Rev. 17.
Rev. 13.
Napier.
There be some who (because it is said that this was the wound of a sword, & there is no sword in the scripture so well used, as that of the word, Ephe. 6. do interpret this of the wound given to the Cæsarian idolatrie, by the preaching of the gospell, which is healed and restored by the Pont. max. Let Divines judge.

head by the murder of Julius, which was healed by Augustus, or the wound of the same head in Nero, & the healing of it by Vespasian, of whose restoring the Common wealth, Suetonius professedly maketh two whole chapters. But a most signall singularitye of these Heads is noted in the 17 ch. Five (sayth he) are fallen, one is, and another is not yet come. This bringeth us by the hand into Rome. For it is manifest, that of the *seauen governments of Rome*, *sine* were fallen before the Revelation: namely, the five first named by Livy, *Kings, Consuls, Dictators, Decemvirs and Tribunes*: One was then in being, namely the *Cæsars*: and this not obscure. But who that one was, that was to come, and to continue but a short space, and how the beast is called the eight; & yet one of the *seauen*, seemeth somewhat intricate and difficult to explain. But I demand here, what is the word in the text? *Another is not yet come*. What other? Not another Head, but another King or *Cæsar*. For it is not

Suetonius in vita
Vesp.

Livy l. 6.

Reu. 17.

I am not ignorant that this is directed from some others whom I remember: but, Sir best index.

He that will apply this to the eccles. state of the B.B. under the Grecian Cæsars, must consider how it can be proved, that these B.B. had regall power, and if they had, then how their power can be distinguished from their successors.

Then to the second question, who is the beast, that is the *eight king*, and yet the *seauenth head*, & one of the *seauen*, who else can it be, but those that immediately succeeded the

ed the Cæsars in the government of Rome? And who were they, but the *Pontifices maximi*, as both by their lawes and histories appeareth, For (sayth the decree) Constantine gaue to Silvester, who then was *Summus Pontifex*, his palace of Lateran and his Imperiall ornaments with power and principallitie &c. I know it is objected, that this is under the title of Palea. And much adoe there hath ben about it to little purpose. For looke in another part of the decree, and there it is registred for authenticall, that Constantine left to Silvester *imperiale sedem* his Imperiall sea. If it be objected that the donation of Constantine is held by many to be forged, that is nothing to the purpose. For it is not here said, that he gaue it, but that he *lessi* it, neither is it here in question, what *Constantine truly gaue*, but what the *Bishop of Rome truly had*. Now their Histories do plentifully testify, that whether by the gift, or cession of Constantine, or by what other means, pretence or colour soever it was, their power after the departure of Constantine grew daily more and more absolute, untill they had by little and little wrought the Emperors not onely out of Rome, but out of all Italic, and in the end brought them under their feet. Platina seemeth to affirme the donation, saying that he gaue to Silvester his Diadem, and for his sake built the palace of Lateran. Howsoever if we belicue their owne Authors, there is no Empire now to be found in Rome, as Stapulensis confesseth. *Vbi nunc est Romana Monarchia? ubi Aquin. & qui in ea mundum regat habemus?* But of the Pope or *Pont. Max.* it is no lesse evident, that he now hath, and for these many hundred yeares hath had, the absolute government of that great citie, and the Italic, Territorie and Tribunes, thereto belonging, as witnesseth Blondus. Which who-soever hath after the removing of the Empire, must be confessed to be Antichrist, in being the *seauenth head* of

diff. 96.

Canf. 12. q. 2

Angelus Rector de Bibbia ut. bringeth diuers authors to prove that Const. cession Pontifici.

See Præf. 4.

in epist. ad thes. & vide Tho. Aquin. & Lyr. in 2. thes. 2. & al.

S. P. Fou. Dictator perpetuus que principis orbis adonatus. Antichristum, Totum orbem terrarum, Ro.

curia sibi sub-
jectum habet.
Bloudge in Ro-
manorum.
Vbi plura.
Vis. Adiam.
4. apud Aven-
na & Tiv.
Aqua &c.

Rome. I referre me to thine owne judgment Christian Reader, whether hereby all the difficulties of the Text be not cleerly discussed. First where it sayth: The beast *which was and is not, is the eight, and is of the seauen.* And againe, *The beast, which was, is not, and yet is.* Whether these words can be understood, but of this Roman Pontifex. For the *Pon. Max.* was instituted by Numa Pompilius the second king of Rome, to be the cheef Iudge & decider of all matters concerning Religion, & this continued still in Rome, in great honor, untill the time of Iulius Casar, distinct from the Dictator: but he tooke that, as an high dignitie upon himself. And so did Augustus and other Emperors. And amongst the rest, it is thus reported of Titus. *Pontificatum max. ideo se professus accipere, ut puras servaret manus, fidem praestitit, nec author posthuc cuiusquam necis nec conficius.* Whereby we may see that the law of that supreme Pontificate, was that they might not be Iudges of capitall crimes, nor sentence any man to death. But I have not yet found it written of Domitian, in whose time our Evangelist reciev'd this Revelation, that he tooke upon him this Pontificall dignitie. And it seemeth he did not. For else why doth not Sucton. speak of it, as well in him, as in others, and he is not onely noted by the Christians for a bloody Persecutor, but for a cruell Tyrant amongst the Heathen. From which, if he had taken upon him the high Pontificate (if nothing els, yet) this their owne law, & the shame of the world, I thinke, would somewhat haue restrained him. I doe not read it I say. Therefore I thinke he was not *Pon. Max.* And so the words of our Prophet are exactly fulfilled, that the Beast, the *Pont.* was formerly in Rome instituted by Numa, exercised by Nafica, Scipio, Iulius, Augustus, Titus, and many others: and it is not in Domitian, and yet is, though not in him *de facto*: yet in the state of Rome

Livij lib. 1.

Sueton.

Rome in *potentia*, when they list to set it up. And it is the eight king of that state, reckoning Constantine the Christian to be the seaventh, yet it is but the seaventh head, and of the seauen, because Constantine had no distinct forme of Regall authoritie from the other Cæsars, and therefore could not be reckoned to be another head from the Cæsars: And this *Pon. Max.* who in the time of the Consuls and Pagan Cæsars, was but like a little horne growing, in time of the Christian Emperours like a Beast of power ascending, now sitteth like a queen upon the back of the Roman state commanding. *And it shall ascend* (sayth the Angell, *out of the bottomlesse pit.* It shall ascend to his high exaltation of power and dignitie, out of the same place, from whence the Seauen headed Beast was rayfed, or to speak plainly, it shall be exalted to the highest by the divell, who gaue to the first Beast his power. For this cannot be meant of his first rising: because it is expressly sayd in the text, that this beast was before. And so it seemeth that all the difficulties may be cleared touching this seaventh Head, which as it is evident in the Text, is sometimes called the *Beast.* And now for a breathing I desire to know, whether any person, monarchie or kingdome can be found in the world, or whether any can be imagined to come hereafter, to whom all these Prophecies can be so fitly applied? I come to the next remarkable circumstance: which is, *the ten crowned hornes.* That the Roman Empire, as well in the time of their Consuls, as of their Cæsars, had many kings at their command is evident by their Histories, and I have partly proved before. But in this Revelation, and specially in the 17 chap. there are divers singularities to be observed, in the description of these hornes, whereof in Daniell there is no mention. First, because it is said, that at the time of this Revelation they had not received a kingdome. 2. But they shall

Revel. 2.

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receave power, at one hour with the beast. 3. They are crowned. 4. They haue one minde to giue their power, and authoritie to the Beast. 5. They shall fight against Christ. 6. They shall be overcome by him. 7. And then they shall hate the Whore, and make her desolate and naked, & shall eate her flesh, and burne her with fire. Not one of these things can be truly applyed to the kings that were under the ancient Roman Empire, which are indeede spoken of by Daniel. For they had receaved their kingdomes before, and were not to expect it in *time to come*. 2. They are not sayd to be crowned, because perhaps they held their crowns, but as tenants at sufferance. 3. They did not giue their power to the Romans, but were conquered and subdued. We do not read; that they did *professedly fight against Christ*, although they were Pagans, or that they were overcome by him, neither can it be said, that they did *hate the Whore, or burne her with fire*. *Masiniſſa, Prusias and Ptolemee* gaue their kingdomes to Rome, but they had receaved them long before S. Johns time, and did never *hate the Whore, nor make her desolate, or burne her with fire*. The Goths & Vandales did *burne Rome*, but they never *gaue their power & authoritie to the Romans*. The like differences may be shewed of all other kings that were in the time of the Roman Empire or before. These *ten hornes* therefore spoken of in the 17 chap. of the Revelation cannot be understood of those ten, which were spoken of by Daniel; although they may haue somewhat in common with them. But where now shall we finde these kings? Look over all the world, and see where they may be found. When shall they receave their kingdom, and how long shall we looke for them? The impediment of the Roman Empire is long since removed, by the testimonies, as well of Divines as Chronologers. If the beast or these kings be not yet come, when will they come? Out

See Probl. 7.

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of Rome, I say again, as it is said, or the Roman Empire, it is in vain to seeke. And if these kings which shall giue their power and Authoritie to Rome, haue not yet receaved their kingdom, nor given it to the beast, when shall they receave it, or giue it to him? or when shall we see the accomplishment of this Prophecie? shall we looke for it as the Iewes looke for their Messias? But it is the opinion of the best & soundest Interpreters, that these *ten hornes* do signifie the *ten chief Provinces subject to the Roman Empire*, which at one time with the beast, namely upon removing the power of the Empire; receaved their power, and by degrees grew up into kingdomes about the same time, when also the Pope began to take upon him the title of *Pontifex Max.* namely about the year of our Lord 700, or within an hundred yeares after. As it may be these *Gracia, Germania, Gallia, Britania; Asturia or Leon*. Whereunto now is joynd *Spaine, Pannonia or Hungaria, Polonia, Suetia, Dania, and Norvegia*. Greece, you may say, was before: True, as a Roman Province, but upon the translation of the state it became a Monarchie in it self, which was not absolute as long as the chief title was giuen to Rome. Now if this be so, when shall we see this performed, if it be not already? When we see that all these great Princes of Christendome heretofore did yeeld their authoritie & power to the *Roman Pontifex*: And now, many of them haue forsaken him, as *England, Scotland, Denmark, Sweden*, and others of *Germanie*; A great parte of the *Dutch, Swisses*, and divers other, which are fallen away from Rome: *France and Venice* wavering; is it to be imagined that they will againe, giue their power & authoritie to Rome, or ever come againe to giue their power and authoritie to any other? Therefore I say, that this prophe-

Vide Abb. det monſt. Antic. c. 4. & there note the words of the Synod, cited out of Avintin, ann. 7

Our most excellent learned Sovereign King James holdeth this opinion in Ep. Advownt. So Napier in App. Renſter. in Mag. &c.

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cie is now fulfilled, or never to be expected. For if we consider well the times forepast, we may see, that all the great kingdoms of Europe, which were before subject to the Roman Empire, did arise and begin to take upon them absolute soveranitie, and power of the sword, upon the remouë and decay of the Roman Empire, which was the time forespoken for the revealing of Antichrist. And did all giue their power and authoritie to the Roman Pontifex, they did all fight against Christ Iesus in persecuting the professors of his word and Scriptures, by the incitement and instigation of the Pope.

And all those which are fallen from the Pope, haue been overcome by the scripture & word of God, which is called the sword of Christ Iesus. If these things be so, then why should we looke for any other accomplishment of these Prophecies? or how should we understand, that they can be fulfilled, if not already? Can it be denied, but all Christian kings gaue their power and authoritie, and some gaue their lands and territories also to Rome? Constantine, they say, gaue to the Pope his diadem, with the pallace of Lateran, and imperiall seat. *Aristipertus*, otherwise called *Herbertus* the Lombard gaue the Cottia Alpes, wherein standeth Genua. Pipin, and Charles of France, gaue the principalltie of Ravenna, with the Duchie of Beneuentum, and Spoletium. Henry the III Emperour of Germanie, and John king of England gaue up their crownes, to whom, but to the Pope of Rome? Can it be denied? All the Christian kings of that part of Europe, which was subject heretofore to Rome, gaue him authoritie, and power to do what he list in their kingdoms. Was ever the like done to any Monark, Prince, Potentate or Man heretofore? or may we expect, or looke for the like to

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be done to any in time to come? True it is, we see not yet the Whore made naked and desolate, nor burnt with fire, the time is in Gods hands, and *he that beleeveth will not be* ^[pl. 3r. 11th. 2. 3] *too baslie*. Leaving therefore that which is to come, unto the disposition of the great disposer of times, Let us goe as far as men may in the description of this mightie Empire, to see what is fulfilled already. The next note or circumstance here observed is that *upon his heads were the names of blasphemie*: but in the 17 ch. it is said that *the Beast is full of names of Blasphemie*: A difference not to be neglected. For the understanding whereof, it is necessarie for us, to see how the word *Blasphemie* is taken in scripture, and thereby we shall see, how this also agreeth to Rome the Pontifical. First I demand, whether it be not blasphemie, when infinite power, or infinite knowledge, or other inseperable & incommunicable properties of God, are attributed unto men? In which respect the Jewes hearing our Saviour say, *Destroy this temple, and I will raise it againe in three dayes*; accused him of Blasphemie, as claiming infinite and divine power to himself, whom they thought to be but a man. Him they accused falsely: but such in truth was the Blasphemie of Sennacharib and Rabshake. *Who are they among all Gods, that have delivered their Lands? that the Lord should deliver Ierusalem out of my hands?* So that of Holofernes, ^{2 Reg. 15. 1. 11th. 6.} But the Blasphemie of Nebuchadnezzar king of the first Babel, seemeth to goe a step farther, who not onely asked ^{Dan. 11.} the same Question, *Who is the God that can deliver you from me?* But upon that wicked persuasion of his own power, presumed to make an Image, & commanded it to be worshipped as a God. *And shall a man make Gods* (sayth the Prophet) is not this a blasphemie beyond all blasphemies? ^{1st. 10.} in asmuch as he that saith he can make a God, doth not onely make himself equal to God, but greater, better, more

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powerfull and mightie, as the efficient cause is alwaies better, and more powerfull then the effect. Now in this kinde of Blasphemie, I demand, who ever went beyond the Romans? who not onely made many Gods, and commanded them to be worshipped, but onely such as were made by them, or received by the publike authoritie of their common wealth or Senate, by pretence of which Law, they refused our Saviour Christ, although recommended to the Senate by Tiberius, with a prerogative of his own voice, as some report. So then by the Lawes of the Romans they would haue such Gods, as they made themselves, & would haue none other to be worshipped. And whether this were not most horrible & abominable blasphemie, I desire to be answered. If it were, let us see how it was used in the old time, when Rome was Ethnick, and how it hath ben used since. In the Ethnike Rome none were made Gods, but by the Senate, as appeareth by the Law aforesaid, and none were worshipped as Gods, but *publicè astiti*, such as were publickly accepted. And the Senate made no Gods but their king Romulus, the murderer of his brother, and the Cæsars, which were the heads of that fourth beast or Monarchie. But now in the time of Christianitie, all degrees are Canonised, and worshipped by the Popes authoritie, namely, Munkes and Friers, Nunnes and Priests, as well as kings or princes, popes or patriarches. So that now we may see the whole bodie of this Popish Empire full of names of blasphemy. Again, do they not hold & affirm, that everie priest and frier in celebrating the Masse, doth make God, and that a God to be worshipped, as not onely the reall but the carnall body of our Lord, and the verie same that was borne of the virgin Marie? I ask whether this be not Blasphemie? and whether theſe names of Blasphemy are not now spread over all the bodie of the beast? If they be, then

Rival in Hist.
Ind. Enclim
Tennell.

See more of
their blasphemies
in D. Weller,
of the 4th Ed.
1785.

then whether this difference betweene the Beast in the 13 chap. and in the 17 of the Revelation be not herein most precisely and plainly fulfilled? Having observed this difference, let us returne againe to the description of this great beast, representing the old Roman Empire. It is said, it hath *the bodie of a Leopard, the feet of a Beare, and the mouth of a Lyon*. This hath been verie well expounded by the learned Napier, and others, to signifie, that it hath all the Instruments of tyrannie of all the former Monarchies: viz. the Leopard in *swiftnesse and eagernes* of the Maccdonians. For within three and fiftie yeares, as Polib. noteth, from verie small beginnings it got the Monarchie of the world. The Bearelike pawes of the Persians, that is, *innumerable armies*, apt to march everie where, & to take hold of everie thing, as the Beare doth with the pawes. And the *Lion-like mouth* of the Babylonian, not onely to *devour men*, but to roare out blasphemies against God: as by the instance aforesaid may appear: *Who is that God that can deliver you out of my hands?* said the Babylonian; so the Assirian before him, and so the Roman after him, by reason whereof, they did not onely reject our Saviour Christ (as I said before) but stirred up, nine or ten horrible persecutions, against Christians, the first by Nero. 2, by Domitian. 3, by Trajan. 4, by Antoninus. the 5, by Severus. the 6, by Maximinus. the 7, by Decius. the 8, by Valerianus. and the 9, by Dioclesian. to which they adde, the 10 by the Arrians, which was also by the power of the Roman Empire. No lesse cruelties haue they exercised, since Rome was Pontifical. but of these elsewhere. And thus haue we seene this beast in his essence & parts. Whereupon for a pause, let us demand againe the question: *Whether these things can be verified, of any other person, Monarchie, or state in the world, but onely of the Roman?* And so let us proceed, and consider of the same beast, in his

Polyb. lib. 5.2

Ornith. in
Plat. in orit.
Silvest.
Vid. Aug. de
civ. de. l. 1. 2. 2.

power, and actions, and see, whether they also do not most aptly agree to the same state. And here again, we finde seven things noted in this Beast. 1, *That the Dragon gave to this beast, his power, and his throne, and great authoritie, doth not Tully say the same in effect of Rome, though in other words? Omnis Deorum immortalium potestas aut translata est ad vos, aut communicata vobiscum.* Doth not Virgil say as much :

Divisum imperium cum Toxe Caesar habet. And again, Iupiter in caelis, Caesar regit omnia terris.

2, *All the World worshipped the dragon and the beast.* Is there any man ignorant of the generall idolatrie & worship, that all the world offered aswell to the Divell, as to the state of Rome in those times ?

All the world wondred and followed after the beast, saying who is able to warre with him ? Is not the same question moved by Livie. Where he proposeth it as doubtfull. If Alexander the great had come into Italic, whether he could haue conquered it ? yea he concludeth it, upon many reasons, to be without doubt, that he could not. Polyb. also seemeth to affirm the same. Againe was it not verified in the time of Dioclesian, whose victories were so great, that the Roman Empire was said to haue no bounds, but where their foldiers could not march.

4, *There was given to him a mouth speaking great things & blasphemies,* as that which was recorded of Augustus, that he would haue himself be honoured in Temples by Priests, & Flamines, with all the Ornaments belonging to the Gods, and although he seemed at the first to refuse it, (if we beleecue Sueton) yet it appeareth, he was afterward well enough content with it, as the same Sueton witnesseth, that divers Provinces made temples, altars, and playes to his honour, as they did to other of their Idols. so Virgil.

Hic

*Hic illum vidi juvenem Melibae quotannis
Bissenos cui nostra dies altaria fumant.*

Virgil. Aen. 8

And againe
--- *Illius aram*

Sape tener nostris ab oculibus imbuet agnus.

which was followed by his successors, *Neg. illud ignoratur* Petr. Crinit. de honesta discip. l. 172
more fuisse Rom. Imperatoribus suis quoq; imagines in templis adorandas apponere, quod a Tertulliano magnis convitiis accusatur. Such also are the Spectacles, which they were content to hear from others, and to allow and reward them.

En huius (nate) auspiciis illa incluta Roma,

Imperium terris animos equavit olympo.

5, *Power was given him to do, or to continue two and fortie moneths.* Which reckoning according to propheticall computations everie moneth for 30 dayes, make 1260. This may be understood eyther of the continuance of the power of the Roman idolatrie from the beginning, or of their persecutions of the Christians. For the first, reckon 1260 yeares from the first setting of the Roman state; after the death of *Tatius the Sabine*, when Romulus alone held the government peaceable, and enlarged the citie, by taking in the *Calian* and *Quirinal* hilles, and established the divelish worship of Iupiter in the first temple, that was made in Rome, which was the 25 yeare of his raigne (before which time it was in continuall wars and troubles) reckon I say 1260 yeeres from that 25 yeer, and we shall come to the yeer 1285 *ab urbe condita*, which was the yeere from the nativitie of our Lord 533, the verie next yeer after which, (that is to say) in the yeere 534 *à Christo nato*, the Christian Emperor Iustinian the first perfected his learned and excellent bookes of the civill lawes, wherein beginning with a most christian and pious confession of his fayth and confidence in our Lord & Saviour Christ Iesus, he first purgeth and suppresseth all the ancient Idolatrous and superstitious lawes,

Livy lib. 1.

In col.

lawes, and then enacteth speciall lawes for the confirmation of the true Christian sayth, as appeareth In the beginning of the Code. And this was in the year of our Lord 534. as the best Chronologers do agree, and in this booke reciting the former godly constitutions of *Constantinus*, *Gratianus*, *Arcadius*, and other christian Emperors for the shutting up of Idolatrous Temples, and abolishing of devilish sacrifices and auguries, he gaue such vigour and force thereunto by his authoritie and confirmation that shortly after the Roman Consuls, which (as *Salvianus* testifieth; euen in Christian times were wont to be inaugurated with heathenish and idolatrous rites) utterly ceased, and were left off, and so may you see the 1260 yeares of the continuance of this Roman beast, or Monarchie of idolatrie in Rome fulfilled to a day. Although if any man think better to follow the computation of the Godly learned M. Fox, I will not speak against it. He maketh of this two & fortie moneths the number of 294 yeeres: and so interpreteth this prophetic, to signifie the continuance and determination of the great persecutions of the primitiue Church, beginning the account of those yeares, from the first persecution of our Saviour Christ, under the Iewes and Herod, unto the end of the last persecution under Licinius. I will not (I say) speak against it. For I must needs with open armes accept and embrace the judgment of that Godly Father. Who sayth, that the obscuritie of the word of God is profitable in this respect, that it bringeth forth often times in one word, many sentences of truth, and sheweth them to the light of our understanding, whiles that one man apprehendeth it in one sence, another in another: so that alwayes (sayth he) that which is collected in one obscure place, be confirmed eyther by the attestation of other manifest

Marius,
Bibliaudat,
Nebvius,
Omphir,
Resner.

de civ. do. li.
11.

nifest things, or by other places not doubtfull; for the same Author (saith he in another place) in the same words *de doct. christi. lib. 3.* which we labour to understand peradventure did see, and thinke upon this same other sentence, and without all peradventure, the spirit of God, which used the Author for a pen-man; did foresee that such a sence or sentence, also should offer it self to the Readers understanding. Yea, and did provide & prepare this sentence also to meet with his intelligence, because this sentence also is true, as well as the other. For out of whose mouth soever a truth doth proceed, it is not to be ascribed to a mutable and mortal man that spake it, but to the immutable and eternal God that gaue it, and therefore here *I will not be afraid most humbly to confesse my great darknes and ignorance in all divine knowledge unto thee, O light of my soule, and soule of my life. But what hurt is it to me, if I thinke the meaning of the Prophet is not as another man thinketh it to be: so long as I make no other sence of his words, then that which thou, the light of all true speaking mindes hast approved to be true. But if any be contentious, then O life of the poore, my God, in whose light, there is no contradiction, & in whose goodnes, there is no shadow of change, raine downe meeknes into my hart; that I may patiently beare with such, as do not so much understand the sence of thy Prophet, as they loue their own prejudicate opinion, not because it is truer, but because it is their own. For otherwise they would in like manner and measure loue and approve the true sentence of another, as I also loue that which they say, when they speak truth: not because it is their sentence, but because it is truth.* Therefore to returne to our purpose: which soever of these two interpretations we take, or if we take a third more unlikely then eyther, (considering whereof we speak, namely of the continuance of the power of the Ethnike Roman Monarchie) that these 42 moneths, making 1260 dayes, are to be taken

Vide August.
in consp. l. 12

Aug. in consp.

for so many yeeres from the incarnation of our Lord, it must needs be, that they are long since expired, and consequently, that the power and time of that first beast and Monarchie is long since ended. For to take them literally for three yeeres and an half, (as that godly Father, from whom I do not willingly dissent) doth in another place limit the continuance of Antichrist, upon the words, *a time, two times, and a half*: To take them I say literally, that is, for three yeeres and an half, I thinke to all that haue eyther read or heard of their actions, will seem to favour of much mistaking, I might say of much ignorance, but that reverence to that good Father, who had not then the help and light, which we now haue, makes me forbear other mens affected, and obstinate, and wilfull blindnes in this point, which deserueth the whipping post. But of this more hereafter.

Let us come therefore to the sixth note, which is of his *Blasphemie against God and his Church*. But of this I neede not speak any more, having said so much already.

The seventh is of his *warres against the Saints*, whereof also I need speak but little, seeing the said ten horrible persecutions, and many others, stirred up by the Roman Emperors against the godly christians of the primitiue church, are notorious and known to all men, and neuer the like to be found in any kingdome or nation whatsoever, no not under the Turkes. But I proceed, this *Beast* or Empire had power over all nations. As to giue instance, but in one, we may read of Dioclesian, that within a verie short time, he obtayned mightie and great victories in all parts of the world then known, namely in Africk over Egypt, in Asia over Persia, in Europe over France and Brittanic. Vpon all which premises, I conclude with this Problem, *Whether these things can be applied to any person, kingdome, state or monarchie*

narchie besides Rome. And whether any other can be the Antichrist, according to these prophecies, but onely he that is the seventh Head, king, or Commander, of the Roman state? And thus we see the place of Antichrist, and the state or bodie politique which he must haue. Let us now come a little nearer to consider of his names.

III. The Names.

Nomen est per quod, quidq; noscitur: The name of euerie thing is that, whereby it is known, or as it were *not amen*, it is that, whereby euerie thing is noted or distinguished. The authoritie to giue names belongeth primarily to God, as Gen. 1. Secondly to princes and superiours, as Adam Gen. 2. Thirdly, to the people, by consent, as Ioh. 13, 13. The conditions required in the imposition of names, to make them answerable to the definition and notation aforesaid, are *ueritie, congruities, & certaintie*. Thus being imposed and approved, they are not to be changed. For they are *notes* of our notions, *notions* of things, *limits* of distinctions and dignities, *signes* of truth, and *measures* of certaintie, which being violated or neglected, all knowledge turneth to error and confusion, all justice to injurie, all vertue to villanie, as Cato in Salust well noteth; *Iam pridem nos vera verum vocabula amisimus*. And Seneca complaining of the wickednes of times; *Prosperum & felix scelus, virtus vocatur*. And hereby may we see the force of the Apostles argument Heb. 1. and the ignorance and presumption of Heretikes & Schismatikes, who dare take to themselves new names, and leaue the common name of Christians, giuen by oracle from God, & most certainly approved by God. Now if in names giuen by men, certaintie

ought to be observed, shall we think that the Spirit of God giveth uncertaine names, or will call darknes light, or light darknes? Questionlesse he doth not giue idle or uncertaine names: but in this, as in all things els, useth words lively and significant. And herein is to be noted a difference betweene the names giuen by God, & the names instituted by men. For men giue names *a posteriori*, because things are so, and men conceiue them to be so, therefore they call them so. But the names giuen by God are *a priori*, because God the Almighty, maker of all things, hath ordeyned that they shall be so, therefore he calleth them so, and because he calleth them so, therefore they must be so. Let us see therefore what names are giuen to this great enemy of Christ and his Church, and how these names are used and applied in the Scripture. And first of the name *Antichrist*. This name (as all men, though but meancly learned in the Greeke tongue do know) is a word composed of the preposition *Anti*, and the word *Christ*: *Anti* is used in Greeke, sometimes to signifie an *adversarie*, sometime a *Deputie*, or *Vicar*, as many learned men haue heretofore observed and proved. That it signifieth an adversarie is confessed by all, that it signifieth a deputie, substitute or vicar appeareth by the word *Antibaptos*, which is expounded by some *Proconsull*, by others *Deputie*. Now the names of Christ, which in Hebrue is *Messiah*, and in English signifieth annointed, is diversly taken in the holy Scripture. First *properly, personally, and Individually*, for our Lord and Saviour Iesus Christ, who is God blessed for evermore.

Secondly, *appellatiuely*, for all that haue a similitude with him by their unction, as *Kings, Priests and Prophets*, in which sence it is used in the Psalm; *Touch not mine annointed,*

annointed, and doe my Prophets no harme: and David of king Saul sayth, *The Lord keep me from doing that unto my master, the Lords annointed, to lay mine hand upon him, for he is the annointed of the Lord.* Thirdly, the name of Christ is used *mystically*, for the mysticall bodie of our Saviour Christ, which is his church. In which sence the Apostle speaketh *Know ye not that your bodies are the members of Christ? And again, Christ is the head of everie man. for as the bodie is one, and hath many members, and all members of one bodie, so is Christ. for by one spirit we are all baptised into one bodie.* And this that divine Apostle himself learned of the words of our Saviour Christ from heauen: *Saul, Saul, why persecutest thou me?* Now according to these different acceptions of these two words, let us consider of the word *Antichrist*, and to whom it may be applied. And first for the name of Vicarship. The *Pontifex max.* of Rome who is the seauenth head or king of the Roman state, and confesseth and professeth himself to be head & Governour of Rome, he also confesseth, and professeth himself to be the Vicar of Christ, and of God, and in this sence the name agreeth unto him; and so his advocates and followers affirme him to be. But as the word *Antichrist* signifieth an enemy to Christ, it is by them all stoutly denied, that the Pope is that *Antichrist*. Let us come therefore to the touch, that is the text where *Antichrist* is named, and thereby learne, how the word is to be understood. The first place where it is expressly named, is in this our Apostle S. Iohn: *Who is a lyer (sayth he) but he that denyeth that Iesus is the Christ, The same is the Antichrist.* And againe, *Everie spirit that confesseth not that Iesus Christ is come in the flesh is not of God, but this is the spirit of the Antichrist.* These be all the places where I can finde the verie name used in the new Testament. It may percase seeme strange to finde it in the old, and yet

A. 7. 19. 12.

E. 18. 12.

So Antichrist
signifieth
either a licent
name, or the
adverse exp.
1574.Ang. de civ.
da. l. 17. c. 4.

P. 10; 25

1 Iohn 2, 22

1 Iohn 4.

2 Iohn 7.

there it is to be found, and that in a most excellent prophetic, though not the same in letters, yet the same in sense and signification, *The kings of the earth set themselves* (sayth the Prophet) *and the princes assembled against the Lord, and against his Anointed.* This Psalm (if we marke it well) conteyneth in brief words the summe and effect of all the Prophecies of Daniel, and the Revelation, concerning the enemies of the Church, and namely *Antichrist*; and that appeareth in seauen particulars. First, the rage and furie of the enemies. 2, their joyning together against God and Christ, and their intention to shake off the yoke of Christ Iesus. 3, the providence of God for his church, sitting in heauen, as in a watch-tower, watching over his enemies, & laughing them to scorne. 4, the means which God useth to defend them, by setting Christ to raigne in his church. 5, the anoynting of our Saviour in his eternall generation, and arming him with regall and soveraigne power to suppress all his enemies. 6, a loving and serious advise to all Princes and Rulers of the earth, to beware to whom they cleave and adhere, either to Christ, or to his enemies. And lastly, an assured promise of happines to all those that trust in him. Behold then an excellent Prophecie, and the same is touched againe in the 89 Psalm and other places. But to our purpose. The word in this Psalm is *Al-Mesubo*, against his Anointed, wherein *Messiah*, as it is commonly known signifieth Anointed or Christ. And the preposition *Al*, or *Gnal*, in Hebrue, is taken as *adversus* in Greeke, not onely for *adversus*, but for *juxta*, or *secundum*, and sometimes *super*. In the second signification, that is, *juxta* or *secundum* it is accepted by the Pope, neither is it denied by him or his followers in the third signification, which is *super*, if we take the name of Christ, either for his mysticall bodie, (for therein he affirmeth himself, to be aboute the Church,

Church,

Church, & to be head thereof) or if we take the name *Christ*, for all that are anoynted, namely, kings, prophets and priests, he affirmeth himself to be superiour and above them also: which is a speciall note of Antichrist, as S. Paul sayth, *He shall exalt himself above all that is called God, or that is worshiped.* Neither do I finde, that ever any Emperor; Prince, Prelate, or Potentate, but onely the Pope tooke upon him the names, either of *Vicarius Dei*, or *Christi Generalis*, or *Caput ecclesie catholice*, or to be *super ecclesiam catholicam*, not the Emperors of Rome, nor the Turke, nor any other. But the onely thing that they stand upon is, as I said before, that he is not *adversarius Christi*, personally, and therefore not Antichrist. But how can this be? For Christ is in heauen, and Antichrist for all his malice & power cannot touch him there. Let us therefore examine the places of Scripture aforesaid, where the name of Antichrist is used, and we shall easily perceiue that the name of Christ cannot, neither ought to be taken for his person. For Christ cannot be found personally present upon earth: but either spirituallly according to his graces, or sacramentally in the Sacrament, or appellatiuely, as the name is communicated to others, or mystically, as to the Church. So therefore must the name of Antichrist be taken for an enemy to the graces, Sacraments or ministers of Christ, and that not individually in one person, but spirituallly in his works, or appellatiuely in succession. For otherwise it can not expresse the true intention, or effect of the thing, for the Emphasis, or principall force of the sentence in all the places aforesaid, resteth upon the word Christ, that is Anointed: as in the first place, He that denyeth our Saviour is the Anointed, he is Antichrist: so in the second and third places: He that denyeth that the Anointed

Psal. 2.

Psal. 89, 51.

Psal. 2, 2.

2 Thef. 2.

1 Job. 2;

1 Job. 4;

Anointed Saviour is come into the world, is *Antichrist*. So in the Psalm, The kings and princes set themselves against the Lords Anointed. Now the ointment wherewith our Saviour was anointed, was the fulnes of the graces of the H. Ghost, as the scripture testifieth. 1, that he was full of grace. 2, that he was full of truth. 3, that by himself he purged our sinnes 4, that he is made to us wife-dome. 5, Iustification. 6, sanctification. And 7, redemption. & such like. Now he that denieth these graces in our Saviour, and fighteth against those that ascribe these graces unto him, he or none must be the Antichrist, for other warres against Christ, who sitteth in heaven at the right hand of God cannot be made. Who then are those, that send us to other Mediators and Intercessors, namely to the virgin Marie, the Apostles, and Saints, to speak and pray for us? if it be the Pope & his followers, then I aske them, why or for what reason they will haue us so to do? if they do acknowledg our Saviour to be full of grace, why do they send us to others, if our sinnes make us unworthie to goe to him, that calleth us to himself, how may we go to the virgin Marie, or the H. Apostles who do not call us? Is he not as full of grace that calleth us, as they that call us not? Is he not as easie to be intreated now in heaven, as he was upon earth, when he did not reject Marie Magdalen, that had seauen diuels, the woman of Canaan, whom he rebuked by the name of a dog, nor the man possessed with a legion. Secondly, how do they acknowledg him to be full of truth, when they say, that his H. word doth not contain all truth, but it must be pieced out with the traditions, Canons and expositions of their Church? 3. How do they acknowledg him to be our wisdom, when they will not haue his word to be sufficient to interpret it self, and to instruct us, & make us perfect in all good works, but we must

refort

John 1.
Hebr. 1.

I Cor. 1.

Scriptura
sua exponit.
Christus & hinc
2 Tim. 3.

refort to the Church and receive her judgment from the mouth of their Pope? 4, How do they acknowledge our Saviour Christ, by himself, to haue purged all our sinnes, when they say, that we must satisfie by good works in our life, and after our death we must go to Purgatorie? 5, How do they acknowledg him to be our justification, when they say, that we are justified before God by our good works, and not onely by faith in his death and passion, although it be written, *if thou confesse with thy mouth the Lord Iesus, and belieue in thy heart, that God rayned him from the dead, thou shalt be saved.* 6, How do they confesse him to be our sanctification, or that by one sacrifice, he hath consecrated for ever them that are sanctified, when as they teach, that there must be offered up dayly sacrifices for us in the Masse? And lastly, how do they accept him for their Redeemer, which affirm that our penarie works, truly & properly do satisfie God for the guilt of our punishment, which after the fault forgiven, remaineth to be expiated? But these points, with many others which may be produced, to proue that the Pope and his Church, if not expressly, yer by consequence (which is equivalent) doth deny the fulnes of all graces to be in our Saviour Christ, I leaue to our learned Divines, of whom some haue urged these things already, and others I doubt not, will prosecute them more at large hereafter. The summe of all this may be reduced to this Problem: *Whether any may more properly be called Antichrist, or may be called an aduersarie to Christ, then he that thus denieth the graces of our Saviour?*

Let us come to that which is not onely easie to our understanding, but evident to our senses, which may be seen with our eyes, and felt with our hands. For if we take the name of Christ here, as he is in the sacrament, who hath been a greater enimic to Christ, then the Popes, one of them

L

posson.

poysoning it, another casting it into the fire, all changing, adding or diminishing it? But take the name as it is communicated to Kings, Priests, and Prophets, and so Antichrist to be an enimie to them, I demand, who hath in secret, (as Antichrist must be deceiueable) been a greater enimie to all christian kings and Princes, then the Popes, sometimes incensing them to fight with Pagans and Saracens abroad, as de did Godfry of Balleyn, & many Princes with him, in the meane space neglecting their Christian subjects at home: our king Richard the first, and the Emperor Frederike: sometimes stirring up seditions and rebellions at home, as he did against the Emperor Henry the III. Henry the III. king of France, and Queen Elizabeth, sometimes ministring occasions to make wars betwixt themselves, as Pope Iohn did by crowning another Emperor while the first was living; sometimes, by giving away their kingdomes, as Navarre and England, sometimes leaving them destitute of succour, and open to the universall professed enimie of all Christians, the Turke, as they did the Grecian Emperors: sometimes setting secret Traitors to murder them, and sometimes procuring open enimies to invade them, ever excommunicating, cursing and interdicting one or other of them. Let the histories of late times be perused, and see whether their ende and drift hath not been continually for these 900 yeeres and upwards, to maintaine and advance their own power, riches, jurisdiction and preeminence, by holding christian princes alwaies obnoxious to them, and to make them obnoxious, and to keepe them under awe, by such means as aforesaid? So likewise for Priests and Prophets: is he not an aduersarie to all that will not submit themselves unto him? as namely to the Greek Church, and all the bishops

bishops and learned pastors of the same, to the godly Waldenses, Albigenes, Wicklevites and others? Lastly if we take the name of Christ here for his mysticall body, which is the Church, this is also a speciall note of Antichrist. For so it is plainly said, that *the woman was drunke with the blond of Saints and Martyrs*. And who hath shed more blood of godly men, professing the word of Christ Iesus, then the Popes haue done for these last nine hundred yeares? I referre my self to the histories and Chronicles of those times. In that one warr which they caused Christian Princes to undertake for Iersalem, under Godfry of Bollen, it is recorded, that there were slayn two thousand millions of Christians. In Merindall, Cabriers and other places held by the poore Valdois, they murdered all, men, women, and sucking children. In the Massacre of France Anno 1572 within eight daies were murdered a hundred thousand, beside many other at other times, in England and else where. So that howsoever we take the name of Antichrist, either as Vicar to Christ, or as aduersarie, eyther denying his graces, or suppressing his Liutenants and ministers, or persecuting his members; I finde this name most agreeable to Rome: and I demand, *Whether it can be so well applied unto any other?* But here will be demanded of me a question, how this name *Ho Antichristos* that Antichrist (as they expound the Greeke Article, which they would perswade, is to be understood of one man) can be applied to a succession of men, especially, seeing some of the Fathers seeme to speake of him, but as one man? For the Fathers (to clear that first) it must be confessed, that *questionibus non dum motis*, they spake sometimes *impropric, & incantius*, as Bellarm. confesseth, or *secruius*, as S. August. sometimes *Rhetoricè* as S. Ierom.

See Abb. de most. antich.

Paik is Prob.

sometimes populariter, as others do affirm. This question concerning Antichrist, was not appointed for them, but for us, upon whom it must needs be confessed, that the uttermost ends of the world are fallen, neither did they much labour in it. And yet we see not all of them runne in one straine. Hilarie seemeth to speak more largely. He that referth the judgment of the Scriptures, *Antichristus est*. Chrysoft. *in opere imperfecto* doth not reſtraine himself to one man: but we (sayth he) *videmus abominationem desolationis jam stantem in loco sancto, id est, populum Antichristi in locis ecclesie.* and yet confesseth that Antichrist must continue to the end. Let the whole place be considered. Howsoever it be, it can not be said, that this question was so well ventilated in those times, as it hath been of late. Then for answer I demand, what, or how much, the question will be altered if the Pope be acknowledged to be Antichrist, though he be not proved to be that Antichrist? what difference will it make in the end? Must not all true Christians beware, avoide, & detest everie Antichrist? But to the point. It is commonly known in Grammer schooles, that this particule, *Ho*, in Greeke, is not alwayes used significantly; nor in a significant use, is it alwayes taken to signific a particular and individuall person; nor yet in particulars is it alwayes used to note Eminence or singularitie. Sometimes, and that verie frequent it is used indefinitely, many times it is joyned with a name of multitude, or with a name of succession. He that hath any knowledge in the Tongues may easily observe, that *Ho*, in Greeke, is not so Emphaticall as *Ha*, in Hebrew, or *she*, in English, which yet is sometimes emphaticall, and sometimes not. For in the same chapter, where it is said, *Ho Antichristos*, in the same it is said *δ λεγων*, he that sayth he is in light, and hateth his brother is in darknes. And again *η εσθουα των σκουδων η α-*

λα σκολα τα εις. &c. The lust of the flesh, the pride of life &c. and the verie last word of that Epistle is *απο των ειδωλων.* Keep your selves from Idols. So in other places it is joyned with names indefinite, as *δ ανηρ, η γυνη*, in another place ^{epist. 5.} with the name of Christ, to signifie his mysticall body consisting of a multitude successiue, under one head immortal. *ετως ο χριστος* (sayth he) *so is Christ.* And in another place it is joyned expressly with a name of personall succession, *δ αρχιερεως*, which is ever translated, *the High Priest once a yeare entered into the holy place*, there spoken of. So in another place *τον βασιλια τιματε*, Honour the King. Will any man say it was meant onely of one king? And again *δια τα αρχιερεως* by the High Priest. And the use of *Ho* ^{Hebr. 9.} in these places, wherein it cannot be meant of one singular Priest or King, is so like and paralell to the use of it in the name of *Ho Antichristos*, that I see not what difference can be made betweene them. Yet if any will not take this for a sufficient answer, let him well consider, how he can answer the problems following, by which I thinke it will appeare, that the Pope is not onely an Antichrist, but euen that Antichrist, whereof the Scripture speaketh. Forasmuch as the Prophecies can be verified of none but of him, and that not of one alone, but of the whole succession. And therefore, to proceede to the Names, I desire the Reader to examine, whether any of the six names that I shall now produce, do not fully agree to the Pope, and to all the Popes that haue been in Rome, since the time of Pope Constantine: and if these names do agree, I must demand, *How it can be denied, but that they, and everie one of them, is Ho Antichristos, that Antichrist?*

The second name therefore is *Pontifex maximus*, or *summus*, the Higest or Great Priest. This name I am sure they will not deny to their Pope, and likewise I am sure that

they will deny it to any other, unlesse it be to our Saviour Christ. To our Lord it belongeth of right, & if any other take it upon himself, it must be by usurpation, and such an usurper of the right and title of our Saviour Christ, must be Antichrist. It was never given to any by God, but to our Saviour Christ. *Melchisedeck* is called a Priest of the High God, Aaron is called an High Priest, our Saviour Christ the High Priest, and the great Sheeheard of our fowles, and such like titles: but the title of the Highest, or Greatest belongeth to none, but peculiarly to our Saviour Christ. I aske then first, whether the Pope of Rome do not declare himself an enimie to Christ, in that he doth exalt himself about all that is called God, or that is worshipped, in taking a name upon him higher and greater then was ever given to the sonnes of men? nor to Aaron the holy, nor to Phinehas the zealous, nor to Ichojada the worthie, nor to Ichoshua the noble, nor to Simcon the glorious, nor to Iohn the fore-runner, nor to *Melchisedeck* the royall and singular: everie one in his time, the type of our great and eternall High Priest, farre above them all, whose consecration is eternall, whose Priesthood is eternall, whose entrie into the Holy place is eternall, whose oblation is eternall, whose sacrifice is eternall, whose mediation is eternall, and whose presence in his Church is eternall. Again, the Apostle proveth the excellencie and divinitie of our Saviour farre above all Angels, *because he hath received a more excellent name.* Doth not the same argument prove, that the Pope in taking an equall name, maketh himself equall in dignitie? therefore never durst any of the faythfull Martyrs, or Bishops of the primitive Church, take upon him this name of *Summus*, or *Maximus Pontifex*, never any of the Holy Patriarks, or Prophets, never any of the divine Euangelists, never any of the most blessed

Hebr. 6. 20.
and 7. 1.

Ecce Pastif.
sum. qui non
est abans se
piscis sanguine
Ang. medit.

Hebr 7. 16.
24 & 6. 8.
& 9. 10.

blessed Apostles, for they all knew it belong onely to that great High Priest, whose Priesthood is for ever. And how darest thou (O miserable mortall man) take upon thee a name so divine, as to be called the Highest or Greatest Priest, whilst he is living to whom it so inseparably belongeth? Why dost thou not also directly call thy selfe Christ, as well as the Highest Priest, which is equivalent? I demand againe, whether in taking this name, thou dost not proclaim, that thou dost deny, that our Lord Christ Iesus is now the Highest or Greatest Priest? and so professe thy self to be his enimie, and claime to be about him: seeing it must be confessed, that if the Pope be greatest, then Christ is not the greatest. For two may be great, but of two each of them cannot be greatest, no more then two can be infinite, or two principall. But (say they) Christ is in heauen Panom; Christ Iesus truly God? in earth, as present by his power, to rule the church militant, as in heauen? How then darest thou, sitting onely at Rome, proclaim thy self Head of the univerfall church, as well, which is in *Brittanie, Germanie, France, Spaine, Africa, America, and India*, parts where thou art not, as at Rome? and yet confine him to heauen, as if he were wholly excluded from the earth, who is here, as present as there? But they say againe, the Pope claymeth onely as Vicar to Christ, O still blasphemers! answer againe, what hath a Vicar to doe, in the presence of his superiour? yea of such a Superiour, who filleth heauen and earth, and hath bound himself by special promise, to be with his church for ever? Dost thou not, in making thy self his Vicar, deny his presence, and in denying the presence of our Lord and Saviour Christ in his church, deny him to be truly God? *Quid verba audiam, cum facta videam?*

Enter, presen-
ter Deus est.
& ubique po-
situs. Pl. 139
Sed familia-
rius in electis
pergratum. 3

10. 23.

Math. 28.

am? Againe I aske, whether thou dost not in this name usurpe the rights of our Saviour, and so also declare thy self to be his enimie? When the valiant King Edward the third, of England, intended warr against Phillip the French King, he proclaymed himself King of France, & that was the beginning of the warr, & so everie Prince taketh it for a denuntiation of war, when his neighbor Prince taketh his title. And shall not we say, that this is a publike proclamation of war, by the Pope against our Saviour Christ, when he taketh upon him the stile of *Pont. Max.* that properly belongeth to our Saviour, and was never given truly to any man, but to him? yea doth he not exalt himself aboute Christ? For Christ did not take it to himself, but received it of his Father. But the Pope taketh it to himself, without the gift of any, unlessse it were of Phocas the Murtherer, of whom we shall speake hereafter. Neyther yet doth he onely take this title to himself, but other titles also not inferiour, as *capt.* and *sponsus ecclesie*, &c. which onely belong to our Saviour. I demand further, whom doth he follow in this title? Doth he follow Melchisedek, or Aaron? They were both called High Priests, and they were indeede Types of our Saviour Christ, (the onely true High-Priest) and ordained by God for certeine signes that he should come, and so had a lawfull calling. But when the truth was come, then all types were abolished, yea and they also are abolished from Christ, & fallen from grace, whosoever do use them. Whereupon the godly Fathers do affirme, that the Ceremonies of the Law are now not onely *mortue*, but *mortifera*, not onely in use dead, but to be used deadly. And the reason is apparent, for that whosoever doth use them, doth deny that our Saviour is come in the flesh, namely, by using those cere-

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Ceremonies which were Instituted to shew that he was not then come, but to be expected. But the Pope using the title of High Priest after the order of Melchisedek, or of Aaron doth use a Ceremonic, instituted to shew that Christ was not come in the flesh, but was to be expected: Therefore I aske, Whether he doth not deny that Christ Iesus is come in the flesh, and so also declare himself to be Antichrist? But if they will say, that in taking this title upon him, he followeth our Saviour Christ: I aske by what authoritie, or who calleth him to it? No man (sayth the Apostle) taketh this title upon him, save he that is called of God, as was Aaron. And againe, the Priesthood of Christ cannot passe from one to another. The reason, because Christ is God eternall, who can haue no successor in his offices, and therefore he that will take upon him to succeed Christ, doth deny his divinitie, as he that will be his Vicar, by pretence of his absence. Well; if the Pope can shew no calling, then I aske, by what example or precedent? if it were a title lawfull to be used, why did none of the Apostles nor of the Disciples use it? not Titus, not Timothie, not Paul nor Peter, not James the brother of our Lord, Bishop of Ierusalem, & President of the counsell of the Apostles, nor yet our Apostle S. Iohn, which outlived all the rest, and therefore might best do it. In a word, I finde none to whom this title of *Summus*, or *Maximus Pontifex* hath any wayes ben applied, but either Melchisedek, or Aaron, or to our Saviour Christ: nor any that hath taken it upon them by humaine authoritie, but onely the Idolatrous *Pontifex Maximus* that was in Rome, of whom I haue spoken before. And if the Pope cannot iustifie his highest and greatest Pontificalitie, by some title from one or other of the three first, it will fall out inevitable, that he is the true and undoubted successor of the last. And that is most consonant and agreeable to

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the words of our prophetic, that *Antichrist* should be one of the *scaven heads of Rome*, and namely that head of whom S. Iohn sayth, *He was, and is not, and yet is*, as is before proved. The same also may be proved by his name *Papa*, whereof divers haue made diuers derivations, but for my part I thinke none more probable, then to say it cometh from one of the titles, used or usurped by the old Roman Emperors, which upon their coines were wont to stampe *Pa. Pa.* for *Pater Patrie*, and now the Roman Prelate, as he succedeth them in the name of *Pont. Maximus*, so he taketh that title of *Papa* likewise, to proue himself their undoubted Successor. I will not therefore stand here further to confute their pretence and claime, to be *Vicarius Christi*, although I might say, that it cannot stand with the *celstitude of a Pontifex max.* to be but a Vicar, neither can a Vicar dispense with the lawes of his superiour: nor will I answer to, *Tu es Petrus*, and such like, which haue been so many times answered by our learned diuines, neither do I think my self bound to refute the immoderate titles giuen to the Pope by S. Barnard, or other late Doctors, a pointe of this weight is not to be carried away with swelling phrases of Rhetorick, but by evident testimonies of undoubted truth. Certain it is that he who said *Tu es Petrus*, never sayd *Tu eris Pontifex Maximus*, nor *Tu eris meus vicarius*, no nor *super hunc Petrum edificabo &c.* neither did he giue any keyes to him, more then to the rest of the Apostles. But if I may speak my opinion, this name *Pontifex max.* is the verie name of blasphemie written in the forehead of that purple whore, euen that Antichrist. &c. So much therefore be spoken of this name of *Pontifex Max.* which the Pope taketh to himself. A third title is *Seruus seruorum Dei*. This attribute the Pope also, and he alone accepteth, acknowledgeth and useth it. But this title was never

Chrysof.

never giuen to any, but by the godly prophet and patriarch *Noah*, to the cursed *Canaan*, whose Father was the scorner of that godly patriarch, and his posteritie the mortall enemies of our Saviour Christ in his Church of Israell, and so a type of Antichrist, and therefore were commanded utterly to be destroyed, rooted out, and abolished, as Antichrist shall be. It will be said, that the holy man S. Grigorie used this name. I will not deny but he was an holy man, and although a man subject to some errors and infirmities, yet as I verily believ a Prophet. For he prophesied of the coming of Antichrist. *It is the last houre* (sayth he) *the king of pride is at hand, an armie of Priests is prepared to attend him.* But I know that the prophets by the instinct of Gods spirit did and said many things, which were in them propheticall, but in others would be absurd & inconvenient, as *Esaiah* and *Hosea*, naming their children with strange names. *Ezechiel* lying many dayes upon one side, baking his bread in doung, and creeping out through a wall at noone, and such like; or if these things be taken to be visions or parables, yet that cannot be denied, that one of the prophets commanded another to strike and wound him. *Jacob* was by an Angell called *Israel*, and *Salomon* was named by a prophet. And who knoweth whether that propheticall Bishop *Gregorie* did take that name in humilitie, foreseeing that his own successors would use it in pride, & as the king of pride? It might be a title holy in him, and yet accured in them, as the name of *Iudah* was blessed in the patriarch, and in one of the Apostles, but most accured in the Traitor. These two names therefore used by the Pope, you see may well be applied to Antichrist. Now will I shew forth three other names giuen in the Scripture to Antichrist, which may as well be applied to the Pope, whereof the first is *the man of sin*, or *the Lawlesse one*; for the

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word *Anomos* in Greeke doth signifie so properly, and the word *Belial* in the old Testament is near to the same effect. And in this, as in the rest of the names that follow, it is worthy to be observed, that as the title of *Sammus Pontifex*, *Servus servorum*, & others, which the Pope doth take unto himself, and approve, do aptly agree to the types and descriptions of Antichrist in the scripture, so likewise the titles giuen to Antichrist in the scripture do most aptly agree to the actions and practises of the Popes, recorded in their owne Histories. For instance, in this name of the *man of sinne*, or the *Lawlesse man*, what Monarch, prince, prelate, or potentate, did ever so much practise allow, and maintain open and notorious sinnes, as the Popes do and have done now for these many hundred years, by their faculties, pardons, licences, and dispensations? Adulterie, incest, Sodomie and Treason, murder & parricide, & what besides? What enormous, horrible and abominable practises do we read of Boniface the 7. and 8. Gregorie the 7. otherwise called Hildebrand: Silvester the 2. Stephen the 6. Iohn the 8. 9. 10. 11. 12. and all the rest? It may easily be observed in their Histories, how many of them haue ben *Simoniacs*, *Idolaters*, *Adulterers*, *incestious*, *murderers*, *Traitors*, *Sacrilegious*, *Sodomiters*, and *Conjurers*. Easily do I say, nay not easily, unless you name all since Pope Constantine. For euerie one of them since his time, which was about the yeare of our Lord 707, exalted themselves about the Emperors, & tooke away from them their provinces and Territories, therein committing open Treason and rebellion. All of them since that time openly, & stoutly maintained *Idolatry*, and not one of them but hath been tainted with some other of the crimes aforesaid. For proof whereof let me ask, which of them hath reformed, or disavowed the wicked actions of their predecessors? namely

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the *Idolatry*, *Adulteries*, *Stewhouses*, *Luciferian Pride*, and such like? And yet; who they are that will be lawlesse and subject to no mans censure, let them answer that haue read in Platina the life of Pope Leo the 3. who being accused to the Emperor, Charles the great, for certain offences, the Emperor intending to examine the matter, *Responsum est ab omnibus* (sayth the Author) *sedem apostolicam omnium ecclesiarum caput, a nemine, Laico praesertim, iudicari debere*. It was answered by all the Bishops, Clergie & people of Rome, that the Sea Apostolicke, the Head of all churches, ought to be judged by none, especially nor by a Lay man. Which resolution they haue held, & continued ever since. Let them answer that haue read their Decree, *That she Pope though he draw millions of men, catervatum, by heaps into hell, yet is to be judged by no man*. Let them answer that haue read their Doctors, Canonists, and Casuists, determining, *That the Pope may dispence with some of the Commandments of the first Table, and all of the second, as* (sayth my Author) *Pope Martin did wish him that had taken his owne sister to wife*. And if consent and approbation do make a man partie, or accessorie to the sinnes of another, according to the common Rules of all lawes; let them answer, which of them haue disavowed or dissent from the actions of the said Pope Constantine, who erected & mainteyned *Idolatry*; and for that cause, *Palam & in os* (sayth the Historian) openly and to his teeth resisted the Emperor, rebelled against him, and deprived him of the government of all Italie? Which of them doth not acknowledge his succession from Silvester the 2. and Gregorie the 7. the great Necromancers: and from Iohn the 11. and 12. the great adulterers? Which of them disavoweth the actions

Platina.

Dist. 40. c. 9. 9. 3.

Sum. Angl. t. Papa.

Omphir. in Plat.

See more of this Lawlesse in M. D. Anthon's treatise of Antichrist, lib. 1. cap. 5. & 6. where he citeth Hostius and others, with these sentences: *Lex non subiacet illi. scdm. potest dispensare supra jus. contra jus. & extra jus.* And out of *Baron. Potest omnia facere quae Deus*. Item, *Papa potest dispensare contra ius Divinum.* &c.

ons and decrees of Boniface the 8. Benet the 12. Iulius the 2. and the rest of that rabble, that filled all Christendome with warres and bloudshed? Let us but cast our eyes upon the monuments of some of them. Of Boniface the eight it is thus written: *Intravit ut vulpes, regnavit ut leo, mortuus est ut canis.* Of Benet the 12. thus:

*Hic situs ille Nero, Laicis mors, vipera clero,
Devius a vero, cuppa repleta mero.*

Of Pius 2. the learned Cardinall, that would needs take the name of Pius upon him, when he was made pope.

*Vendidit ere p'sum, terras in morte reliquit,
Styx superest Papa, quam colat una Pio.*

Of Paulus the 2. thus:

*Pontificis Pauli testes ne Roma requirat
Filia quam genuit sat docet esse marcm.*

Of Sixtus called the 4. thus:

*Dic unde (Alesto) pax ista repulsi, & unde
Tam subito reticent praelia? Sixtus obit.*

Of Innocent the 8. thus:

*Spurcitias, gula, avaritia, atq; ignavia deses
Hoc (Ostave) jacent, quo tegeris, tumulo.*

Of Alexander his next successor, thus:

*Vendit Alexander Sacramenta, altaria, Christum
Emerat ille prius, vendere jure potest.*

Of his daughter Lucretia thus:

*Hoc jacet in tumulo Lucretia nomine, sed re
Thais Alexandri filia, sponsa, nurus.*

Of Iulius the 2. thus, that he threw the keys into the river Tiberis, saying, that the sword of S. Paul should help him: *Quandoquidem clavis nil juvat ista Petri.*

Such kinde of excellent Elogia are given to all the rest, and yet still their successors, Parasites & Sectaries call them Most holy Fathers, and the Vicars of Christ. But if I should recite

recite all, it would ask a just volume of it self. Let these be sufficient to shew, that these are the men to whom these titles, *The Man of sinne*, and *The lawlesse man* may most rightly be given. And if any man will yet deny or doubt of it, let him answer upon good advisement, whether ever he read, or heard of such monsters of men, among the Jewes, Turkes, Infidels, or any Pagans in the world: and whether he thinke it likely, that any man should go beyond these men in wickednesse, and yet wish to obteyne such a privilege and prerogative to be lawlesse. And if not, then whether this be not, that man of sinne, that lawlesse man, that Antichrist?

I come to the fifth name which is given to Antichrist in the Scripture, which is, *The Sonne of perdition.* A title first given by our Saviour Christ to Iudas the Traytor, and after by S. Paul to Antichrist, shewing, as may easily be collected, that Antichrist should be like to Iudas, in profession a *Christian*, in calling a *Bishop*, in title an *Apo-*stle, in practise a *Traitour*. Now, whether all these things do not most properly concur in the Pope, let them answer, that haue read the Histories of England, Germanie, France and Italie, especially of late dayes. For of his profession, Bishopricke, and Apostolate no question is made. And of his treasons: let them tell me, by whose practises Rome and Italie rebelled against the Emperors, by whose practises such rebellions and treasons were set on foote in England & Ireland, against Queene Elizabeth, and in France against the late Henry IV. by whose Partisans traitors of late time haue bene most set a worke, approved and commended, and whether he be not called a *Christian*, a *Bishop*, and an *Apostle*.

The sixth name is *Abaddon*, a *Destroyer*, well agreeing with the former names. And how many millions of men the Popes haue destroyed, by setting Christian Princes

See *Christ's*
1578.

Iohn 17.

2 Thos. 2.

Of Iudas the
Act. 1. 20.

See more in
For Monum.
in his discourse
of the L. Crub-
hans and hope
procl. 7.

Princes sometimes to destroy their own subjects under the names of Heretikes, sometimes to fight with Pagans and Turkes, and sometimes to fight one with another, they can best tell us, who are conversant in their histories. I will here instance but in one or two examples, in which I desire them to answer; how manie thousand Christians were slaine in the civill waeres, stirred up in Germanie by the Popes, in the times of Henrie the IV. and Henrie the V. Conradus Frederick, and Adolphus of Nassau, Emperors of Germanie? Also in the warres stirred up between the two Antipapes, Vrban and Clement, when each of them sent out Bulles, to stirre up Princes to destroy the adherents one of another? How many thousand christians were destroyed by the Turkes, by occasion of that wofull discomfiture at Varna, wherunto the King of Hungarie was thrust, by the importunitie of the Pope, and his Cardinall Iulian, inciting him to break the Truce, sworne to, with the Turke? How many in France in the civill warres there stirred up by the Legue? How manie in Germanie in these last warres, which are yet in hand? And yet herein is further to be observed, that whereas the Turke & other Tyrants do murder and kill onely mens bodies, and yet do not professe that, but desire to be called mercifull & gracious Lords: onely the Pope professeth, that if he draw millions of mens bodies and soules with him into Hell, yet he is to be judged of no man, he is to be re-dargued of no man for it. I aske then, whom shall we call *Abaddon*, a destroyer, if this be not he, that professeth he may do it without controulment. Or, what *Abaddon* shall we looke for besides? But if any man will contend that the title of *Abaddon* belongeth to the Divell; yet I thinke he cannot thereupon inferre, that it ought not to be

be giuen to Antichrist, at best wise if we consider of the Rule in S. August. *De diabolo & eius corpore*. For it is no more inconvenient, that the name of the Divell should be giuen to him, that doth the works of the divell, then the name of God to good princes, which do the works of God. And so our Saviour expressly calleth Iudas a Divell, yea the Apostle Peter he calleth Satan, & a scandall; perhaps intimating, that his pretended successors should possess the seat of Satan, & be the greatest scandall of all others, when they should begin to favour the things of men.

The seauenth and last name giuen to Antichrist in Scripture, is that which is not expressed, but signified by three Greek letters, yeelding the number of 666. which to count the H. Ghost commendeth unto us, as a point of wisdom. Neither can I easily be drawne to reject the computations of Names of this number by the Fathers, and other godly Interpreters. Let everie man bring forth his opinion without prejudice to others, and pray to God to enlighten us all. I, for my part, thinke it best to follow the ancient opinion so farr as it may stand with the Scriptures. Now it is knowne that the ancient godly Father Irenæus seeking for names answerable to this number, findeth none so fit, as *Lateinos*. For although he mention other names, as *Tecitan*, &c. yet to the name of *Lateinos* he addeth his judgment of approbation, saying that it is verie like to be the true name. For (saith he) the truest kingdome is called by that name, and *Latini sunt, qui nunc dominantur*. They are Latines, which now do raigne. This also suereth with other prophecies of Antichrist, whereof I haue spoken before, and with the interpretation that some do make of the prophecie of Balaam, where he

Ere. 1. art.

See more
Probl. 5.

sayth, that *Ships from Chittim shall afflict Asbur and Eber*, which cannot be verified of any but the Romans, and S. Hierom there interpreteth *Chittim* to be *Italic*. And the *Affliction of Eber*, must be also understood of the Prince of Eber, the Starre of Iacob, and that in his Mystical body aswell as his Naturall. This also agreeth with other names, which godly learned men haue found out representing the same number, all leading and directing us to the Pope, as the name of *Romanus* or *Romyth*, in Hebrew letters obserued by the venerable Diuines, Fox and Paræus. So also *Dux Cleri*, by the godly Walter Brute a scholer of Wicleue our Country-man, *Vicarius Dei generalis in terris* in Latin, taking onely the numerall letters, & *Ecclesia Italica*, in Greek letters. And what shall we say to the names of diuers Popes conteyning the same letters in effect & sound, which are used to expresse the said number of 666 in the Apocalyps. In the name of *Calixtus* is there not the perfect sound of all those Greeke letters χ, ξ, ς ? And may not the same be easily conceited in the name of *Sixtus*? And was not *Calixtus*, whom they call the second, but indeed the first of that name, that was called *Summus Pontifex*, he that forbad mariage to Priests, which S. Paul calleth the *Doctrine of Diuels*. The ancient verse may serue for a sufficient testimonie:

*O bone Calixte, nunc totus Clerus odit te,
Olim Presbyteri poterant uxoribus uti,
Hoc destruxisti, postquam tu Papa fuisti.*

And was not *Calixtus* the second of that name (that was called *Pont. Max.*) he that made such a terrible and solemn vow to persecute the Turkes by war, curses, &c. and by colour thereof levied a tenth of the Clergie, & put all into his purse? And when as afterwards the noble

noble Vaivod of Hungarie, Hunniades had obteyned a glorious victorie; against that publike enemy at Belgrade, was it *Calixtus*, that ever helped to advance the Christian cause, or to prosecute such a good beginning? Or did he not rather set his minde upon his own profit, by drawing to himself not onely the chiefe Bishopriks, but the whole kingdom of Naples, after the death of *Alfonfus*; and so labour to disinherit his sonne *Fredertike*, if the incomparable Prince *Scanderbeg* had not assisted him? And what shall we say of *Sixtus*? Do not the Latin letters *X. & T.* being joyned together yeeld the same sound, as all the said three numerall letters would do, if they were put in the same place? And was not *Sixtus* (who by them is called the fourth, but indeed, the first that was called *Pont. Max.* for those before him were called *Xiffi*, & had no greater title then bishop of Rome) was not that he that raised so many wars in *Italic* to advance his kinred, and in stead of a church or Hospital, built the famous *Lupanar*, the bitchen house at Rome, *Vrifi, Veneri*, for which cause *Agrippa* called him the great bawde? Was it not he that upon a Petition exhibited unto him, for the use of Sodomie, subscribed, *Fiat ut petitur*? Let be as is desired? and raised the rents of the Stewes to so high a Rate, that it is now accounted for a principall revenue of their church? O excellent Father, and chaste Vicar of Christ! The Primitiue Christians were half perswaded that Nero was to come againe and be Antichrist. And haue not we reason to belieue that this is he, of whom also it is written for his Elogium.

*Gaude Prisce Nero: vincit te crimine Sixtus,
Pudico, insignis proedo, fucosus Adulter
Qui moriens nullos credidit esse Deos.*

And was not Sixtus the 2. who is by them called the 5. he that sent out his blasphemous Bulles against the late King of France Henric the third, who was shortly after most villanously murdered by one of their breeding? And was not he the same Sixtus, who most highly commended that wicked Parricide, in a solemne Panegyrick, before his Cardinals? Was not he the same that excommunicated the noble Henry the fourth of France, when he was but King of Navarre, who was afterwards also murdered by one of their Sectaries. Was not he the same who animated the Spaniards to invade this kingdom of England, in the year 1588? In setting forth of which action, it is worth the Observation, how carefull the Parasite is to perfwade us, that the English and the Spaniards never came *ad iustum pugnam*, to a just fight, as if the English did affirm any such matter. No Cicarella. Farre be it from us to challenge the glorie of that victorie to our selves. That God who gave us the grace, upon the newes of the approach of that navie, to humble our selves before him, with *fasting and prayer*: (a thing howsoever neglected or forgotten by some of our Historians, yet most true and registred by others, and remembered by many yet living witnesses.) That God, who detected and defeated the Treasons and Rebellions of Sanders, Parrie, Ballard, Lopas the Powderplot, and many others, was he that fought for us, as he did sometimes against Sifera. and for Theodosius. and

Sic conjurati venire ad classica venti.

Witnesse our most excellent Sovereaine, a witnesse about all exception, in his Sonnet worthie to be remembered:

*The Nations banded gainst the Lord of might,
Prepar'd a force, and set them in the way:
Mars dress'd himself in such an awfull plight,
The like whereof was never seen they say:*

They

*They forward came in such a strange array.
Both sea and land beset us everie where,
Their brags did threat our ruine and decay;
What came thereof the issue did declare,
The Windes began to toss them here and there;
The sea began in foaming waues to swell,
The number that escap'd, it fell them faire:
The rest were swallowed up in gulfs of hell.
But how were all these things so strangely done?
God looks on them from out his heavenly Throne.*

This Sonnet publisht with the consent and applause of all the ancient Brittain Nation, inhabitants of this kingdom, truly euen of verie ancient time, both by a king and a *Polidore* Saint, intituled the kingdom of God, shall be an everlasting testimonie for us, that we never challenged the glorie of that action to our selves. The same also will be confirmed, by the ordinarie remembrances, and thanksgivings which our Preachers usually make thereof, in their prayers and Sermons. The same also is proved by the Paper lately set forth, so well accepted and bought up by all sorts of people amongst us, wherein the defeating of that invincible Armada, and the Powderplot is represented & expressed. Behold then you Iesuites & Romaniſts against whom you fight, and who it is that fights for us. It was God who then pleaded the cause of Religion against superstition, of Pietie against Idolatry, of Christ against Antichrist. It was he onely (for he onely searcheth, ruleth, and moveth the Hearts) who then put it into the heart of our Zenobia, and of her servants to send out those Peti-sierbotes, that made the great Sea-castles to cut their cables, loose their Anchors and flye away. It was he that stirred up the courage of our seamen, and inflamed the hearts of our nation with incredible loue and zeale, to defend their Countrey & religion.

N 3

Now

Now also our drummes and trumpets sound nothing else against you, but *God and Christ Iesus*; our Matins cryes are nothing else, but *Christ Iesus*; our gūnes thunder our nothing, but *Christ Iesus* against you. For him we fight, & in this quarrell, that he onely is our High Priest, our Mediator, our Iustification and Salvation. This was our course then, and this must be the course of all that will prevaile against Antichrist & all Antichristian forces, namely *prayer to God, and unite amongst themselves*. But to returne to my purpose, this may suffice, to shew how this Sixtus not onely in name, conteyning in it the sound of those three mysticall letters, but in his actions represented Antichrist.

What shall we say of Pope Paul the fifth, was not his picture made with the inscription of *Paulo V. Vicedeo*. comprehending in numerall letters the same number of 666. Neither yet will I affirme, that cyther he, or Sixtus, or Calixtus, or Gregorie the seuenth, or Boniface the third, or the eight; or any other of them was individually Antichrist, any more then the rest of that order. No, nor yet *Pope Ioane*, whose historie though they by all meanes labour to suppress, yet they cannot blot out their bookes that haue written of her, being at least *six and seentie*; all learned, and all Catholikes, amongst which Martinus Polonus, Archbishop of Consentia, and the Popes owne Penitentiarie, Marianus Scotus, monke of Fulda, Platina and Theodoricus the Popes Secretaries, Antoninus Archbishop of Florence, Baptista, Mantuanus, and Cornelius Agrippa, Nanclemus the Cardinall, and Trithemius the Abbat, were men, I think, as well thought of for learning & fidelitie in their times, as any of these our new masters, Bellarmine, Baronius, Onuphrius or Florimondus, who labour to raise out of ancient monuments and Records, that which the christian world for five hundred years or more, most undoub-

doubtedly beleaved. Yet neither she, nor any of the rest do I affirme to haue been individually and exclusiue Antichrist, but one of that mysticall bodie, and succession, which is called by our Apostle Antichrist, as I proved before, that the article *Ho* in Greek is used & applied aswell to a *succession* or *multitude*, as to a *singular person*. But why may not we thinke that in this succession, the Allseeing spirit of God in his secret providence, and diuine administration, the better to awake and stirre up his church and children, to beware of this great and yet deceitfull enimie, would haue the marks and signes of Antichrist to appeare some of them more evidently in some of them, and some in others, as the name of *Pantifex Max.* in Boniface the third, the person of a *Whore*, in *Pope Ioane*, their filthy *adulterie, Sodomie, and incest*, in Sergius, Iohn the 11. and 12. Boniface the eight, and Alexander, the *number of his name* in those before named? It may be also demanded, who were the types of Antichrist before the comming of our Saviour? For types are a kinde of notation. And so it may seeme that the wisdome of God hath ordered the course of times, that in so great varieties *nothing should be new*, but that *former times* should be *figures of the future*. I dare not say but more may be found, yet I think in the Scriptures principally seauen are to be noted. 1, Cain. 2, Cam. 3, Esau. 4, Egypt. 5, Amalek. 6, Antiochus. 7, Babylon, which haue some things in common, & some things proper and peculiar. They were all persecutors, & for the most part murderers and parricides, and that *without cause*, as the Prophet David speaketh, *They hated me without a cause*. And therefore they were all *curst of God*. Yea some of them so detested, that the people of God were charged to *make no peace with them*: as for instance, Canaan the Issue of Cham and Amalek: & God executed his heauie wrath upon them all.

Eccles. 2.

1. Gen. 4.
2. Gen. 9.
3. Gen. 27.
4. Essd. 1.
5. Evid. 17.
6. Dan.
7. Ier. 50.

all. In particular, 1, Cain persecuted Christ *in semine*.
2, Cham *in radice*. 3, Esau, *in stirpe*. 4, Egyptus, *in Germine*. 5, Amalek, *in frutice*. 6, Antiochus, *in propagine*.
7, Babylon, *in capite*. Cain persecuted Christ in the seed.
Cham in the roote, Esau in the stock, Egypt in the bud, Amalek in the shrubbe, Antiochus in the spread, and Babylon in the Toppe or head. Cain is noted for murdering his *only brother*, Cham for scorning his *godly Father*. Esau for his *profanenes*. Egypt for *bloudinesse*. Amalek for *malice*. Antiochus for *Tyrannie*. and Babylon for *blasphemie*. How these things may be applied to Rome is not hard to be understood by them who are conversant in their stories. Let me here make but one instance, that Romulus the first king, being the first head of that Seaven-headed beast, was a murderer of his brother, like to Cain. Brutus the first Consul put to death his owne Sonnes and his Brothers. Appius the Decemvir by his beastly and outrageous lust forced the father to commit a Parricide upon his chaste daughter Virginia. The Tribunes, Dictators, and Cæsars the fourth, fifth, and sixth Heads, what were they all, but ambitious turbulent spirits, incendiaries, & raisers of most bloudie intestine warres, wherein manie innocent & quiet citizens were wickedly murdered? And of the Pontifex Max. the seauenth head I haue sayd somewhat before, and more I shall haue occasion to say hereafter. Let this suffice for the Names of Antichrist; from all which I demand, Whether they do not fully agree to the popes, and euerie one of them, since the time of Constantine, that was Pontifex Max. about the yeare of our Lord 707? And whether they can be so fitly, and so many wayes, applied to any other Prince, person or state: And whether we may looke for any other in time to come, to whom they may be more truly and fitly applied?

IIII. The Rising of Antichrist.

Those who think that a great and mightie monarch, king or Commander of the citie of Rome, able to subdue other kings, and to raise up a greater and more terrible persecution against Christians, then any of the old Emperors of Rome, should rise up like a mushroom in a night, and continue so short a time, as three yeares and an halfe, seeme to take little consideration of the manner of Gods proceedings and administration; who, as he hath appointed a time and season for all things, so he limiteth times and seasons proportionable for the effecting of such things. A woman cannot conceiue and beare in a moneth or a day. An Elephant must haue at least two yeares; and some say ten. *Quando*, when, is a Relation, as well as *ubi*, where, & euerie thing existent must haue his due proportion, as well of the one as of the other.

Let us now then come to the rising of this fifth Beast or monarchic of Idolatrie, and see how that is described in this diuine Revelation, and whether that description also do not most aptly and properly suite the Popes, from the time that the impediment of the Roman Empire began to be removed by Constantine the Emperor, untill the Pope attained to his Antichristian name in Boniface the third, to be called Pontifex Maximus, and his superlatiue power to resist the Emperor in Constantine the Pope. This Rising is described by seauen adjuncts. 1, His kinde or Existence, *another beast*. 2. The place from whence he came, *coming out of the earth*. 3, *Having two hornes like a lambe*. 4, *He spake like the Dragon*. 5, His actions, *seauen-fold*, as shall be shewed hereafter. 6, His *Marke*. 7, And lastly his *Name*. Whereas he is called *another beast*, and yet not resembled to any Beast; *working in the presence of the first*; seauen things

Reed. 13.

are again to be observed. 1, The time of his rising. 2, That this which is here described must be an Empire or monarchic; which is signified by the name of a Beast; as all the former were; and as the Angell in Daniel hath taught us to interpret. 3, It must consist; not of one particular man, but of a Succession. For so all the former did, or else it should not have the name of a Beast, without distinction; as it hath, and as they had. 4, It is not like any of the rest. For if it were like in any part, it would be so expressed, as it is said that the first was like a Lyon, the second like a beare, the third a Leopard, the fourth in severall parts like everie one of them, but this like none of them. 5, It is not onely unlike to them; but it is of no certaine forme. And herein our Apostle in the description of this last Beast observeth the same caution, that was before by the Prophet Daniell, in the Description of the fourth beast, saying, *it was unlike any of the former*, and yet not expressing wherunto it was like. So indeed was the Roman Empire in its Rising; for that after the kings, who were *as the nursing Fathers of that state* were expelled, it held for a long time no certain forth of government. So it seemeth our Prophetical Apostle intendeth, that the kingdom of Antichrist in his Rising, must be of an *uncertaine forme*. 6, It must arise *in the presence of the first beast*. And this agreeth with the words of S. Paul, who sayth not, *that he which withholdeth must be abolished, destroyed, determined, or ended*, but that he must be removed, or set out of the way, in some other place. So this Beast, or Monarchie must arise after the Roman Monarchie, *not ended*, (for sayth Daniel, that fourth Beast or Monarchie must continue till the judgment be set) but removed out of the way, from Rome, the place appointed for Antichrist. 7, It must still be a Beast, that is, a Monarchie of Idolatrie, as all the rest were. Now let us see how, and

to

to whom these Prophecies may be applied, wherein we must so goe forward, that we do not forget that which went before. By the former Problems I suppose it hath appeared, that the place of Antichrist must be the *Great citie Rome*, and that in time of *Christianitie*, that the *State* subject unto him, must be the *state of Rome*, and that he must be *Summus Pontifex*, one of the *seaven Heads of that State*. In this part of his description we may see not onely a further point revealed unto us, which is the *time*, and *manner of his Rising*, but a further confirmation of those former points. And first, for the *time*, a most materiall circumstance to be considered, I demand, *Whether it be not here sufficiently and plainly expressed in the Text, that this second beast must arise, while the former is yet in being, and that not altogether, but in strait of time: seeing it is sayd, that he doth all that the first could do, in the presence of the first, or before his face, and causeth the first Beast to be worshipped? And seeing it is confessed, that the place of the first Beast was Rome, it must follow, that the place of the second must be Rome, and seeing the second must worke before the face of the first, and cause the first to be worshipped, it followeth evidently, that both these Beasts, that is to say, the first Beast departing, and the second arising must be at one time in Rome*. This therefore confirmeth that which hath been sayd before concerning his place. And this being compared with the words of the Apostle to the Thess, that *Antichrist must be destroyed by the brightness of our Lords comming*, is a strong proof of his times, viz, that he must arise, before the Emperor be quite departed out of Rome, & must continue to the end of the world, which clearly overthroweth the opinions of all *Demiseptennians*, and *Ho Antichristians*. For if he began then to work, and must be in Rome in the presence of the first Beast, that is, of the *Old Empire*, & must continue till the *comming againe of our Lord*: How can it be

O 2

imagined,

Dan. 7.

2 Thes. 2.

2 Thes. 2.

imagined, that he should be but *one man*, or that he should continue but *three yeeres & a halfe*, or that he is *not yet come*, or such like *dreames*, &c. Or let any man shew *the* with consent of Scriptures, who besides the *old Roman Empire*, can be meant by the *first Beast*, who besides *Antichrist* can be meant by the *second*? For to say, that these *two beasts* are to be taken for *one thing*, is verie absurd, and contrarie to the Text, which calleth the *second Beast*, *another*. To say that by the *first* is meant *Antichrist*, can hardly stand with the Text; for then what is meant by the *second*? If you say *his bodie or Clergie*, how can that be admitted? when it is sayd first, *that it is another*, therefore no part of the same: Also it *riseth from another place*, viz. *the Earth*, whereas the *first* rose from *the sea*: Also it doth *all those things which the first Beast could do before his face*: But that is verie absurd to say, that the *Body* doth as much as the *Head*, or the *Clergie*, as the chief *Prelate*. By the same, or like reasons are refuted the opinions of those that take the *first* beast for the *Devill*. For how can that stand with the Text, *that the Dragon gave him his Throne, and great power, &c.* So the opinion of those that take *Antichrist*, or the *first* beast *pro caetera impiorum*, for the multitude of the wicked, may be refuted by the Text. For then, why should it be distinguished into two severall Beasts, the *one rising after the other*? and why should there be so many severall attributes applied unto it? Therefore not intending to stand long upon the refutation of other mens opinions, but following the counsell of the excellent learned Scholler of S. Paul, to finde out that which may be most agreeable to the Text of the Scripture, and the Truth of Historie, I aske, *Whether this Prophecie of the rising of Antichrist in this second Beast, were not fully performed in the Roman Bishops, who succeeded Silvester from the yeare of our Lord, 313. untill the time of*

Dim. Ar.

Con-

Constantine the Pope, in anno 707? Was not the old Empire continued in Rome for the most part of that time? Were there not in Rome for the most part of that time, namely, untill the yeare of our Lord 540, Consuls, which represented the Imperiall power, and were elected and created with Heathenish and Idolatrous rites, and Auguries, as Sal-
See Helveticus Renesium & other chronologers,
 vianus about cited doth testifie? Were not the Emperors themselves many times made Consuls of Rome in that time? And yet were not the Idolatrous Stageplayes, with Bestiall filthines, still celebrated in Rome, as the same reverend and Godly Author, and not he alone, but the irrefutable Doctor S. Augustin witnesseth: *That pestilent corruption* (sayth he) *did infect the soules of miserable men with so*
lib. 1. ca. 17. See also Alon-dw.
great deformitie, that euen now, the cittie of Rome being spoiled, men possessed with that pestilence, flying from thence to Carthage, dayly play the mad men upon stages. And this wrote he about the yeare of our Lord 413, fully an hundred yeeres after Silvester, and after that the cittie of Rome was governed by Christian Bishops; agreeable to that which I proved before out of Salvanus. Besides, did not the Emperor Constantine and his successors, for an hundred yeeres after him, reteyn the name of Pont. Max. and use the Robes &
Heff. ca. 25. ff. m. & Barua
 Ornaments? So then, here was the *first Beast*, still continuing both in Idolatrie and Majestic. Yet notwithstanding I thinke no Papist will deny, but that the Bishops of Rome after Silvester, had the Imperiall sea, and exercised the same principallitie, and did the same things, which the Emperors or Consuls were wont to doe. For so is their decree. And what else do they claime or pretend by the Donation of Constantine, which they so stoutly maintayn, but that they had that power lawfully, which they exercised apparantly? And yet this was not in any certaine form of government, or resolute manner, but sometimes by schisme and faction,

O 3

and

and sometimes by flatteries obeying the consent or connivence of the Emperors. When they saw the Emperors able to please or displeas, then by and by they were their good Lords and Masters, and they caused men to worship them. But when they would get it by faction or otherwise, the Emperor was but a Cypher in Augrim. as appeareth by the Historics and records of that time. Sometimes the Consuls governed, sometimes the Exarches, and sometimes the Roman Bishops were opposed by other great Bishops. So the *Rising of this second beast* was not altogether at once, but by degrees, and this *second Beast* in his Rising was (as hath been sayd) of an uncertaine forme. And this being so, the other points will consequently be confessed. For what can they deny? Will they deny that this principally, which the Bishops of Rome held after Silvester, was a Monarchie or state governed by one onely at once? which is the second point. or thirdly, will they deny that it went in succession? Fourthly, will they say, that it was like to any of the former Beasts? This being a state Ecclesiastick, & all the former Sæcular? Fifthly, will they affirme that these Bishops had any settled and absolute forme of Soveranitie, during the time aforesaid? Will they deny that they were at Rome in the presence of the Consular and Imperiall Authoritie, or that they caused men to adore the Emperors? Senenthly, or lastly, will they deny the Testimonies of S. Augustin and Salvianus, that the Idolatrous Rites, Superstitions, Auguries, & Stage-playes were still exercis'd at Rome? I will here set downe a short, Catalogue of the Bishops of Rome of those times out of their owne Historians, and let it be shewed in which of these things they will differ from me, and whether it were not with great opposition,

position, contention and schisme, that they got their supremacie?

Silvester, who had the Imperiall Sea and Principallitie of Rome by *donation*, as some of them affirm, or *Cession*, as others. Platin. Ough
Barz. &c.

Marcus, about the yeare of our Lord 315, tooke upon him the Title of universall Bishop. in Epist.

Julius tooke upon him, by absolute Authoritie, to restore certaine Bishops of the Easterne Churches, deposited by their owne Synods. He marcht
against the same

Liberius, an Arrian Heretike, excommunicated the godly Athanasius, and therefore was excommunicated by the godly S. Hilary. Platin. Paul.
&c.

Felix the second, a Schismaticke and perjured, and slayn by sedition of Liberius, as some say. Schisma 2. Ough.
Contention.

Damasus, a Schismaticke, advanced by violence & murder, and that in the church, in time of divine service, where there were found in one day 137 bodies slayne. Plissu de Marc.
crubin. Platin.
Paul. &c.

Siricius, about the yeare of our Lord 396, or as some say 383, ambitiously claymed the superioritie over the bishops of Spaine and Africk, and contended with them for it Ambition &
Contention.

Anastasius 1. anno Dni. 398, continued but few yeers.

Innocentius 1. anno Dni. 402 still urgeth and mainteyneth his superioritie, and the *Apostolike honor* of his Sea (for so they called it.) In his dayes Rome was spoyled by the Gots and Vandales.

Zosimus anno 417 seeketh to draw all causes to Rome. Contention.

Bonifacius 1. anno 420, getteth the Papacie by contention with *Euladius* in a Schisme: which is accounted the third Schisme in that Church. A wicked one
earthly, in
all & drudgish
James 3.

Celestinus 1. anno Christi 423 contendeth with the bishops of Africa, amongst whom was S. August, and other

other godly men.

Xifus 3. anno 432 continueth his claym of supremacy.

Leo Magnus anno 440. magnifieth S. Peter, &c. In his dayes the Roman Empire was grievously spoiled by *Attila* the *Hunn*. The cause whereof *Salvianus* impūterh to the continuance of their Heathenish Idolatries, with other finnes in Rome.

Hilarius anno 461 continueth &c.

Simplicius anno 467. This man greatly laboured to advance his supremacie, and for that purpose tooke upon him the Patronage of *Eutiches* the Heretike.

Felix anno 483 continueth &c.

Gelasius anno 492. Heathen Idolatries still continue in Rome. yet, this man, *Se & successores a nemine in terris judicandos asserit*. he will be judged by no man.

Anastasius 3. anno 469. An Heretike, and Patron of the *Eutichians*, and *Nestorians*. Schisma 4.

Symmachus anno 498. advanced by faction, sedition and murder.

Hormisdas anno 513. In his time *Cassiodorus* composed the schisme between the *Pontif*.

Ioannes 1. anno 523.

Felix 4. anno 526.

Bonifacius 2. anno 530. created by Schisme and Seditious Schisma 5.

Ioannes 2. anno 532.

Agapetus anno 534.

Sylverius anno 535. a Magician, put down by schisme. Schisma 6.

Vigilius anno 537. A seditious Schismaticke, and *Eutichian*: whom *Baron*. also calleth *Antichrist*.

Pelagius 1. anno 555.

Ioannes 3. anno 566. in policie to crosse the *Constantino-*

stantinopolitan, decreed that none should be called *chief Bishop*.

Benedictus 1. anno 576.

Pelagius 2. contended with the Archbishop of *Constantinople* for *Primacie* and *Supremacie*.

Gregorius Magnus, anno 590 condemneth the title of *Unversall Bishop* in the Patriarch of *Constantinople*. & yet (if we belecue *Baron*. and some others) was contented to hold the *Supremacie*, and for that purpose wrote letters of great flatterie to *Phocas* the Murderer.

Sabinianus anno 604. did so much malice his Predecessor, and advance *Gregorie*, that he could hardly conteyne himself from burning his books; and after him *Boniface* the 3, 4, 5, and others all mainteyned their *Supremacie*, & the power of that Sea, untill *Constantine*, of whom we shall haue cause to speake hereafter.

Lo, these were the Roman Prelates of those times, whose Histories diligently collected and layd together, are more at large to be seen in that excellent worke *De Mysterio Iniquitatis*. Whereupon I demand, *Whether they do not fully*

answer the description made of this Beast rising out of the earth? First here is another *Beast* or *Monarchie*, unlike to any of the former, and yet not of any certaine forme of Government,

alwayes ascending and striving to get supremacie, sometimes by one meanes, sometimes by another, stirring up schismes and seditious, patronising Heretikes, contending with other Bishops, yea with those heavenly Doctors and Lights of the world, whom they could no way counterwaile, *Athanasius*, *Hilarius*, *Augustin*, *Aurelius*, and two hundred Bishops of *Africa* with him. And yet pretending great humilitie and subjection to the Emperor, as appeareth by the letters not onely of *Vigilius* to *Anthinius*, and other principall Heretikes, at the command of the Em-

Idolatrie.

Heresy

Anomies.
Pontif.Reprob. v. m.
Dist. 19.Paul. Diac.
Sabel.

P. 112.

P. 113.

Out of cant-
ly desires of
Hanna, &c.

preſſe, but of Gregorie the Great alſo to Phocas the Murderer. Yet by Schiſme and faction ſeeking to get the place, as oft as they could, without their conſent. See more at large of theſe things in that Booke of Philip Marnay. Where alſo you may reade what S. Hierom writeth of Rome in his time, expreſſely calling it *Babylon, and the purple whore*. And telling them of their Riches, covetouſnes, lewdnes, and Lupercatia. *There are the Trophees of the Apoſtles and Martyrs, there is the confeſſion of Jeſus Chriſt* (ſayth he:) *but there is alſo ambition and Tyrannie, which keep men back from doing good.* Neyther he onely, but Marcellinus. *I do not* (ſayth he) *marvail, conſidering the braverie of that cittie, that men ambitious of that place, ſet up their Reſt for the purchaſing of it. For having once aſſured thereunto, they are ſure to be enriched with the offrings of Ladies and Noblemen, & to be carried in their coaches ſumptuouſly attyred, and ſo magnificent in their feaſtes, as paſſeth any kings table.* Many ſuch teſtimonies collected are to be read in the diſcourſe of that Learned Lord. But eſpecially is to be obſerved, what he hath diligently drawn out of Baronius, where he ſayth that Conſtantine in the 24 year of his raigne, ordeyned that the Bishops of the Chriſtian Law ſhould from that time forward have the ſame Priviledges, which the Idolatrous Priests had in time paſt. They had (ſayth he) their *Rex Sacrificulus*, and *Pontifex Maximus*. And who can think, that Conſtantine would long indure, that they ſhould exceed the Chriſtians in Pompe and glorie? So Baron. their Cardinall and learned Annaliſt, yeeldeth unto us, & freely confeſſeth a point of no ſmall moment, that this their *Pontifex Maximus*, who now is in Rome, ſucceedeth in priviledge, Pompe and glorie to the Heathen Pont. Max. which was before in Rome. Yet the ſame Baron. ſheweth alſo, that Conſtantine firſt tooke the name of Pont. Max. to himſelf, and giveth a reaſon for it,

name.

namely that the Senate and people of Rome, thoſe that were, yet of the Heatheniſh faction, might not ſo eaſily be drawn to conſpire againſt the Chriſtian Emperors (*Was it not a verie Chriſtian policie think you?*) And yet (ſayth he) *the Pope had the power of ſupreme judge in all cauſes.* So that this ſtandeth moſt conſonant with all Prophecies & hiftories, that theſe two Beaſts were at one time, both together in Rome, and that the new Pont. Max. of Rome hath the power of the Pagan Pontif. But that his power appeared very ſlowly, and that the *Pontificall name* in *Temporall cauſes* was for a long time verie baſe and obſcure appeareth by the teſtimonie of the learned Guicciardin, and other Hiftories. I demand therefore, *Whether we may not here ſee the* Guicci. l. 4. *maniſteſt performance of this prophesie.* 1, *Another Beaſt* ariſing after the firſt in Rome, and in the preſence of the firſt. 2, *Ariſing by degrees out of the earth,* that is, out of the earth-ly luſts and deſires of riches, luxurie, Pompe and pride, and alſo by earthly wiſdome ſtrife and envie. 1 Iohn 2. 1 Iames 3. 3, *Having two hornes* indeed, that is, a power *temporall & ſpirituall*, but ſhort and weak, and (as Guicciardin ſayth) obſcure and almoſt inviſible, as the *Hornes of a lambe.* 4, *Speaking like the* Revel. 13. *Dragon,* that is, contrarie to the Commandements of God, as the Serpent did to our mother Eve: but equivocally, as Vigilius, whom Baron. himſelf calleth Antichriſt, did equivocate with Sylverius his Predeceſſor, and Theodora the Empreſſe. See the Hiftorie in Platina. And divers others of them did flatter & equivocate with the Emperors. The fifth conſideration therefore is of his *ACTIONS.* The 6, of his *works.* And the 7, of his *Name.* But of his name I have ſpoken before, and of his *marke*, I might referre the Reader to the writings of the Excellent Parauſ, Napier, & Iunius upon the Apocalyps. But I cannot omit the greater and learned Archbiſhop Antonin. In ſumma where he

P 2

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p. 3 l. 24.
Op. 4. 1. 13.

Apoc. 13.

sheweth that everie one that entreth into their Holy Orders receiveth a Character, which he interpreteth, to be *principale instrumentum orationis*. But in another place, upon the place of the Apocalyps now in hand, he expoundeth the Character of the Beast to be *cultum Bestiæ*, the *Worship of the Beast in his right hand*; that is (sayth he) *in his spirituall works, as fasting, Almes, prayer, &c. or in his forehead, in outward appearance*, at the least, and *in outward conformitie*. We may also obserue, that if we subscribe to the opinion of Irenæus, that the name of the beast is *Latinus*, this is observed in all their prayers. But considering well, and comparing the opinion of Napier with Antonin, & both with the Text, I cannot chuse but thinke, the Character is expressed unto us in the superstitious use of the crosse, which they make upon the forehead, or otherwise, with their right hands. But for his Actions, they are here some what largely set forth in this 13 chap. For first it is sayd, *that he exerciseth all the power of the first Beast, before his face*. So did the Popes before the Emperors, as I haue shewed before. Secondly, *he causeth the earth and earthly minded men to worship the first beast*. So did the Popes to the Emperors, while they were in power, and continued Pontifices Max. Thirdly, *he doth great wonders making fire to come downe from heauen in the sight of men*. So the Popes in fulminating their Excommunications out of the Church, which is commonly called Heauen in this Apocalyps. Fourthly, *he deceiveth men with these wonders*. So the Popes, for they are but *ignes fatui*, causeles curses, and so forcellesse. Fifthly, He sayth *to earthly men, that they should make the image of the first beast*. So the Popes in setting up another Pontificate, with like power to the first. Sixtly, *it was permitted to him to giue a spirit to the image of the Beast, that he should speake*. So do the Popes animate this image of the first Pontificate.

And

And seauently, to *cause that as many as would not worship the image of the Beast should be killed*, Regall power of life & death. And whether the Popes haue not exercised that power, let all men judge. What part or point then of this description is not fully accomplished in the actions of the Popes about named? Is it not manifest, that the popes did exercise all the power and authoritie of the old Idolatrous Pont. Max. in Rome, before the Emperors face, who for a while held that title of Pont. Max. If we should deny it, doth not Baronius himself affirme it? The power of the first Beast is sayd to haue been *in making warre with the Saints, and preuayling against them*, and *over everie kindred tongue and nation*. And did not the Popes most tisty contend, both with other Christians, and with the godly Bishops of the Græcian and Easterne churches for appeales & Supremacie, untill they had obtreyned it? Did not Iulius enter into contention with the Orientall Bishops, and amongst them S. Athanasius, and reprehend: them for holding a Counsell without his leave to confute the Heresie of Arius? Did not Liberius excommunicate the same worthie Father and saint Athanasius, which made the godly Father S. Hilarie so bitterly to cry out. *Anathema to thee O Liberius, and all thy Companions. Anathema againe and againe to thee thou false hearted double dealing Liberius*. Doth not S. Hierom complain of the senate of Pharisees, saying, *that there was not so mean a scribe of that faction of ignorance, but did conspire against him, which made him to forsake Rome, and returne to Ierusalem?* Did not Cælestinus seeke with force and armes to restore Antonius a Bishop of Africa, deposed by the Bishops of that countrie, amongst whom were those Excellent bishops, Aurelius, Alipius, & S. Augustine? which caused that godly and learned Father verie earnestly to put him in minde of the words of S. Peter,

Reo. 13.

The Pope in his first rising excommunicated by S. Hilarie.

P 3

that

p. 26.

that he should not dominie over his Brethren. And did not most of them contend with the Patriarchs of Constantinople for Supremacie? What was all this but warring against the Saints? And when did these Contentions cease, but when the Pope had prevailed against, & gotten the Supremacie over all these Christian Nations? And after he had subjugated all Bishops, how they have continually made warre against other godly Christians, namely the Valdenses, Albigenes, Wicklevites, Husfites, Bohemians, and others, everie man may read in the Histories of these later times. Now if these things be so, *How can these prophecies be otherwise fulfilled then they have been in these Roman Bishops? To whom else can they be applied, & how may we expect any in time to come that may accomplish these prophecies, if they be not already?* It is not amisse here a litle to stay our contemplation, and as far forth, as the Sunne of Righteousnes, and most pure light of truth shall illumine our understanding, to search out the cause, why the same blessed and allseeing spirit, to whom all times are present, would not onely represent the four Monarchies, or Great Beasts of Idolatric by four severall mettals: but also, why it pleased him to make choise of those Mettals, viz. *Gold, Silver, Brasse, Iron,* and none other, save with the last there is mixed earth or clay. Although the Prophet Daniel hath already shewed the chief & principall reason, yet if we finde any other reason thereof, which is agreeable to the truth, and no way repugnant to that holy prophecie, I hope it will not seem unworthie of our consideration. That the Babylonians, Persians, Greekes and Romans were all Idolaters, is confessed, and therefore they were aptly joyned together in one Image. But why is this Image made of these severall mettals? Surely somewhat may

may be found if we search into it. He that hath commanded us to seek, hath promised that we shall finde. *Thou O King, art that Head of Gold,* sayth Daniel to Nebuchadnezzar: thou and thy Successors kings of Babel. Why? for you in your Idolatrous services use Gold. Thou worshippest an image all of gold, the table before him is all of gold, the Altar is gold, and thou makest a Statue of gold, to be worshipped. And we may well thinke the Prophet Esay had some respect to this in calling it the *Golden Babel.* The Persian Monarchie is resembled to *Silver.* Why? They, and all the rest of Asia worshipped *Diana* with *Silver* shrines. The Grecians are likened to *Brasse*: Why? They made *Statues of Brasse*, and dedicated presents of *Brasse*, as the *Brasen Triped*, which gave occasion to that great civill & sacred warre. The Romans Idolatric is represented by *Iron.* Why? They for the most part offered *Iron Armour*, as *Romulus* offered his *Opima spolia*, being the Armour which, he being Generall tooke from the Generall of his Enemies. Which examples the Romans did much emulate, as *Virgil* witnesseth of *Marcellus.* *Tertiusq, arma patri suspendit capta Quirino.* Yea, so eagerly were his examples followed, that Rome was filled with *blondie armours*, making a very horrid spectacle, sayth *Plutarch.* Yet they had many Images of *Earth*, as *Iuvenall* maketh mention of *Fictilis Iupiter.* *Non dubium est Romanorum regnum temporibus lignea simulachra & fictilia in urbe fuisse.* sayth another. Their Great goddess *Vesta* or *Cybele*, the mother of their Gods, was nothing but the *Earth*, or *focus urbis*, the hearth of the citie sayth *Tully.* *Matremq, Deorum tellurem* sayth *Virgill.* *S. Augustin* also sheweth, that *Iupiter* was nothing but the *world*, *Proserpina* and *Ceres* the *Earth.* And *Arnobius* witnesseth, that their Images, many of them were

Dm. 2.

Hered. l. 16
Nor. Genca
in 2/4 46
Dan. 3.

Esay 14:

Aft. 19.

Hered. l 9^o
Natal.
Comes li. 7.

Livy l. 1.

Aruil. 6.

Plutarch in
Marcell.Petr. Cincius
hon. dist. 1. 14

of

of earth, such as perhaps Virgil speaketh of in that verse.
Oscilla ex alta suspendant mollia pennis.

And now I demand, whether doth not the *Sannus Pont.* which the Romans have now set up with Pompe and glorie, like to the former Pagan Pontifex, maintaine and command such images also to be worshipped? And whether are not many of their Images now in use made of Playster of Paris and such like stuffe? And doth he not now command them to be burned as Heretikes, which refuse to worship these Images? For what cause did he moved Sabinian to burne the bookes of Gregorie? but because he had defaced Images, howsoever Platina goeth about to blanch the matter? What else did they object against the Emperors of Greece? What else did they urge against the Valdenses and Wicklevites, but that they refused to worship the Roman Pontifex and his images? What else did they object to Cranmer, Ridley, Latimer, Hooper, Sanders, Bradford and other godly men in Queene Maries time, that I may speak of England & not of other countries, but that they refused to acknowledge the reall presence, and so to worship the Sacrament, & other of their images? I demand also whether the Turke, or any other Idolater do command and compell men to worship images, under such capitall and Tyrannous paynes? Whether any Idolater do compell men to worship so many Images? or set up so many to be worshipped? And whether any do proceed so cruelly against those that refuse to worship their Images? The Popes in their lawes, declare them to be Heretikes, and excommunicate, which do not worship their images, and consequently deprive them, not onely of lands and goods, but also of their liues: yea if it be a Prince, they absolue his subjects from obedience and allegiance, gi-
ving

win his subjects power & libertie to kill their Native king; and giue away his kingdome to another? Did ever any Jew, Turke, Infidel or Pagan attempt to doe the like? If they should, is it credible, or likely that they should be believed, and obeyed as the Popes have been? Thus therefore their actions being so agreeable to the Rising of this second Beast: I demande againe, How these Prophecies can be otherwise performed by any Monarch, Prince, Potentate, State or person whatsoever, past present, or to come? And if not: then, Whether this be not that Antichrist, or whether we may expect any other? And so we come to the description of Antichrist, mounted upon the Roman State, and raining in his glorie, which is the fifth generall parte of his description.

V. The Raigne of Antichrist.

IT is not unworthie of our obseruation that the Holy Ghost in setting forth the kingdome of Antichrist useth no such forme of speech, as when he speaketh of particular men, but such as is commonly used & applied in scripture to signifie great kingdomes and Monarchies. When he prophecieth of particular men, for the most part, he noteth them by some proper Adjunct. As of Iohn Baptist, *A voyce cryeth in the wilderness, prepare the way of the Lord, &c.* So of our Saviour Christ, *My Righteous servant shall iustifie many.* and againe, *He was broken for our sinnes, &c.* Sometimes by the name of some other man: as, *Behold I send you the Prophet Elijah, &c.* Sometimes he collecteth them by their proper names, as that, *He sayth to Cyrus my Sheepheard, &c.* and I will call *Eliakim*, and so he prophecieth of Iosiah and against Shallum & Coniah, The king of Babel and Tyrus. But when he speaketh of great kingdomes or Monarchies, he
figureth

figureth them sometimes under the names of *Great Beasts*, as all the four Monarchies in Daniel: sometimes under the names of *women*, as Ezechiell calleth the two kingdomes of Ierusalem and Samaria, Two women. Nabum calleth Ninivch, *the beautifull harlot*. Elyah and Ieremie resemble Babylon sometimes to a *woman tender and delicate*, sometimes to a *Queen*, sometimes to an *Harlot*, whose words and Phrases our Apostle delighteth much to use. It is no marvell therefore, that having here to speak of the state of two Great kingdomes, namely the *Kingdome or Church of Christ*, and the *kingdome or Synagoge of Antichrist*. He describeth one of them, as a *chaste and undefiled spouse* prepared for her husband: and the other, as a *sumptuous, glorious, luxurious, proud and justifying Harlot*, alluring kings, princes, and all sorts of people to come unto her. Wherein, although it be true, that *Contraries compared & layd together, do illustrate one the other*, yet I will not here professe that glorious and heavenly description of the true Church of our Lord Christ Iesus, able to take up all my thoughts and meditations, but strictly following my former course, observe seven Attributes in the Description of the Antichristian state and power, now mounted upon the back of the Roman state. First, it is called the *Great Whore*. Secondly, which *sitteth upon many waters*. Thirdly, with whom *the kings of the earth have committed fornication, and the inhabitants of the earth have been made druncken with the wine of her fornication*. Fourthly, *most richly, and gorgeously clothed and adorned with purple and scarlet, gold and pearles, having a golden cup in her hand, full of her fornications*. Fifthly, *she hath a name written in her forehead, a Myserie, Babylon, The great Mother of Harlots & abominations of the earth*. Sixthly, *she is druncken with the blond of the Saints and Martyrs of Christ Iesus*. And lastly, to make all plaine, who this is it is

(sayth

(sayth our Prophet) *the Great Cittie that ruleth over the kings of the earth*. Of some parts of which Description I have spoken before, both in the first and second Problem. For which cause I shall not neede to speak much here, but onely, of such things as haue not been touched before. And to speake a word by the way of that which is most plain and evident, which is last mentioned, that it is called the *Great cittie*, by which name we commonly understand, the king, Prince, or Prelate thereof, as in the Prophecies against *Iuda, Israell, Babel, Ninive*, we understand many times their Princes and principall men; and in our common speech we call Prelates by the names of their *Seas*: as *Canterburie, London, Magunce, Trever, &c.* So here, by the most proper *Adjunct* we understand *Rome*, and by *Rome* her Prince, Prelate or Governour. It will be in vaine therefore to aske whether this be hee, seeing the Holy Ghost sayth, *this is he*. But it will be (I thinke) worth our labour, to consider, how these qualities may be applied to the chief Pontifex of Rome; and whether they may be applied to any other: And if to them alone, then whether to *one more then another*: or to the *whole succession*. Let us therefore peruse them in order. The first qualitie is, *The Great Whore*. Whoredome in Scripture (as hath been sayd) is understood sometimes *literally*, for the corporall filthines: sometimes *mystically*, for the *spirituall whoredome*, which is *Idolatrie*. Now for this later it is evident, not onely by the Testimonie of Salvianus, aboue recited, but of their own histories, that the verie Heathen Idols continued undefaced in Rome, and worshiped untill the time of Boniface the fourth, who having obeyned the Pantheon of the Emperor Phocas did consecrate that Temple to the honour of the *Virgin Marie, and of all martyrs, ejectis prius Gentium simulachris*. First casting out of it the Images of the Hea-

Platina.
Euse. Temp.

Q2

then.

then. Now if he first *cast them out*, then consequently they remayned unto his time unreformed. And although S. Gregorie is sayd by some Authors in a zeale to Christian Religion to have broken & defaced some of these diuinish monuments, and that therefore Sabinian his Deacon, & next Successor, was so much offended with him, that he was about to burne his bookes, yet Platina stiffly denyeth that either Gregorie did deface Images, or that, that was the cause of Sabinians malice against him, although he himself sheweth no other cause for it. But howsoeuer it was, whether Gregorie did so, or not so, yet both by the testimonie of Platina, and by the Action of Boniface, we may see that the Romans still continued those heathen abominations. And no sooner had Boniface, who succeeded next but one after Sabinian, cast out the *Heathen Idols*, but shortly after, they erected the *Images of Saints*, and commanded and compelled men to worship them, & that with such eagerness, and furie of contention, that they deprived the Grecian Emperors, and tooke from them all *Italic*, because they refused them, namely Leo, whom they called in some *Iconomachus*, that is, a fighter against Images. This worshipping of Images was then, and ever since condemned by godly men, and held to be direct Idolatrous, unexcusable, whatsoever distinctions they pretend, which indeed are but Glosses of their schoolmen, and haue no ground nor evident proofe in the Scripture. For what Scripture warranteth us to giue the worship of *Doulix* to any Image or Saint whatsoever? I am sure the Text in one place sayth: *Thou shalt worship the Lord thy God, and him onely shalt thou serue*: where the word is the same that significth *Doulix*. What warrant haue we in Scripture to giue the same worship to the picture, Image, or Crosse of Christ, that we giue to Christ Iesus? What warrant haue we to

set

set up Images for remembrances? Yea, what shall we say, also those grosse and Heathenish superstitions and Rites in observing the *Calends of Ianuarie*, the *dayes Egypciacall*, and the *course of the starres*, all which S. Auguſtine held to be Idolatrous, and yet continued in Rome till the dayes of Pope Martin, which was about the yeare of our Lord 640. Can. 26. 466
 yea untill the dayes of pope Zacharie. Where then was the zeale & godlines of the Romish prelates before to reforme these things? And yet no sooner were they condemned by the sayd pope Martin, but that shortly after, euen by the same pope Martin was commanded both the *adoration of Images*, and the vow of *Chastitie* to be observed by Monks and priests, which was the beginning of the *Corporall Fornication also*, in that, that under the name & pretence of *chastitie* they restrayned them from *lawfull marriage*. Which when they had thus taken away from the Monks, shortly after, that is to say, in the yeare of our Lord 660 or thereabouts, the pope with his Councell decreed, that the *Cloysters of Nunnnes should be subject to Monks and Fryers*, then which nothing in the world could be devised more forcible, and opportune to induce & increase common whoredome betwixt them. And about the yeare 697. a king of Spaine gaue publike libertie to priests, that *euerie one of them might keepe as many Concubines, as he would*, which eyther he durst not haue done, or the priests durst not haue put in practise, without the popes consent. And by the counsell of Toledo, about the same time, *Priests were licensed to keepe euerie one a Concubine*. May we not then here plainly see the power of the Greater Whore beginne to shew it self, about the yeare of our Lord 666. when as these three great things were in that time publicly established: first the *Popedome, or uniuersall Pontificate*, in Boniface the fourth, Secondly, *the adoration of Images*. And thirdly,

this

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about the year
645.

Concl. Nipha
 conuincit
 Synod Agath.
 Vide Tom. 1. 2.
 Cencil. circa
 ann. 475
 2. 1. 1.

this corporal fornication. But of the power of the pope, how it grew and increased, I shall speak more hereafter. In the mean space let us take a Review of these things, and compare them to the first Attribute and Notation here giuen to Antichrist by the Holy Ghost, when he representeth him and his estate to a Great Whore. And let us aske the Questions before touched: First, *Whether the Popes for these nine hundred yeares last past, haue not continually mainteyned these two kinds of Fornications by their lawes, faculties, dispensations and practises?* Secondly, *Whether all of them haue mainteyned them, or whether any one of them hath reformed any of these finnes, during that time?* Thirdly, *Whether any other Prince, Potentate, State or person haue done the like?* Fourthly, *And if not, then whether they may not well be comprehended and understood under the name of one Man, as the whole succession of the princes of Iudah and Israel, is called Iuda, Iacob, Israel, Ephraim, &c.* And here, although to any that well considereth the places of Scripture aboue cited, it may seeme idle and impertinent to seeke for Antichrist in any place out of Rome, or to imagine, that he should be any other then the seventh Ruler of that Septimontane citie: yet because there are some which thinke the Turke to be Antichrist: others that thinke Antichrist must be a Jew, and of the Tribe of Dan, and such like vayne opinions: I demand, *Whether ever any Turke or Jew commanded, mainteyned, or suffered the worshiping of Images, and the publique use of whoredome, so much, and in such open manner, as the Popes haue done?* And seeing both the Iewes and Turkes by the grounds of their Religions do abhorre and detest Images: *Whether it be likely, that any Iewe or Turke will ever suffer such Idolatrie as is common amongst the Popists?* And yet further because some do thinke that the Raigo of Antichrist must continue but *three yeares and*

an half, and some thinke he must be one particular man; and such like fantasies: I demand, *Whether it be possible, that there should be so much whoredome and Idolatrie committed, within that short space of time, or in the life of one particular man, though he liue an hundred yeares, as hath been committed within the Popes kingdome and Iurisdiction, during the sayd nine hundred yeares last past?* I demand (I say) *Whether it be possible, that there should be so many millions of Fornicators, Whores, and Idolaters, in the life of one man, as in the time of these Popes?* Item, *Whether it be possible in so short a time, for any man or diuill to establish, use and practise such powerfull meanes, for the increase of whoredome and Idolatrie?* And if the Secretaries of the Roman Pontiff, will not answer, I will aske the Earth, (as Esra is called to do) *Whether within the compasse of such a time she be able to bring forth, or beare so many millions of whores, Fornicators, and Idolaters, as in the Succession of so many ages she hath susteyned?* And if she cannot answer, but as the wombe of a woman, that it is altogether impossible to bring forth so many at once, as she doth in tract of time, then will I aske againe: *Whether any of the Popes be free of this, and whether they be not all of them as one man, guiltie of these great finnes, by act, approbation, consent and imitation; and consequently, fit to be represented under one person, and called one Man?* And if this be so, then will I demand (as Saluianus doth) of the consciences of all men, that haue any fence or feeling of Truth: *Whether this be not that great Whore, here described, then whom neuer any, no not the Diuill himself, if he ruled the Earth, but three yeares and an half, or for one mans life onely, could practise or cause more fornication or Idolatrie to be committed?* And so much of the first note, the Greate Whore.

The second is, that she sitteth upon manie waters. Which the

the Angell expoundeth, to signifie Peoples, and Multitudes, Nations and Tongues. Here first I observe the word of sitting, which is used not onely here, but by the Apostle 2 Thef. 2. And it is a word sometimes applied to Kings, sometimes to Bishops. Kings are said to sit on their Thrones, Bishops in their Chapres or Churches. Both are applied to Antichrist. For in the 2 Thef. 3. it is sayd, He sitteth in the Temple or Church of God: and here upon manie Nations. The one place sheweth, he must be a Bishop, the other a King: can this be applied to any but the Pope? Now that the Pope and Church of Rome for these nine hundred yeares have been supported by many Peoples, nations and Tongues, I will desire to haue none other witness, then their owne chief Authors and Advocates, who make their greatest brag of their Universallitie: & how the power of their Poppis extendeth it self, not onely to Europe, but to all, euen the farthest remote parts of the world, America and India: which the Turke, nor any other Potentate coulde never yett attaine unto. And if this be evident and undeniable, let us againe peruse over the Questions some proposed: Whether this may be affirmed of any Iew or Turke. And whether it be possible, that the power of any Iew or Turke, or any one man whatsoever, should within the space of three yeeres and an half, or of one mans life so far prevail, or procure to haue so many Peoples, Multitudes, Nations and Tongues subject unto it, as the Multitudes, Nations and Tongues which haue served the Popes for these nine hundred yeeres do amount unto? Or to giue a nearer instance: so many at once, as within that time haue come to Rome to their Iubilees & solemnities.

The third note of this Antichristian Harlot is, that the Kings of the Earth haue committed fornication with her, and

and the Inhabitants of the Earth haue been made drucken with the Wine of her fornication. And what king was there in Europe, for these nine hundred yeares, which did not committ or permit fornication both corporall and spirituall with the Church of Rome? Which of them did not worship the same Images, and use or permit the same uncleanes? And I demand againe, whether this can be verified of any Iew, Turke or other person whatsoever, past, present or to come?

The fourth note, is her exceeding great riches, pompe and gorgeousnes. Let me instance, but in one or two particulars. *Majora, vel certe paria, &c.* sayth Blondus. *All Europe* In Roman. H. unia. sendeth to Rome greater, or surely no lesse Tributes, then was payed to the Ancient Roman Emperors. Pope Iohn left at his death in treasure, *ducentos quinquaginta Tonellos Ducatorum.* Bib'and. ex Palmario ad Ann. 1334. sayth another. *Omnis Reges mundi non possent tantum de Thesuro reddere infra unum annum, quantum fuit de Papali Palatio asportatum, & de Palatiis trium Cardinalium & Marchionis.* R. Avesb. sayth another, speaking of Pope Boniface the eight, and three Cardinals, and the Marquis his nephew. I demand then, whether Prince or Potentate, State or person haue had the like testimonie of Riches, and whether it be credible, that any in three yeeres & an half, or one mans life time should attaine to the like?

The fifth note: She hath a name written in her forehead, A Myserie, Babylon the Great, Mother of Harlots and abominations of the earth. First it is called Great. I demand, whether ever this title were so much giuen to any cittie besides Rome? The old Babylon was never so many times called great. And I thinke, none will make question of any other. And whether the Bishop of Rome, the Church of Rome, and the cittie of Rome, haue not everie one of them had a speciall title of Greatnes, I referre me to the consciences of the Romans themselves, to their Decrees and Canons, who

gine to their Bishop the Title of *Pontifex Max.* or *Somimus*, so Lipsius, that hath written a Booke, *De magnitudine urbis Romæ.* and to that other, who writ a Booke, *De magnitudine Romane Ecclesie.* So their Church is great, their citie is great, and their Bishop is greatest of all. Of the name of Babylon I have spoken sufficiently before. And for the other title of *Mother of Harlots* or *Sodomites* (as Scaliger and others read) and *abominations of the earth*: I demand of all that know Rome, cyther by travelling in those countries and eye witnesse, or by reading and hearing: *Whether there be in any place of the world, being of no greater extent so many Harlots, and Sodomites, and so publickly maintained, and allowed, as in Rome, and the Popes Jurisdiction, and where his power is acknowledged, and whether any other Prince or Prelate, Church or State, Turke or Jew, have given or made such, and so many faculties and dispensations, pardons and Lawes, for such things.* Let the notable booke of the Taza and the cases referred to Papall dispensation be perused. And here is to be noted the Name that the Holy Ghost giveth to her, calling her, *The Mother of Harlots or Sodomites and fornications*, which is singularly Emphaticall. For it cannot be denied, but there are many Harlots and Fornicators in other places, neyther can it be denied, but other Empires and Kingdoms are called *Whores*, as *Iuda* and *Israël* by Ezekiel, *Ninive* by Nahum: *Babylon* by Ieremie. But no other place is called *the mother of Harlots or Sodomites.* This of all the rest seemeth to be *Proprium quarto modo.* A propriety inseparable, which agreeth to the Popes, *omni, soli, & semper*, to them onely, and everie of them ever since the Councils of Hispal, and Toledo above mentioned. For none but the Popes have forbidden Marriage, nor made Lawes that the Cloysters and Convents of Nunnies should be *subject to monkes and Fryers,* and that it should be *lawful*

for

for Priests to have Concubines. No other Prince, State or person, hath built such *Stewes and Brothelhouses* for *Venerie and Sodomy.* Wherein whores, Sodomites and Fornicators are dayly bred, cherished, increased and multiplied. None but they have granted *pardons, faculties and dispensations for such things.* And if any had done, or should do the like, may we thinke it possible, or credible, *that he should obteyne such absolute power and reputation of Holynes, as the Pope hath to be credited and beleevd in the same?* Was there ever any Sodomite, Ægyptian, Babylonian, Jew, Turke, or Infidel so desperately impudent, as the Romans have been, not onely in doing such things, but in boasting of them, and setting forth bookes thereof, as of old, Virgil, Ovid, Tibullus, Catullus, Propertius; and of late Casa, the noble Archbishop of Sodom? *Boccate*, their Conceits upon Orlando, Baptista de Albertis, Petrus Hædus and manic others. *Vidi ego nuper Italica lingua editum Dialogum utriusq; Veneris, omnium flagitiosissimum.* And againe, *Flagitiosissimæ Lenones, scelestissimæq; Lena sepe sub Religionum pelibus delitescunt.* And hereupon againe I aske, *Whether this can be applied to any Prince, Poentate, State or person, and whether these prophecies can be otherwise fulfilled?*

The sixth note also is evident. *She is drunken with the blood of the Saints, and Martyrs of Christ Iesus.* Peruse the Histories of the Christian Church, & likewise of all Jewes, Turkes, Infidels, and Pagans, that have been since the beginning of the world, and shew me, whether ever any nation have shed so much Christian blood, or have caused so much to be shed, as the Romans have done? To omit those ten Primitive Persecutions, which remaine without parallell of any other: How many millions were slayne in those sacred warres, stirred up by the Popes, to recover Palestina? in the civill warres of Germanie and France?

R 2

How

Comel. Agr.
de van. Scii.
cap. 63, 64.

How many were massacred in France in the year 1572, and not long before in Merindall and Cabrières? How many Reverend Bishops, and godly Preachers were burned in England, with Men, women, Children and Infants under pretence of their fierie zeale? How many thousands, did their great Champion, the Duke of Alva destroy in few years in the Netherlands, what by his Soldiers, what by his Hangmen, and executioners? How many have they swallowed up in their bloudie Inquisitions? To speake nothing of those which they count but *viles animas*, as the Valdenses, Huguenots, Gwics, Lutherans and Calvinists, how many Princes and Noblemen have they made away? Egmond, Home, and the Prince of Orange, in the Low Countries. The Admirall Chastillon, Count Rochfocault, Tcigni, the Queene of Navarre, and two Kings, in France. In Spaine, Prince Charles, besides many others. But what talke I of particulars. Let all Princes of the world joyne together against the Lord and his Christ, as the Jewes and Romans did against our Saviour: Yea, let the greates Turke and great Divell joyne with them, and raigne but three yeares and an half, or but for a mans life, and spend all that time in murdering the Saints of Christ Iesus, and I will yet aske, *Whether any man can imagine, that in so short a time they be able to kill so many godly Christians, as have been murdered and slayne by the power, practise, and procurement of these Pontifices Max. since they got that Antichristian title?* And if men will not confesse the truth, I will againe appeale to the Earth, and aske, *Whether she in so short a time, be able to bring forth so many to be martyred?* And if the Consciences of men be not more dull and dead then the earth, I will demand againe of them, *Whether all these Pontifices maximi, and everie one of them, be not guiltie of all the bloodsheds of their*

Prede-

Predecessors, by Consent, Approbation, Imitation and prosecution? And whether the like can be sayd, of any State, Potentate, prince or person in the world besides? Let us yett cast our eyes a litle more abroad, and consider of the great destructions of Christian men, by Turkes and Saracens. It cannot be denyed, but these open and professed enemies of Christ have shedde much Christian blood, yet I thinke if Histories be diligently searched, and compared together, it may be proved, that since the sayd year of our Lord 700. the Popes and their Sectaries have been verie Great, if not the chiefeft means and causes, cyther by *procurement*, or *destitution*, of the Effusion of all, or the most part of the Christian blood, that hath been shed by those Miscreants in Europe. For what was the means, whereby the Saracens first prevailed in Asia, but the weaknes of the Græcian Empire? And what caused that weaknes, but the Revolt of Italie and other westerne Countries from the Empire, procured by the Pope? Whereby the Græcian princes were not onely deprived of many mightie Christian kingdomes, but distracted by Rebels at home, from defending their subjects abroad? And what then brought the Turke into Europe, but the weakenes of the same princes, when they were neither able to hold their Provinces which they had in Asia, nor to suppress the factious in Græcia? Who stirred up the Christian Princes of Britayn, Germanie and France, to spend their subjects blood in Syria, where so many millions of Christians were slayne, and then left them succourlesse to their enemies, and sometimes rewarded them with excommunications & seditions stirred up against them at home, whereby their subjects rebelled, and their enemies prevailed? Who moved our noble King Richard the first, to enter into that Saracenicall warre, where he lost so many men,

Qui non defendit nec obsequit, si potest injuria, tunc est in vitio, quam separatus, aut patriam aut suos deserat. Cic. N. Offi.

R 3

and

Math. Paris

and yet when he was taken Prisoner by a Christian Prince, in his Returne, what meanes did the Pope make for his libertie, for all the painfull letters of his mother, when in the mean space his kingdom was most greivously oppressed and spoyled? What help had the Grecian Emperors, when with most humble submissions & supplications they sollicitid the Pope to assist them, being Christians, against the Turke, being the common enemy of our faith? Who was the cause of that wofull and never sufficiently deplored slaughter of Christians at Varna: but the perfidious Pope, and his Cardinall Italian, causing the poore seduced King, to violate his oath and leaguc with the Turke? What helpe or succour did the Popes give or procure to those two Invincible Soldjours of Christ Iesus, Hunniades and Scanderbeg, against the Turke, though this later with all humilitie in person desired it, offering to drive that public enemy out of Europe, if he might have assistance? It is sayd indeed, that Pius the second gathered an armie, such as it was, to help him, but nothing came of it, and perhaps he lost nothing by the Bargain. And what shall we say of Boniface the eighth, who hired the Saracens to warre against the Christians in Sicilia? What shall we say also to the first comming of the Turkes into Europe? Who transported their armies by Sea, but the Popes owne subjects of Genoa, the countie that was given to the Pope by Herbertus the Lombard, and whom he might have easily restrayned, if he would. More of this might be sayd, but let this suffice; and let me demand upon it, whether we may not justly thinke him guiltie of all the Christian blood, that hath been shed by the Turkes in Europe? I aske againe, whether any of these Pontifices Maximi have amended these

things

things, or shewed any repentance or sorrow for them, or any dislike thereof since their perpetration: yea, whether they haue not by all meanes extolled and approved of those their Predecessors, boasting of their Succession from them, and mainteyning that they cannot erre, and that they ought not to be judged by any man? And therefore before I passe from this point, let me speake one word to thee, (O Lord of Truth Loue and mercie) or let my teares speake to thee, that yet at length, thou wouldest take pittie upon thy rent and torne bodie, thy poore distressed Church, which by intestine dissensions, and the malicious practises of this inward and secret enemy, is become the common stage and Theater of all blondie Massacres, and dolefull Tragedies, while their enemies both forreyn, and domestick prosper, and triumph in their unitie and agreement. O let it please thee at length to reunite in Truth and Love, that the enemy may no longer say, Where is their God?

Well, the last note is inseparable and undeniable. It is (sayth the Holy Ghost) that Great Cittie, that ruleth over the Kings of the Earth. Whereof I haue sayd sufficiently before, and having shewed that it cannot be applied to any other place in the world, and that the Antichrist can be no other then the seventh Ruler of that High seven hilled Cittie, and namely, that Head which next succeeded the Emperors, as the best Fathers, and ancient Interpreters with one mutuall consent do agree: I will adde to the description of this Antichristian state, a short survey of the words and actions of Antichrist, as by the H. Apostles and Prophets they are noted, to shew, how all Prophecies are fulfilled touching the comming of Antichrist, and do all concur in the Roman State and Prelate, and this is the sixth generall part, which I propofed at first.

VI. of

Mileseus.

In conc.
Eugenii. 428.
1275. & in
council. Boon.
circa 1470.
a' t're which,
within 26
years the Turke
tooke Con-
stantinople.

HISTORIAS con-
dub.

VI. Of the words and actions of Antichrist.

THe Prophet Daniel speaking of Antichrist, giveth us four notes, verie notable and remarkable. Whereof the first is, *He shall speake words against the Most High.* Secondly, *He shall consume the Saints of the Most High.* Thirdly, *He shall thinke to change times.* Fourthly, *He shall thinke also to change Lawes.* Our Apostle repeating also the two first, addeth two more, *Adulterie and Idolatric.* And the Apostle Paul addeth one, namely *Lascivian pride,* and Exaltation. For he *exalteth himself against all that is called God, or that is worshipped,* and he *sitteth in the Temple of God, boasting himself, that he is God.* Of some of these things I have spoken so much already, that I need not stand long upon them. First, *He shall speak words against the Most High, which is Blasphemie.* Did Antiochus so (for of him some do interpret this place) when he forbade sacrifices, and burnt offerings to be made unto God, when he burnt the books of the Law and commanded Idols to be worshipped? And have not the Popes of Rome done so, when they forbid prayers and thanksgiving to God in the *vulgar tongue,* caused the Bibles, translated into English and other tongues to be burned, and commanded *images to be worshipped?* Secondly, *He shall consume the Saints of the most High.* Did Antiochus so, in commanding godly men to be put to death? And hath not the Pope done much more? Have they not caused many millions of Christian men to be slayne in their great expeditions and Massacres? Hereof sufficient hath been sayd before, and yet because it cometh now to hand, I hope it will not seeme tedious to adde one instance more, out of the Arch-advocate of Antichrist Bellarmin. who confesseth that in France, in one expedition,

Dr. not recd.
6p. 28.

expedition under Innocent the third, there were slayne *as hundred thousand.* Thirdly, *He shall thinke to change times & Lawes,* two things which God seemeth to challenge, as reserved, and peculiar to himself. For of Times David sayth, *My times are in thy hands.* and Daniel, *God changeth times and seasons.* And our Saviour Christ himself sayth, *that God hath kept them in his owne power.* And of Lawes, Salomon sayth, *By the Kings and Princes decree just things.* Now I aske of those that will have these Prophecies to be applied onely to Antiochus: What did he in this kinde? what times did he change, or what Lawes? But of the Pope and all the Popes since Boniface, who is called the fourth, but indeed the second that rooke upon him that title, which was about the year of our Lord 607, I demand, whether they have not all taken upon them this power, *to change times and lawes?* Did not Boniface himself make a *new feast to the honour of all Saints?* Have not his Successors likewise made verie many new *Feasts and Fasts?* Let their owne Kalenders be witnessse. Have they not ordeyned *Inbibles,* and altered them at their pleasure? Have they not altered the whole *Kalender of the Julian year* from the Dionysian account, to the Litan or Gregorian? and thereby altered all the Feasts, both moucable and unmoucable, from the times, wherein by the old account they are observed? Have I neede to stand long to proue this point, which is knowen to all the world? Hath this been done upon any warrant of Gods word? Or hath it not bene done by Astronomicall computations of Minutes and Seconds, which are almost insensible and imperceptible. Will they say it may be done by Arte? And what will they answer to those excellent learned men, who deny their account, and have noted great defects in men of no means estimation among the learned, namely

S

Scali.

Vid. Thom.
L. 129.

Scaliger, Petavians, and Vieta, to speake nothing of our
owne Countreman Lidyat. What will they say to those
that hold the Arte of Astronomic, not only imperfect,
but impossible to be perfected: and therefore compare
the studie of it, to the building of the Tower of Babylon?
And that also was the sentence of a man not of the mean-
est account, no lesse then Raimarus Mathematician to the
Emperor Rudolphus? So that the sentence of our Savi-
our Christ may seeme to extend to this also: *Non ad ve-
strum scire tempora.* You must be content *scipere ad Sobriet-
tatem*: to be wife, and not too wife, but within the com-
passe of sobrietic. Now let me aske, Whether any Prince,
Potentate, State or person ever did the like in the changes of
times, as these Popes have done: and whether any can do the
like, especially that shall continue but three yeares and a halfe,
or one mans life time? Again, haue not the Popes and eve-
rie one of them changed Lawes, by establishing a New Law,
which they call the Canon Law? Haue they not added to
their Decrees, Decretals, Extravagants, Clementines, and
do they not still publish new Bulles, Faculties, and Dispen-
sations with speciall words of *Non obstantes*? I hope no
man will put me to proue any of these things; unlesse it
be some that will make a question, whether that rule of
Law be to be held, which sayth, that *Notoria non sunt pro-
banda*? or make a doubt, whether the Popes Bulles, Fa-
culties, Dispensations, and other publike Instruments
be *Notoria*. Again, do they not teach and mainteyne, that
the Pope may make *New Religions*, change the ordinances of
Generall Councils, and dispence with all Lawes, both of the
Temporall State, and of the Church, yea with all the Lawes
of the second Table, and with some of the first? As when
God in his Law sayth; *It is not lawfull for thee to haue thy
Brothers wife.* Doth not the Pope say, *It is lawfull by my*
dispens-

Anteq. Jan.
part. 3. l. 12.
Sum. Angel.
26. Papa.

dispensation. When God sayth, *Thou shalt not kill*: doth not
the Pope say, *thou mayst kill euen thy Prince*, when I haue de-
clared him to be an Heretike? Is not this to change lawes,
and haue not all the Popes, for these many hundred yeares
now last past, with one consent and voice, all making one
Man of sinne, or Lawlesse one, arrogated this power, and
practised it? Haue they not all maynteyned and approved
the Actions of their Predecessors in doing such things?
And do they not still maintaine and practise the same? So
that I need not to say with Salvianus, *Et si hoc commune om-
nibus non faciebat aclus, faciebat tamen assensus.* For which
of them hath not done it? And what else hath been the
cause of so many millions of sinnes committed in the
Christian world, for these many hundred yeares, but the
Bulles, Indulgences, Pardons, absolutions, faculties and
dispensations of the Pope, together with the perswasion
that men had of their Holines, Infallibilitie, and power to
grant such things, and that by such Bulles, Indulgences,
Pardons and Dispensations their sinnes were forgiven?
Now let any man shew me, Whether ever any Prince, Po-
tentate, State or man haue done the like, or whether it be pos-
sible for any, in time to come, to doe so much in this kinde,
as the Popes haue done: namely, to make so many Lawes, to break
and change so many Lawes, and to grant so many Bulles, faculties
and dispensations, especially within the compasse of three
yeares and an half, or one mans life time? Concerning their
Adulteries, which is the fifth, I haue sayd sufficiently be-
fore, onely this one question may be added, viz. Where
shall we finde Antichrist, and Babylon the Grear Whore,
and mother of Whoredomes, but in that church and state,
whose chief Bishop publicly alloweth them, because he
hath a greate part of his Revennues from them, which as
some in former times haue accounted, hath been to the

value of fortie thousand ducats yearly? Concerning their Idolatries also I haue spoken before, and shall say more hereafter. There reflecth but the last note, which S. Paul giveth, and is principally to be observed, because the Fathers do agree, that it is without doubt spoken of Antichrist, viz. *That he sitteth in the Temple of God, as God, boasting that he is God, and exalteth himself above all that is called God, or that is worshipped, and yet working with all deceivablenes of unrightconnes.* If any man yet remain doubtfull whether the Pope be that Antichrist, let him answer me upon these words, Who ever was comparable to the Pope in these things? Who ever besides him hath sitten in the outward visible Church, or Temple of God, as chief Bishop, head or Governour thereof, or upon the Church, as commanding, ruling, and raigning over it. or as the Temple of God, with such a singular opinion of sanctitie and infallibilitie, (for all these wayes doth the Father interpret that word) as the Popes haue done? And whether it is credible that any shall do the like in time to come? Whether is there, or was there ever any Prince, Potentate or person, Christian or Iew, Turke or Pagan so adored as he hath been, and that in the verie Temple, and Church of God, and that by the chief Bishops, Archbishops, Cardinals, Patriarks, and Primates of the Church? Whether can they give any greater Adoration to God himself outwardly, if he were corporally present? Or do they give any greater to the Sacrament, in which they affirme the bodie of our Lord Iesus Christ to be really present? Again Whether hath any Prince, Potentate or person, Christian, or Iew, Turke or Pagan, invented, or practised such a powerfull meane, to deprive or depose Emperors, Kings and Princes, as the Popes haue done by their Excommunications, Suspensions, Interdictions and Decrees? Did ever any so practise, to discharge Subjects of their Allegiance and

Aug. de civ. dii l. 10.

and oathes, to glue kingdomes away to others, to crowne and uncrowne Emperors with his foote, to treade upon them, and yet still reiteyne such an opinion of Holyues, and haue a Cleargie singeing to him in the meane while, *Super Aspidem, & Basiliscum, &c.* Did ever any do the like, and was obeyed in such things, and thought to do it lawfully and rightfully? And hath he not in these things more then ever any other exalted himself as God, about all kings and Princes, which are called Gods and worshipped? Yea doth he not exalt himself about our Lord Iesus Christ, as much as man may doe, when he affirmeth, that not onely he himself, but everie one of his Masse-priests and Friers is able to make the verie carnall bodie of our Saviour, which must be worshipped as God? Doth he not cause the Sacrament to be caried before him by a Pedarie, or Foote-priest, when he himself is mounted up in a Throne of Majestie, and caried upon mens shoulders? Doth he not exalt himself about our Lord, when he weareth the Crucifix (which he likewise commandeth to be worshipped as God) upon his shoes and pantofles, which euen the Rude Moscovite, when he heard of it, utterly abhorred and detested? Doth he not exalt himself about God, when he taketh upon him to alter the Articles of Fayth, and adde to those which were anciently made, and declared in the times of the Apostles, or soone after, by the consent of the Primitive Church? For what is that they haue declared so imperiously; *subesse Romano Pontifici, omni humane creature declaramus, definimus, &c. esse de necessitate salutis.* and therefore, where the ancient Creed teacheth us to believe the Catholike Church, they will now haue us to say the Catholike Roman Church? Doth he not exalt himself about God, when he dispenseth with the Lawes of God, and with sinnes; not onely with sinnes done, but to be done,

See more in the Collect. of M. Fox in the end of his first Tome,

See much more of this in M. Dowham's Treatise of Antichrist. l. x. cap. 5.

Poffwin;

Extra. Com. de Majnit.

which God himself never would doe? For prooffe where-
of let the Bulles be reviewed which he hath granted, as
to Henry the eight to marrie his Brothers wife, and such
like; Also the Bulles which he hath sent forth against
Queene Elizabeth and King James, the Kings of France
and other princes, exciting their Subjects to Treason, mur-
der and Rebellion. Yea hath he not granted to private
men faculties or pardons for finnes to be done? I am sure
our Sovereine king James telleth us of two such pardons,
which he saw himself. Did ever any Jew, Turke, Infidell
or pagan take upon him to doe the like? Or is ever any
to be expected that may do more? I demand also, whe-
ther ever any other hath had, or whether any other may
be expected in time to come, that may have greater, or the
like power to deccine men in unrighteousnes, or to make
them beleene, that it is lawfull for them to commit sinne
and wickednes in such manner as the popes have done by
their pardons, Faculties and such like marchandize? And
whether this hath not been a most effectfull and potent
meanes to inducc men into sinne and unrighteousnes?
And, Whether it be possible for any other man to do the like in
time to come, especially in the Church of God, and within so
short a time, as three yeares and a half, or one mans life time?
as hath been done by the Popes in all these seaven pointes
last before set downe. And if it be altogether impossible,
let us at length abandon that, and such like incredible, and
impossible opinions, and not suffer our selues to be de-
cluded any longer, but ingenuously and freely confesse, that
this is he; and that it is in vaine to looke for another. And
thus by the gracious & mercifull assistance of our Almightie
Lord, Christ Iesus, I have passed through these six parts
of the description of Antichrist; his Place, his State, his
Names, his Rising, his Raigne, and his Words and Actions,
cvcric

His Majesties
Mediation on
on the Lords
Prayer.

everie one of them so suitable to the Roman Pontifex,
that I for my part thinke it impossible to apply them to
any other. And so I come to the seaventh and last part,
which is his Times.

VII. Of the Times of Antichrist.

ONE of the greatest Arguments, that the Popish
Advocates do insist upon, to prove that their
Pope is not Antichrist, is this of the Times: wherein
first they stily mainteyne, that Antichrist shall raigne
but three yeares and an half, whereas the Pope hath
raigned (say they) many hundred yeares. Marke here
by the way, they confesse that he raigneth in Rome.
Secondly, they hold that Antichrist shall be but one man,
and shall not come, untill shortly before the end of the world.
Thirdly, that Enoch and Elias must come before, or in his
time. All which conceits are without any warrant of
the Holy Scriptures, and have been largely refuted by
others, especially by the excellent learned Robert Ab-
bat late Bishop of Salesburie. and for the two first, I
have sayd before sufficiently. Against the last I will pro-
pose but one question, which shall be drawn out of
the verie words of the Text. For in the 11 chapter of
the Revelation, where there is mention made of the
two Prophets; whom they will have to be Enoch and
Elias, it is sayd, that they shall be slayne by the Beast which
commeth out of the bottomlesse pitt, and not by the Beast
which cometh out of the Earth. Now in the 13 chap-
ter we finde two Beasts, the first ascending out of the Sea,
having seaven heads and ten hornes. Which is by the
best Interpreters judged to be the Old Roman Emper, and
the

Apoc. 117

the Temporal state thereof: The second Beast ascendeth out of the Earth, and that properly understood to be Antichrist, as hath been sayd before. And in the 17 chapter it appeareth, that the first Beast, which hath the seven Heads, is that which is sayd to ascend out of the Bottomlesse pitt. I aske then upon the Conference of these Texts together, How it can stand with these Prophecies, to say that these two Prophets must be Enoch and Elias, & shall be slayne by Antichrist, when as they must be slayne by the Roman Empire, and not by the second Beast, nor by the Whore? and the Roman Empire must be removed before Antichrist be revealed. *Indicent Theologi.* But these and such like conceits of theirs being brought into the light, and appied to the flames of those holy burning and shining Candles, the Prophets and Apostles, will easily dissolve and melt away like ice before the Sunne. For whosoever applieth himself with any heede and diligence to reade and marke the Scriptures, and compare them together, may soone perceine that the blessed spirit of Truth, who leadeth us into all Truth, verie often, and verie largely speaketh of the Times of Antichrist, describing them with *seaven remarkable Considerations*, whereof not one of them telleth us of *Enoch and Elias*, or that Antichrist shall be but *one man*, or indure but *three yeares and an half*, &c. But contrariwise representeth unto us long Periods and continuance of times. As to the Purpose: First, that which we may call *Preparations or Dispositions Materie*, which by the Apostle I thinke is called the *working of the Myserie of Iniquitie*, and began in the Apostles time, and must continue till the removing of the Roman Empire, which was about three hundred yeares. The second is the *Removing of the Impediment*, and the Rising of Antichrist, which in reason

2 Thes. 2.

must follow, for *sublato impedimento emergit actio*. And this not at an Instant, but at least in 300 or 400 yeares more. For so long it was before the Empire was cleane removed out of Rome. The third is his *Revelation* not upon a sodayne, but by degrees in long time, accompanying his Rising. The fourth therefore is his *Raigne* more near to a Septingentan, then to a Demi-Septennian. The fifth is of the *Signes of his times*, and the manners of men in those times, not incident to a short time. The sixth is of his *decay and consumption*, not hastie: and the seventh of his *final end, and utter destruction*, which must be by the *second coming of our Lord Iesus Christ*. So that the working of this myserie, and the progresse thereof must be from the time of the Apostles unto the end of the world. And there is not one of these seaven Considerations but is expressly spoken of in the Scripture most of them verie often, as shall appear by that which followeth: Whereupon I aske, Whether it would not seeme verie vaine and unseemly, not onely for the majestic of divine Truth, or dignitie of Apostolike writings; but even for the gravitie of a sober man to speake so often, or make such incantations of things, that should either come so late, or continue so small a time. Therefore to speak of the first consideration, I aske whether it be not expressly & directly intimated unto us by the Holy Apostle S. Paul, where he sayeth, the *Myserie of Iniquitie beginneth to worke already*. And by S. Iohn, *Even now they are manie Antichrists*. And againe, *now already he is in the world*. And againe, *Manie deceivers are entred into the world, which confesse not that Iesus Christ is come in the flesh, such a one is Antichrist*. And S. Peter, and S. Iude, with many words & great diligence warne the Church of God, that there were then certaine men crept in, which *despised the best, and despised governments*. Is it possible that the

2 Thes. 2.

1 Iohn 2.

1 Iohn 7.

2 Pet. 2.

Iude epist.

T

Apostles

Apostles should be so careful to admonish and advertise the church, that there were such beginnings, and such workings of Antichrist in those times, and yet that he should not come in 1600 yeares after? or should continue so short a time? I am not ignorant that it was the opinion of some learned and godly men, from whom I do not willingly dissent. But I know that God doth not reveal all things, to one man, nor all things at one time, nor in one manner. Everie man hath his gift and measure. Everie thing hath his time and season; and everie time his temper and disposition. It was sayd of a verie learned and excellent Doctor of the Church. *Non videt omnia.* And he that is *non unus è multis, sed inter omnes prope singularis*, held some strange opinions. Yea Moses and David erred in some things. It may be also that the Fathers of the Primitive Church, having other great Controversies in hand, gave themselves but little to the studie of the Apocalyps, that booke being then in question, as it seemeth, and not publickly received untill the Council of Toledo, which was about the yeare of our Lord 630, *as if our Lord had provided it against that time.* Yet somethings they saw, and where their opinions are consonant with the Scriptures, they are verie much to be regarded. Leaving therefore the ignorance of those godly Fathers in some points, to sleepe with them in their graves, and covering them with a veil of just excuse, in that they saw not the success of times, and fulfilling of divers prophecies, which have since appeared, and with a Robe of Honorable and Sacred Memorie for the gifts and graces of God, which otherwise shined in them (as Schem and Iaphet did the nakednes of their Father) Let us follow with straight steppes the light of divine Truth, shining in the Scriptures, whereunto the Fathers themselves do send us, to guide us out of the

mistie

Iohn 3.

Matth. 3.

See Ia. Vic.
Ibr. in apolo.Vide concil.
et Ioh. d.

mistie cloudes and perplexed Labyrinths of Humane Errors. And let us see what the Apostles meant by the words above cited, as where one of them sayth, *The Myserie of iniquitie worketh alreadie.* And againe; *His working is with all deceivablenes &c.* And another, *Euen now there are manie Antichrist &c.* and there are many deceivers gone out &c. Did they meane this of Turkes, which were then scarce heard of in the world? or of Iewes, which did not then deceitfully, but had long before openly and professedly shewed themselves to be the Enemies of Christ and all Christians? Or of Heathenish Pagans, that were also open persecutors? or of any that should openly and professedly deny that Christ was come, as now the Great Patrons of the Romish cause would perswade us? If so, what needed they to tell us of a Myserie, Deceivablenes, Deceivers, &c. What Myserie or deceit could there be in the direct and professed denying of Christ? Or doth not S. Iohn teach us plainly that they meant it of perverted & Hereticall Christians, where he sayth: *They went out from us, but they were not of us. For if they had been of us, they would have continued with us.* They went out from the Church, and they would have continued with the Church: Do not both these words signifie, that they were sometimes of the Church? and not Iewes, Turkes, or Pagans that were never of the Church? So in the Epistle to the Elect Ladie, where he sayth: *Such a one is a deceiver.* So S. Paul, *His cunning is with all deceivablenes.* These admonitions might seem verie impertinent, if they had understood that Antichrist should have been a Iew, Turke, Pagan, or other professed enemy of Christ. So in another place: *They professe that they know God, but by works they deny him, and are abominable, disobedient, and to everie good worke reprobate.* The like may be sayd of that fatherly and serious ad-

TIM 1.

T 2

moni-

monition and charge, which the beloved Apostle giveth unto us: that many false Prophets were gone out into the world, and therefore that we should trye the Spirits. What tryall neede we make of anie Turke, Iew, Pagan, or professed enemy of Christ? And the Apostle Pectet seemeth also to warne us of such men, whom he calleth False Teachers, which should privily bring in damnable Heresies, denying the Lord that bought them, &c. He sayth Heresies: shall we say Iudaisme, Turcisme, Paganisme? He sayth privily, shall we say openly? What manner of Interpretation is this to contradict the Text? What manner of Interpretation would not fo interpret it. Tertullian. *Qui pseudo prophetæ sunt nisi falsi prædicationes? qui pseudo apostoli nisi adulteri Evangelizatores? qui Antichristi interim & semper nisi Christi rebelles?* Cyprian. *Indignandum & dolendum est Christianos Antichristis assistere & prævaricatores fidei, atq; proditores Ecclesie, intus in ipsa ecclesia contra ecclesiam hære.* August. *Opera loquuntur & verba requirimus? Magis mendax est Antichrius quæ ore profitetur Christum, & factis negat.* Chrysostom. *Exercitus Antichristi sunt omnes hereses, præcipue ista, quæ obtinuit Ecclesia locum. Ministri Christi serviant Antichristo?* Were these men ignorant of the Catholike verities? Or are not these ynough to prove that which Vincentius requireth: *Quod ubiq; semper & ab omnibus creditum est?* Let us retorne then to the Apostle S. Iude, who exhortheth us earnestly to *maintaine the faith against such as turne the grace of God into wantonnes, and defile the flesh speaking ill of Magistrates denying the onely Lord God and our Lord Iesus Christ.* If we should aske upon these words, who they be that deny God, would not the Apostle himself answer us, that they are the same who *turn the Grace of God into wantonnes, defiling the flesh, and speake ill of Magistrates?* Such perhaps as the Nicholaitans, Ebion, and Cerin-

Cerinthus were, which at first were Christians and would be called Christians, and yet fell to teach Heresies in Doctrine and loosenes of life: Cerinthus did not deny in word that Christ was come in the flesh, but taught that the works and Ceremonies of the Law were necessarie to Salvation. Whereupon the Apostle inferreth, *Then Christ dyed in vayne.* So by consequent he denied Christ, in denying the effect of his death and passion to be such as the Apostles teach us. So the Primitive Fathers teach us to understand the denying of Christ. Hilar. *Quisquis Christum, qualis ab Apostolis prædicatus est negat, Antichristus est.* Ambros. *Christum negat, qui non omnia quæ Christi sunt consistunt.* See more of these in that learned Demonstration of Antichrist set forth by Doctor Abbar. For in Charitie indeede we must hold, that *He that is not against us is with us:* but in Faith, *He that is not with us, is against us.* Ebion did not deny Christ to be come, but denied him to be verie God: and so denied him to be such as the Apostles taught, and therefore against him S. Iohn wrote his Gospell. The Nicholaitans did not deny the comming of Christ verbally, but in turning the grace of God into wantonnes, holding that wivies ought to be common, and using Promiscuous filthyes and adulteries, they denied that great and inseparable effect of his comming to call us to repentance and holynes of life, and to be a Saviour to save us from committing sinne, as well as from the punishment of sinne committed. So the Simonites and Menandrians, which were also in the Apostles time, in holding that the graces of God were to be purchased by mony, denied by consequent the effect of Christs comming, namely *the free giving of the Grace of God:* as it is written: *He ascended up on High, and gave gifts unto men.* And so it may be sayd of all other Heretikes, which professing Christianitie, do affirm

In Tetrafl.
Tit. 6.
Pl. 31. Naz.

and teach any thing contrarie to the Doctrine of the Apostles and Prophets. For there are *two kinds of denying God*, sayth Nazianzen, out of the Apostle: *Verbo & opere*, in Word, or in Works. Or as David: *Ore & corde*. or as by another is proved, *Expressly, or by Consequent*: *Non tantum divinam Authoritatem habent & fide tenenda, sunt ea que in sacris Scripturis expresse continentur, sed etiam ea omnia, que ex illis necessaria & evidenti consequentia deducuntur*, sayth the Father. By all which testimonies layd together, I thinke it may easily appeare, what the Apostle meaneth, when he sayth, *that manye Antichrists are gone out into the world, which deny that Christ Iesus is come in the Flesh*. And, *His coming is with deceitfulness, &c.* Not any Jew, Turke, Pagan, or other that should expressly, directly and verbally deny the coming of our Saviour, but such as professing Christianitie teach any false Doctrine, and so by consequent, denie him to be such as the Scripture hath taught us. This also agreeth with other parts of the Description, as with his place, *in the Temple of God*: with his names, to be *Vicarius Christi*, as well as *Adversarius*: to be the *Successor of Iudas, &c.* I demand then, if the name of Antichrist was so intended by the Apostles and Primitive Fathers; and if that were then held the denying of Christ, to denie him by works or by consequent, *what warrant have we to hold, that the Great Antichrist must be a Jew, Turke, Pagan, or any other, that should verbally, expressly, or directly deny Christ Iesus, as now the Romanists would have us to believe?* And if these Prophecies must be understood of Christians that were Heretiks: and these were the preparations or workings of iniquitie, then surely the Great Antichrist himself must be of like qualitie, and he that is held to be the highest, and *chiefest of all Christians*, if he be an

Here.

Heretike he must be *That Antichrist*. For so sayth Chrysostom: The greatnes of sinne is considered, eyther by the *Magnitude of the offence*, or by the *Altitude of his dignity that committeth it*. So of all Christians, he that most excelleth in dignitie, and most turneth the grace of God into wantonnes; He that is most advanced, and yet most defileth the flesh, and despiseth government, speaking ill of them that are in Authority; he must, and none else can be that Antichrist. And who that is I referre it to thine owne conscience, Christian Reader. Who is it that being in dignitie among Christians, most supereminent, doth yet most defile the Flesh, and despise government? Who is it amongst Christians most High, and yet most preacheth Christ otherwise then the Apostles teach us? as where the Scripture sayth, *that the Spirit quickeneth, the flesh profiteth nothing*, I aske whether they which teach, *that the flesh carnally taken doth confer Grace, opere operato*, may be sayd to confesse such a Christ to be come, as the Scripture setteth forth? So he that affirmeth, that the Picture of Christ, or the Crosse, or the Virgin Marie is to be worshiped with divine adoration: I aske whether he do confesse, *that such a Christ is come, as the Apostles have preached?* if yea; then where did our Saviour Christ or his Apostles teach any such thing? And so of other points of doctrine and manners, which I leave to learned Divines to profecute. And how the Pope hath been declared to be an Heretike, not onely by some particular men or congregations, but by the whole Christian Church in Europe, and that in three great and generall Councils shall be shewed hereafter. So much therefore be spoken of the beginnings, or preparations of Antichrist; which the Apostle plainly affirmeth, *was in his time*, adding this. *Onely he which now withholdeth*

Dist. 40.

Iob. 6.

2786. 22

holdeth

holdeth shall let, till he be taken away, and then shall that Law-
 lesse man be revealed. This concerneth our second con-
 sideration, wherein we have first to speak of the *With-*
 holder, or *Impediment*, secondly of the *Remoue*, and third-
 ly, of the *revelation*. Concerning the *Impediment*. The
 most learned and best Interpreters, both old and new
 do agree it to be the *Roman Empire*, which as the Apo-
 stle sayth, shall withhold, *donec expedio fiat*, untill it be
 removed out of the way, or our of the midst: he sayth
 not, till it be abolished: Marke. And then sayth the Apo-
 stle, shall that wicked man be revealed. But when that
 was, or how it should be removed it is not so well ex-
 plained: although comparing the Scriptures and times
 well together, it seemeth to me, that we may well un-
 derstand it, if we marke the steps and degrees. *Nemo re-
 pente suit turpissimus*, sayth the learned Poet, but more
 learnedly; *ad summum non per saltus, sed per gradus per-
 uenit*, sayth a Reverend Bishop, so this Removing of
 the Empire was not all at once, no more was the rising
 of the Pontificate, but by degrees, as by that which fol-
 loweth may appear. Therefore to observe the proceed-
 ings of this remoue of the one, and rising of the other,
 I demaunde upon the 13 chap. of the Revelation, where-
 of we haue spoken before, *Whether the time of this Rising
 be not there precisely pointed out, when he sayth, that Anti-
 christ, there signified by the second Beast, shall worke, before the
 fall of the first Beast, that is, of the Roman Empire.* And I
 demaunde also, *Whether we may not well say, that the Roman
 Empire began then sensibly to be removed, when the Emperor
 Constantine removed the Imperiall Sea from Rome to Constan-
 tinoble? yet no man can say, but the Imperiall power,
 and the Majestie of an Empire continued still in Rome,
 in the Consuls, which dignitie the Emperors also them-
 selves*

Hieron. l. iij.
 C. iij. Theor.
 Occas. An-
 tichristi.
 T. m. Abb.
 in Apocal. c.
 4. c. 11.
 Thunior en-
 of the Drege.
 Rev. 13. 2.

selues many times tooke upon them, as I haue noted
 before. This therefore may be well taken for a begin-
 ning of the Remoue of the one, and Rising of the
 other, which was about the yeare of our Lord 327,
 and but a beginning. For the botter assurance whereof
 let us first consider the Prophecies of the Scripture,
 concerning the continuance of the Roman Empire, and
 then see by Histories, how they were fulfilled. By the
 Euangelist we are taught, that the *first Beast*, that is, the
Heathenish Roman Empire should continue and make warr
 against the Saints *two and fortie Months*. So it is sayd in
 another place, that the *Holy cittie*, (whereby we under-
 stand the Church of Christ) *should be trode under foote of
 the Gentiles two and fortie moneths*, and that the two witnesses
 of God should prophesie in sackcloth *one thousand, two hundred
 and sixtie dayes*, that these Prophets should be slayne, and rise
 againe after three dayes and an halfe, and that the woman ti-
 guring the Church, *sted into the wildernes, where she hath
 a place prepared of God a thousand, two hundred and sixtie
 dayes*, and that there she should be nourished, for a time, times,
 and a halfe time. All which places do manifestly speak of
 the persecutions of the Church: of the *Paucity & Po-
 uerty* of the Preachers and Teachers of Christian religi-
 on in those times, and of the flight of Christians into
 the wildernes, and other secret places, to auoide the
 furie of those persecutions. Nothing can better ex-
 pound a prophesie then the event and fulfilling of it.
 But it is manifestly and certeynly knowne that the per-
 secutions of the church by the Heathenish Roman Em-
 pire ended about the yeare of our Lord 326. about
 which time the last Heathen persecuting Emperor Li-
 cinus was slaine, and Constantine calling the Church
 out of the wildernes, as in a Triumph caused that great
 and

Reuel. 13.

Reu. 12.

Reu. 12.

D. m. 18. 22

and reverend Councill of Nice, the first to be held; wherein the *Nicene Creede* was publicly proclaimed, to the utter condemnation and profligation of all Heathen superstitions, and confutation of the great Heresie of Arius, which then was newly begunne. This time falleth out so agreeable to the prophecies, on the one side, and to the events on the other, that it seemeth no doubt can be made, but that here began the Remoue. For if we follow M. Foxes computation in the severall times about mentioned, we shall finde that those severall Notations of time, as they speake but of one thing, that is, the persecutions of the Church by the Roman Emperors: so they signifie but one time, namely two hundred, ninetic four yeares, the ende of which falling so certeyne in the dayes of Constantine, do shew that the beginning must be accounted from the Ascension of our Lord, in the yeare of Grace four and thirtie, or there abouts.

For first, a thousand two hundred and threescore dayes, make two and fortie moneths, take everie moneth for seauen yeares, as everie one of Daniels weekes were to be counted, it maketh two hundred ninetic four yeares.

Secondly, three dayes and an halfe, or a time, two times, and halfe a time. Reckon, as our Saviour doth, twelue hours to everie day, and we finde two and fortie hours, then account everie hour to be a sabbath of yeares, and it maketh also two hundred ninetic and four yeares, which being added to the yeares of our Saviours life upon earth, being four and thirtie, maketh 328 from his Nativitie.

Note this limitation of a time, two times, and half a time in severall places seemeth to signifie severall times: for in Dan. 7. 25, 26. it seemeth to intend a continuance of the time of the Roman State, under the line

Horus unto the ende of the world. But in Rev. 12. 14. compared with Rev. 12. 6. and Rev. 11. 2. and Rev. 13. 6. it seemeth rather to signifie the time of the persecutions of the Church, under the Heathen Roman Empire. See the places.

Of

Of the other side, if we account the beginning of these yeares to be certaine, the continuance and end also will fall out evident. But by the twelfth chapter of the Revelation it is manifest, that the *Dragon went out to persecute the Church*, when? After that our Saviour was taken up into heauen: so then reckoning these 294 yeares to beginne at the Ascension of our Lord, we must adde the yeares of our Saviours life upon earth, which was about four and thirtie yeares, and it commeth fully to the yeare 328, about which time the said great *Nicene* Councell was celebrated. And so taking the beginning of our computation from the end of the persecutions, in the time of Constantine, about the yeare of our Lord 328, and reckoning backwards 294 yeares, we come to the same yeare of grace 34, wherein was the Ascension of our Lord. So that both wayes, whether that we expound the prophecie by the event, or measure the event by the prophecie, we are brought to the same yeare of our Lord 328. Now therefore, no longer was the holy Cittie troden under foot of the Gentiles; Now the Martyrs of God, which had so long time prophecied in sackcloth, and were slayne, were againe revived in their Doctrine. Now the *two Witnesses of God, the Old and New Testaments*, which were so long time hidden, and as it were layd dead, were brought to light, and ascended into heauen, that is, in the Church, which is called *the kingdome of Heauen*. For now the Church of God returned out of the wildernes, & now the power of the Heathenish state of Rome, to make warre against the Saints, was ended, though their Idolatrie (as Baronius confesseth) continued long after, namely unto the end of another period, whereof we have spoken partly before, and shall speake somewhat hereafter.

Rev. 12.

So rewarded by his Majesty in Praesent, admittit. with content of the best Interpretations.

V 2

after

Arius affirm-
ed that the H
Ghost was
created by
& from non
esse consensu
cum patre
substantia.
Pam. ex Hi-
lar. Ref. E-
pph. & alijs.

Hilar in libro
quem Consti-
tio ipse read-
dit.

1 Job. 4 6.

after. Not long before that time also arose that great Heretike Arius who by the common voice of Godly Christians in those dayes was called *Christomachus* and *Principium Antichristi*, the Holy Ghost (as it seemeth) giuing out that for a watch-word, to stirre up the Christians at that time to expect the comming of the great Antichrist. About the same time rose up Macedonius the Heretike, who affirmed the Holy Ghost to be a creature, against which Heresies it seemeth, that not onely the Creedes of *Nice* and *Athanasius*, but also the verse *Gloria patri, &c.* and *Veni Creator Spiritus*, and the beginning of the Lctanic was instituted. About the same time also the seat of the Empire was removed from Rome to Constantinople and shortly after a godly Emperor, making a graue and Christian exhortation to the Bishops, to agree together in peace and unitie, and to determine their controversies by the Scriptures; it is answered againe by a learned and godly Father, *Hoc qui repudiat, Antichristus est.* He that refuseth this is Antichrist, therein also giuing us another speciall signe or marke wherby to judge of *Antichristian Doctrine*. About the same time also, or shortly after rose up the Heretike Pelagius, who affirmed freewill and the merits of human works; also Eutiches, who defended, that the fish of Christ Iesus was not like ours, and that he was not truly borne of the Virgin, and many others. So that here we may see a great concurrence & consent of prophecies, with euents, and with the Iudgments of godly Christians upon the corruptions of true Doctrine in those times, that now Antichrist was beginning to rise. And certaine it is, that the Bishops of Rome from this time forward, sometimes by flatterie, sometimes by sedition, sometimes by patronising Heretikes, sometimes by opposing the godly did inroach to themselves dayly more and more authoritie,

ritie, untill they had obeyned the full and absolute government of the Seprimontane cittie, the seat of the first Beast, driuen the Emperors out of Italie, and so become Heads of that cittie, appointed to be the seat of Antichrist. What the Roman Bishops were from Silvester untill Boniface the third, I haue shewed before. About the yeare of our Lord 333 the Temples of Heathen Idols were commanded to be shut up by Constantine, yet that Command (as it seemeth) was not executed, the Empire was setled in Constantinople, and the Romans euen then began lesse to regard it, yet the title of Pontifex Max. was reteyned by Constantine, and Consuls were still made in Rome, with Heathen rites and Ceremonies, and many of the Separators and Nobles continued still in their Pagan Idolatrie. Constantine therefore againe commanded the Heathen Temples to be shut up, about the yeare of our Lord 348. But the sacrifices and abhominable Auguries by the entralls of Beasts and such like were forbidden, first by *Theodosius* and then by *Gracian* and *Valentinian* about the yeare of our Lord 387. Yet long after this their Idols and Heathenish Auspices and Rites in the creation of the Consuls remayned; and likewise their Idolatrous & abhominable playes, and shewes, in their *Circus*, *Gymnasiums*, and *Theatris*, as witnesseth *Salvianus*. But in the yeare 333, or thereabouts Consuls began to cease, and were no more made with such abhominable auguries, which bringeth as fully to the end of another Period of 1260, from the five and twentieth yeare of Romulus, whereof I spake before, in the second Problem. So that we may see, how by many degrees the Heathenish Idolatrie and Roman Empire were removed. In the same times also the seauenth head of Rome arose, and the kingdomes of Christendom, signified by the tenne Hornes began to take their power, namely, in Brittainie, France

Pontif. Bishp.
and. B. Rome

Salvianus

Code. tit. xxi
de Pagan.

Salvianus,

Ant. Struc-
e. de Doust.
Coyse

France, Spayne, Greece, Germanie, Pannonia Denmarke, Polonia, Suetia and Norway. All which in time gaue their power to the Pope, and were subiect unto him. About those times also was the great Schisme between Silverius and Vigilius, for the Papacie, the one an Heretike, the other a Schismaticke, and perjured at least. And shortly after, about the yeare 380, Pelagius was made Pope by Election of the Cleargie, without any licence from the Emperor, and Iohn Patriarch of Constantinople tooke upon him the title of *Uniuersall Bishop*, whereby was kindled the great contention for Primacie, which continued untill the time of Boniface, of whom I will speake hereafter. Thus, I say, the old Idolatrie was by degrees suppressed, and the *second Beast began to worke in presence of the first*. But here by the way a question may be moved, because we haue entered into a consideration of the times limited in the holy Scripture, for the accomplishing of Prophecies, whether those times are to be always accounted by an exact *Astronomical Calculation*, as some learned men haue laboured to doe, casting up Minutes & Seconds of time, which are scarce sensible or apprehensible, with more curiositie then profit, or whether we may content our selues with a vulgar computation, onely observing *signa temporum*, the signes of times, the neglect whereof our Saviour in many places objecteth to the Pharisees. For answer whereunto, it must needs be confessed in common sense and experience, as the Philosopher also noteth, *that things of great moment cannot be removed in a minute*. Neyther can I choose but thinke, it was for some cause, that our Saviour, when he forewarned his Disciples of the destruction of Ierusalem (though it were then nere at hand) yet did not tell them of the certayne day, moneth or yeare, but gaue them a signe of it: *When ye shall see Ierusalem compassed*

2 Tim. 2.

P. 111.
Omphir.

Luc. 21.

passed

passed about with armies, then know, that the destruction thereof is at hand. So when he reprehendeth the Scribes and Pharisees, he doth not reprehend them, for not making the precise computation of the seauentie weekes of Daniel, but for not marking *signa temporum*: so he teacheth his Disciples to judge of summer, by the greenesse of the leaues, and of harvest by the whitenesse of the corne, and of the end of the world by the signes that shall goe before it. And what to call *signum temporis*, the Apostle teacheth us, when he sayth, that *in the last dayes there shall come perilous times: For men shall be lovers of themselves, &c.* So our Saviour, when his Apostles told him, that certayne Grecians desired to see him, answered that *the time was come that he should be glorified amongst the Gentiles*: intimating thereby, that the inclinations, dispositions and works of men, are euident signes of the times. But the ancient oracle delivered by God unto Abraham is most of all remarkable: for (sayth God) *thy seede shall be a stranger in a ferraime Land four hundred yeares, yet Moses coming to reckon those yeares, upon the departure of the children of Istaell out of Egypt, setteth four hundred and thirtie yeares, whereby it seemeth plainly, that in the prophecies of the holy Scripture, either *propet rotunditatem numeri*, or to check our curiositie, that we should not search after points, and minutes, or for some other reason, the holy Ghost will haue us to conteyn our selues within a sobrieticke of knowledge, and to rest our selues upon the obseruation of the signes, which he hath expressed. And this agreeth with the rule *de temporibus* given by the Fathers, which is the rather to be observed by us, for that we see these accounts of Astronomic are such, as the best learned men can hardly agree upon, and the Arte it self by a man not unlearned, is compared to the tower of Babel, & as some say, to the Temple*

Luc. 22.

Mach. 24.

Luc. 21.

Iob. 12.

Gen. 15.

Read Mar.

11. what an-

swer and the

my Saviour

maketh of the

Message of

Iohn Baptist.

And what an

heavie was he

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did not make

his worke.

Ang. de doct.

christ. l. 3. c.

1. p. 224. q.

47. Iulius.

Raimarus

of

of S. Peter at Rome, ever in building and never perfected.

And what difference there is betwixt *Chronologers*, especially of later times, whosoever looketh upon the *Chronologies* of *Eusebius*, *S. Jerome*, *Bedæ*, *Marianus*, *Martinus*, *Regino*, *Hermanus*, *Bibliander*, *Scaliger*, *Baronius*, *Keplerus*, *Suffaga*, and others may easily perceiue. Who besides many other differences can hardly agree, how many yeares our Saviour lived upon the earth, in what yeare of the world he was borne, or how many are past since his Natiuitie: the Holy Ghost seeming to reprove such precise accounts, with a *non est uestrum scire, It is not for you to know them. Act. 1.*

*Of these differences I have late looked up an *Chronologers*, and do find their differences very great and many, concerning the account of the yeares before the coming of our Saviour Christ, and the time of his incarnation. Reserting in Voyage, reckoned up Adams right and twentys several opinions, euen one placing it in a fewestall yeare of the world: Himself finding it in the yeare 3970, and therein agreeing with Io. Picus, Bucholcerus, Drosserus, and Pauticem. Yet others are not so contented, whose differences be that desireth to see, may peruse the writings of Baronius, Scaliger, Dierckens, Suffaga, Keplers, Vieta, Patavicus, our Countiman Lidyat, and the list of all *Milliadins*. Which to last being as I thinke yet alone. I could haue wished, to haue taken some paynes, to haue explained their opinions more at large: especially M. Lidyat, who seemeth, not without reason, to insist upon an end, different from all the rest. And as their differences of the yeares before Christ are great, so in the account of the yeares since his coming, they differ, inenuear, which I leave to the consideration of the learned.*

And yet they do not so much disagree, but that we may follow any one of them, so long, as we haue an eye to the signes, to which, as to a most certayne sea-marke, our Saviour directeth us. Let us then goe forward, and see how the Prophecies doe agree with the signes, and the signes with the times, and both with the actions of men in those times, recorded by credible Histories, as we haue done in the former consideration of the removing of the Impediment, which must precede his Revelation, as the Apostle affirmeth, and began, as we haue shewed, about the yeare of our Lord 328. Now the next step or degree of time, that we come to, is the yeare 666, which is not much more then double to the former number, and is expressed in the text, and by the best Interpreters applied to Antichrist, and figured in the *second Beast*, of whose Rising we haue

REV. 13.

haue shewed how it began, from the removing of the Impediment of the Roman Empire, in the dayes of Constantine, and increased more and more, untill it grew neare to this notable *Epocha* of 666, whereof both the precedents and consequents are worthie to be observed. First therefore in the year 600 that great and vigilant Bishop S. Gregorie, observing the immoderate ambition and contention, that was then for Primacie and Supremacie, between his Predecessor in Rome, and the Patriarch of Constantinople, out of a propheticall spirit, moved no doubt with grief of hart, to see such things in the Church of Christ, made as it were a publike Proclamation of the coming of Antichrist. *Filioli nouissima hora est, &c.* As if he should say, Little children, do you looke for the accomplishment of the times of Antichrist, or of those 666 yeares? Beould it is the last yeare of the last times, the last day of the last yeare, and the last hour of the last day, The Prophecies are fulfilled, the king of Pride is at hand, and an armie of Priests is readie to attend him. What shall we say to this notable Proclamation, made by this great and eminent Bishop? Was it true or false? If false, then that great Bishop was a false Prophet: if true, then is Antichrist come into the world long agoe, and the Pope must needs be he, for none else hath had Armies of Priests to attend him, neither doth S. Gregorie goe single. For S. Barnard seconds him: *Ministri Christi &c. The servants of Christ now serue Antichrist.* And in another place: *The Beast of the Apocalyps, speaking blasphemies, and warring against the Saints occupieth the chaire of Peter.* But to returne to S. Gregorie. He writing to Iohn of Constantinople affirmeth, that *whosoever calleth himselfe vniuersall Bishop in his elation is the forerunner of Antichrist.* Was this also a true propheticie, or did the holy man sayle in his predictions? if true, then

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then

then was Iohn of Constantinople the forerunner; and Sab-
 binian, or Boniface of Rome, who next called himself by
 that title, was Antichrist himself. This first contention
 for Primacie began about the yeare 588, and continued
 till the Pope had gotten it to himself. But that great Bi-
 shop did not fayle in these prophecies, For immediately
 after his death Sabinian was made Pope, a man of obscure
 birth, and more obscure in manners, and therefore might
 well be sayd, to rise out of the earth: And he tooke upon
 him this Title of Vniuersall Bishop, and had armies of
 Priests readie to attend him. *Et invidia exarsit in Gregori-
 um homo malevolus*, sayth the Author: And the malicious
 man was so incensed with envie against Gregorie, that he
 had almost caused his bookes to be burned. See at first
 how he warreth against the Saints. Boniface the third, and
 the fourth went forward in the same course, and obtayned
 of Phocas the Paricide, the priuiledge of Primacie, which
 none of their predecessors had: and therefore here ought
 the Catalogue of Popes to beginne, and not as they doe
 with S. Peter or Silvester. For it appeareth manifestly by
 Gregorie, that none of the former Bishops of Rome had
 the title of *Vniuersall* giuen to him. I aske therefore, *Wheth-
 er here were not an evident beginning of the Revelation of
 Antichrist*. The Emperour was removed out of Rome,
 the making of the Consuls was discontinued; the tenne
 Kings began to receive their kingdoms. The Pope tooke
 upon him to rule in Rome, and was *Summus* or *Maximus
 Pontifex*, onely, the Exarches remayned at Ravenna, with
 little power. I aske then, *Who was now revealed to be the
 seauenth Head, or Governour of the Roman State, but this Vni-
 uersalis, and Summus Pontifex?* Let us see then how by
 degrees this Antichrist was dayly more & more revealed.
 About the yeare 608 the Pope obtayned of Phocas the Pan-
 thicon

Rojner.

Hittina.

Rev. 13.

By Traitors
 Tyrants, and
 Murderers &
 Whores: the
 Pope had ob-
 tained viz. Phoc-
 cas Antichrist-
 mus &c.

Platina Testi-
 Camp.

thicon, or Temple of all Diuels, and consecrated the
 same to the honour of the Virgin Marie, and all Saints.
 So sayth the *Carthusian*: *Vbi impy colebant Demones, ibi
 Christiani colunt omnes Sanctus, sic ars deluditur arte*. About
 the same time the Pope gathered a Synod at Rome, for the
 confirmation of his primacie. About the yeare 618 Boni-
 face the fifth succeeded, who ordeyned, that churches
 should be Sanctuaries for theues and murderers. About
 the same time began the great Apostacie and departure of
 the Greeke Church from the Roman, of the East Church
 from the west, the Greeke church not yeelding to the Ro-
 man supremacie, and the Easterne churches receiuing the
 damnable doctrine of Mahomer: so the prophecies by litle
 and litle began to be fulfilled. The Empire it self was
 now almost wholly removed, the Kings were risen, that
 after gaue their power to the Pope. The Apostacie was
 come, the pope was called *Summus Pontifex*: one of the
 seauen dignities, which had long before been of greatest
 power and authoritie in Rome, and which the Heathen
 Emperors had used, and so the seauenth Head of the Ro-
 man state began to appear. Three things yet lacked: One
 to haue their supremacie fully confirmed and acknowldged
 by the Emperour (which yet was questioned, as well by
 the Exarches, as by the Emperors) for in the yeare 647
 Pope Martin, one of the best of them that succeeded Gref-
 gorie, was taken by Theodorus the Exarch, and sent priso-
 ner to Constantinople, and from thence banished into
 Pontus. A second thing was after such confirmation ob-
 tained to shake of all subjection, and all signes of subjec-
 tion to the Emperour. And a third, to make this an Empire
 of Idolatrie, and as it were the Image of the old Idolatric,
 used by the Pagans. All three followed shortly after. For
 about the yeare 663, the Emperour Constans coming to

Pantal. anno
 650.

Rome, confirmed their privileges and prerogatives, and about the year 684. Benedict the Pope obtained of the Emperor, that whosoever should be chosen by the Clergie, people, and Armie of Rome to be Pope, he should be Pope, without any further confirmation of the Exarch or Emperor. Marke he nameth the Clergie, People, and Armie of Rome: claiming thereby as well the Temporall, as the spirituall state, which before he had not. Then came the yeare 700, which was but 666, after the ascention of our Lord, which is properly S. Johns era, and so foretold by Christ, that the sorrows of the Church should beginne, when the Bridegrome was taken away: Therefore about the same time, as Bellarmine collecteth, namely in the yeare 699, Anipertus the usurping Tirant gaue to the Pope the Cottian Alps, where now Genua standeth: and soone after, that is to say, in the yeare 707, the Emperor Iustinian the second falleth downe before Pope Constantine, and kisseth his feete, thereby acknowledging him to be the absolute Head of Rome. And about the yeare 712, the Pope now in fulnesse of power commandeth of his owne authoritie, *Images to be worshiped*, and when the Emperor Philip resisted, the Pope pronounced him excommunicate, and likewise, when the Emperor Leo, and Constantine after him, in a zeale of godlynes, and detestation of Idolatrye, commanded Images to be defaced, the Pope, not secretly or under hand, but *palam & in os*, openly and to their faces resisted them (sayth Onuphrius) and forbade all Italy to pay them Tributes, discharging the Italians from their oathes and allegiance: and so in the ende deprived the Grecian Emperours of all the Empire of the west. And soone after, that is to say, about the yeare of our Lord 755, the Pope by colour

Histo. Reinf.

Rev. 12. 5, 6
Iob. 16. 19,
20.

Luce 5. 31.

Pant. anno
700.Plain. Nandi.
Bibliand.
Reinf.Onup in Plat.
Paul. Diac.
Singer. Reinf.
Polder. Pant.
anno 710, 67
725.

of the gift of King Pipin, usurped the Exarchate of Ravenna, with a great part of Italie. I aske therefore, *what accomplishment of the Prophecie, concerning the Revelation of Antichrist may we looke for, or can we expect, if it be not here fully accomplished? Whether was there not here in the open sight of the world, another Head of the Roman cittie and state? Whether was not the Impediment of the Empire now fully and wholly removed? And whether had not the second Beast now given life sufficient to the Image of the first Beast, or Idolatrous Monarchie?* Neyther was this by Tumult, but with an orderly proceeding. For the Pope gathering an Armie of Priests, as S. Gregorie calleth it, namely a counsell of a thousand Fathers, or rather Step-fathers at Rome, decreed that *Images should be worshiped*. Here therefore both Chronologers and Divines, with great consent, do end the supputation of the Roman Empire. And with great reason, for now they saw the *Summus Pontifex* was set upon the back of the Roman State, *Romanorum Imperium* (sayth the Author) *circum hæc tempora, ubique in orbe terrarum cepit deficere irrecuperabiliter*. And a little after: *Et sic jam omnes quatuor Monarchia defecerunt, & non restat alia, nisi Antichristi*. The Roman Empire began to faile about this time without recoverie. And so all the four Monarchies are decayed, and none other remaineth, but that of Antichrist. The Romans sayth Baron about this time took a solemne oath, to be obedient in all points, and to all purposes to the Pope. And here (sayth he) was an end of those Dukes and Governours, which the Emperours were wonte to seeeme to command in Rome, and the places thereabouts. So also sayth Sigonius, that Rome, and the Dukedonies of Rome, the Exarchate of Ravenna, the Duchies of Perusia, Tuscia and Campania were

Blund. Palm.
Singer. A. 1000
Biblan. Reinf.Hermasus 25.
traff. Paul.
Diac. Biblian.
Avent. Lyr
in 2 Theof.
Stapens.
Etc. Temp.

In anno 726

vide Sigon. li.
4. de regno Ita-
lian

Fig. in myf.
p. 27.

Vide Pant.
anno 760.

giuen to the Pope: and Mornay out of Zonaras and Cedrenus feteth downe particularly, what Townes and Territories fell to the Pope, upon this revolt. Also Onuphrius telleth us in plaine termes, that Pope Gregorie fucceeding Constantine, tooke away from the Grecian Emperour all the Empire of Italie, which was not poffeffed by the Lumbards. About the fame time alfo there was another Councell gathered at Rome, wherein was decreed, *that whoſoever would not doe religious honour unto Images ſhould be cut off from the body and bloud of Chriſt, and from the unitie of the whole Church.* So the power of the *Pontifex Max.* and Idolatrie grew up together. And although many Synods were held, fome in the Eaſt, as at Nice, and Conſtantinople; others in the weſt, as at Frankford, wherein theſe Idolatries were condemned: though both the Emperors, as well Charlemain of France, as Conſtantine of Greece, oppoſed themſelves againſt theſe Idolatries, having alſo the Authoritie of the Elibertin counſell, *Picturas ad Eccleſias arceudas, ne quod colitur aut adoratur in parietibus pingatur.* Yet the Popes prevailed. *Curavimus Babylonem, & non eſt ſanata,* ſayth the Prophet. The zeale of Charlemaine to haue this Idolatrie ſuppreſſed was excellent, and exemplar, for he not onely cauſed a Synod to be held within his owne Empire for that purpoſe, but ſent the booke of the Synode of Nice, which is called the ſecond, wherein the worſhip of Images was decreed, into Great Brittain, in which Booke, *Proh dolor* (ſayth our Hiſtorian) out alas, manie things were found inconvenient, and contrarie to the true fayth, eſpecially, that with one conſent of the Orientall Biſhops, three hundred or more, it was inacted, that Images ſhould be worſhipped. *Quod omnino Eccleſia Dei execratur.* Which the

11. 51.

Hist. d. anno
722.

the Church of God doth hold altogether execrable: And the learned Albinus wrote an Epistle againſt it marvelouſly fortified with authoritic of the ſcripture, which he preſented to the Emperour. So fully were the Godly of thoſe times perſwaded, that the adoration of Images, then newly thruſt upon them by the Pope, was meere, and inexcusable Idolatrie. And yet, when the ſame Emperour Charles came to Rome, to reforme the abuſes of the Pope, and began to inquire of them, *Reſponſum eſt ab omnibus, &c.* it was answered by all, that *the Apoſtolike Sea, being the Head of all Churches, ought to be iudged of none, eſpecially not by a Lay man.* I aſke then upon all theſe premiſes, If Antichriſt were not now ſufficiently revealed, when will he, or how can he be revealed? Rome the great cittie, that ruled over the kings of the Earth, the cittie of ſeauen Hills, and that had received ſeauen kings of Sovereigne command; Rome that glorious mountaine of holynes, yet full of Sodomiticall filthines, and Egyptian Idolatrie. Rome and the Roman Empire ſo many times, and ſo ſignificantly deſcribed by the holy Apoſtles and Prophets, had now ſet up her ſeauenth Head, the *Summus Pontifex*, the propheticall number 666 was fulfilled, as well in his time, as in his name, the Impediment of the Empire was removed. This *Summus Pontifex* was become the absolute Ruler and king of that State, acknowledging no ſuperiour, Controull, or Countermand. And hath done ſuch, and ſuch things according alſo to the prophecies of Antichriſt, as no Jew, Turke, or diuell can do in ſo ſhort a time, as they would make us beleue is allotted for Antichriſt: If by theſe things he be not ſufficiently revealed, when will he come, or when ſhall we expect him: or ſhall we imitate the Jewes, in looking as long for

Almaricus
Gall theolog.
imagines, alla-
ria & uocac-
iones ſanctorum
Idolatriam
cent.
Beru. Luc.
Pant. anno
1205.

Plaine Words
dec. 2. Page

for Antichrist, as they doe for Christ? To this may be added an Argument à sufficienti dvisione, which I propose in this manner. First upon the words of Tertullian, that Antichrist must be a rebell to Christ, and S. Aug. that is *Refuga Christi*. Now if a Rebell, then cyther one professing Christ, or not professing. If you say not professing, S. Augustin is against you, which sayth, that he doth professe Christ in words. Also S. Chrysostom. *Exercitus Christi sunt omnes Haerese, præcipue ista, qua obtinuit Ecclesia locum*: If a professor of Christ, then either revealed or not revealed; if you say not revealed; then how can you answer the Apostle, who sayth, that he shall be revealed when the impediment is removed. And the Fathers, who with great consent affirme, that by the Impediment there is meant the Roman Empire. And the great Consent of Divines and Chronologers upon the same place, affirming that the Roman Empire is long since removed. If revealed, then cyther it is the Bishop of Rome, whom manie godly men have published and proclaymed to be Antichrist, or else you must shew some other, who is not to come, but already declared to be Antichrist. And if you can shew none, then must the Pope necessarily be that Antichrist. Againe, either it must be he to whom the kings of the earth have given their power, or some other. If you say some other, then how do you answer the text. If he: then to whom have the Kings of the Earth given their power but to the Pope? Againe upon 2 Thes. 2. and the exposition of S. Ambrose, and other Fathers upon that place. Antichrist shall sit in the house of the Lord, in the seat of Christ; If he shall so sit, it must be either as a King, or as a Bishop, or as both, or as neither. If not as a King, then how upon manie peoples and Nations? If not as a Bishop, then how in the Temple of the Lord? as the Apostle

REV. 17.

Apostle sayth, in the House of the Lord? as S. Ambrose, in the Houses and walles of the Church? as S. Hilarie, in *Ecclesia* as Theodoret? in the Holy places of the church as S. Chrysostom? in the chaire of S. Peter, as S. Barnard sayth. If as both, then who hath done so but the Pope? Neither neede we much to stick at the swelling words of the same S. Barnard in another place, *Tu es Sacerdos magnus, & Pontifex Summus, tu princeps Episcoporum, tu Hæres Apostolorum. Tu primatu Abel, Cubernatu Noe, Patriarchatu Abraham, Ordine Melchisedec, Dignitate Aaron, Auctoritate Moses, Induatu Samuel, Possitate Petrus, Vnctione Christus*. This sentence of S. Barnard, though it seemeth he was somewhat caried away with the overflowing streame of his Eloquence, yet it appeareth his purpose was to drawe the Pope to a more serious consideration of his dutie. But the Popes and their followers, which ought to have tempered it with humilitie, have made it but a step and advantage to their Elation, as appeareth in their Decretals and Canonists, where they arrogate and assume to them selves *Plenitudinem potestatis & scientia*, and that they have one and the same Tribunall with God and Christ Iesus, and that Christ and the Pope are but one and the same head of the church. Which titles none but the King of pride durst to take upon him.

Let us yet goe forward, and see how he is further revealed in the time of his Raigne, and how the prophecies of that time also were fulfilled, we have before considered the description of his raigning, and how he fitteth on the seaven headed Beast. Now of the time: which falleth out to be likewise 666 years, or thereabouts: For that is the number of the Beast, sayth our

Anton. num. p. 1. c. 22.

See M. Downham of Antic. lib. 1. c. 5.

REV. 13.

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we come againe to another strange and wonderfull concurrence of prophesies & events, times and actions, namely the year 1366, and 1400, whercof we will speak hereafter, when we have taken a view of the actions that fell out in the meane time, namely, in the end of the said first 666 yeares, and beginning of the second, and somewhat considered what manner of men raigned over the Roman state, during the second terme of 666 yeares. First therefore, as the Apostle prophesied, *that there should be an Apostasie*, so there fell out (about those times especially) divers great and lamentable Apostasies, such as the like were never seene, neither can the like be expected in any time to come: namely, first about the year 760 the great and wofull rent and departure of the East Church from the West, by reason of that wicked contention betweene the Patriarches for primacie, and that abominable doctrine of Idolatrie, which an Historian verie Christianly calleth execrable. Secondly, the wofull rent, and departure of the west Empire from the East, by the Popes setting up of the French kings Pipin and Charles. Thirdly the rent and division of the greatest part of the East Empire from their lawfull Prince, by the sodaine and great victories of the wicked Saracens in Asia, sent of purpose to plague Christians (I thinke) for their Idolatrie, as they do object it unto us unto this day. And fourthly the lamentable spoyle and falling away by that meanes, not onely of those seaven excellent churches, whom S. Iohn by his Epistles so strongly fortified and forewarned: but of all the rest of the flourishing Churches of Asia, which yielded either by feare or force, to the overflowing impieties of Mahomet, ô lamentable times! O times never without grief, and shame, and teares of Christians to be remembred! Within a few yeares, and as it were with a sodaine flood and inundation of impie-

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picie, blasphemie, and filthines, the great and mightie kingdomes of Arabia, Syria, Palestina, Phoenicia, Anatolia, Persia and Media, and many other Countries, the famous churches of Ierusalem, Antioch, Ephesus, Nice, Galatia, and all the rest of the lesser Asia, which the Apostles had so diligently planted with their doctrines, which the Martyrs so plentifully watered with their blood, & crowned with their Confessions, yielded to the horrible blasphemies and Idolatries of Mahomet, with infinite effusion of Christian blood, and murder of Soules. What Apostasies were ever like to these? or how can we looke for the like in any time to come? Say that we should imagine an Antichrist yet to come, can we have the prophesie of the Apostle S. Paul concerning an Apostasie precedent so fulfilled? Hath all the Christian world now sufficient room or place, wherein the like Apostasies may fall out? What do these *Summi Pontifices*, these Vniversall Bishops, which would needs be the Head of the Catholike Church in the meane time. Let us take a short view of their actions also in generall and particular, and see whether it be possible for any Antichrist hereafter to do the like. The first great action that we meeete with of theirs, is the putting downe of three kingdomes to advance themselves; according to the prophesie of Daniell, concerning the *Little Horne*, before whom three of the other Hornes fell. For first they draue the Grecian Emperors out of Italic, upon the quarrell concerning Images, by the helpe of the Lombards. Secondly, having subdued the Lombards by the helpe of the French, they draue out the French by their owne dissentions, and the help of the Germans: and lastly, they expelled the Germans also by raising factions amongst themselves: the Histories whereof, because they are too long for this place, & are well collected by the learned Mornay, I thinke

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needleſſe here to proſecute. *Is it poſſible for any Antichriſt to come to doe the like? Are there any ſuch three kingdomes in the Chriſtian World, everie one of them having command of Rome and Italie, to be put downe hereafter, to make roome for another Antichriſt?*

And it is to be obſerved, that this firſt Action containeth in it ſelf, manifeſt Treason and rebellion againſt their lawfull Princes the Emperors, whom Gregorie and all the Biſhops of Rome before him had acknowledged to be their gracious Lords. Whom they were bound to obey, as thoſe to whom God had giuen power over all men.

The ſecond great action, was their ambitious and Luciferian exaltation about all Biſhops, Patriarchs, Princes, and Emperors, in taking the title of *Univerſall Biſhop*, and uſurping power over them by excommunications, deprivationes, interdictiones, and other ſentences: encouraging ſometimes their Enemies, and ſometimes their ſubjects againſt them: as they moved the Lombards againſt the Emperors, the French againſt the Lombards, and cheriſhed factions and diſiſions amongſt the French, and thereby ſtill increaſed their owne power and dominion. And in this they advance themſelves againſt God, and our Lord Ieſus Chriſt, to whom onely the Supream and Royall *Prieſthood* after the order of *Melchizedek* is confirmed by the oath of God himſelf: and that individually, as we noted before: and who hath placed Kings and Emperors in their ſupream places. A third action is the lawleſſe pardoning and diſpenſing with horrible and crying finnes, ſtill to advance their owne authoritie. As namely, their diſpenſing with the horrible Parricides, Treasons and Rebellions of Phocas, who murdered not onely the Emperor Maurice, but all his male children; namely Theodoſius then crowned, Tiberius, Paulus, and Iuſtinian, Pecter his brother.

Conſtan-

Conſtantine a principall Senator, and divers others. And this is that Phocas notwithstanding, whoſe actions they all to this day juſtifie, and Baronius will haue us to beleue that he was a good Catholike. Although he can ſhew no reſtimonic of his repentance, but that he ſent his owne picture and his wiues to Rome, which were preſently ſett up in the pallace. And in this point alſo the Popes advanced themſelves about God himſelf, who never pardoneth finnes without repentance. But this Phocas, three years after the murders of Maurice and his ſonnes, hearing that the Empreſſe Conſtancia and her daughters were kept ſecretly hidden in a Church, ſent certayne Souldjers to make them away. But Cyriacus the Patriarch of Conſtantinople withſtood them: and would not deliver them, till he had taken an oath of the Tyrant, that he would do them no violence. Whereupon this good Roman Catholike conceived a deep and implacable hatred againſt the Patriarch, and for the preſent put them in a Monafterie; but about a yeare after cauſed them all to be murdered: and ſo Phocas four or five yeares together continueth ſtill a murderer, adding to his parricide perjurie, and to his perjurie parricide, with extreme hatred againſt the good patriarch Cyriacus, that would not approve of ſuch hideous actions. But the Roman *Pontifex* made good uſe hereof. For thereupon, and by flattering this *Catholike Phocas*, he obteyned of him the title of *Souveraigne, Catholike, or Univerſall Biſhop*, which from that time to this they all maintaine. A fourth noble action was their violent and open uſurpations, of the Territories and Lands belonging to the Emperours, their lawfull Souverains: which they gotte partly by the Lombards, partly by the French: another act of perfidiouſ Treason and rebellion. A fifth action was their favouring, exciting and countenancing

Calumniam
ne humanum a
Deo ſecundū
ſolentem Deo
imponere. Ter-
tiū. Ad Scap.

P. 173.

nancing of Subjects to rebell against their lawfull princes, and to depose them, as they did the French against the Emperors of Greece: Pipin against Childerick of France, and Advaldus the Lombard against the king his Brother in law, all to serve their owne turnes. And this also the popes to this day do allow and maintaine, still reaping the fruits, and enjoying the Territories and lands, which they got by these practices. A sixth action is their *horrible Idolatrie*, in the erecting and worshipping of Images, which howsoever they labour to blanch, excuse, or defend with subtil or Sophistike distinctions, which cannot be proved by the Scripture (as they ought to be, for *Vbi Scriptura non distinguit, neque nos distinguere debemus, quia sensus nostri & enarrationes sine Scripturis testibus non habent fidem*;) yet both at the first beginning and ever since it was still judged to be open and manifest Idolatric, and that not onely by godly Christians, as at the first by the Churches of Græcia and Asia in the East, and of France and Britaine in the West, and by many godly men in particular, but also by Turkes and Iewes, which do utterly condemne it, as it is used by the Papists, for meer Idolatric, and unexcusable: to which we may adde the Canonising of Saints, and making them to be publicly invocated in their solemne Leiturgies, therein taking upon them another individuall proprietie of God, who onely maketh Saints, and so committing manifold blasphemie, joyned with Idolatrie of invocation. And a seventh or last notable action is the publike declaration and proclamation to the world, that they hold themselves *absolutely lawlesse*, and that if the Pope neglect his owne Salvation and others, and thereby draw millions of soules into hell with him, yet no man may judge of him, no man may reprehend him. These were the first, and the generall actions of this seventh Head of the

Septi-

vile Agric. de
Quaest. 6. 57
Morosus in A-
pil. cath. li. 1.
cap. 40.
Jo Pic. Mir.
in Apo.

See the place
Egai 41, 21,
22, 23, 24.
& such like,
and consider
how it can be
justified by
their idle &
fictions of
Imag. & I-
dolum larva
& dola, &c.

Septimontan cittie. And all of them are justified and mainteyned by the Popes, and by all of them with one consent, from their first perpetration and beginning, unto this day. All of them take the benefit, all of them do allow and approve of these things, magnifying these their Predecessors, justifying their succession from them, and mainteyning their Decrees and Actions: holding this for a Principle inviolable, that they will not confesse themselves to erre in any thing, as Thuanus hath observed. Whereupon I demand, Whether they do not all of them thereby declare themselves to be that *Sonne of Perdition*, that exalteth himself against, and above all that is called God, or that is worshiped? And I demand, whether such things have been done in any other kingdom or nation under heaven, and whether we may expect such things to be done by any Turke, Iewe, Pagan, or any other person whatsoever, in Rome the place determined, in any time to come? Now let us see and consider of the particular actors of this Antichristian person during the time of his Raigne, which from the former Period, must continue for 666 yeares more, or thereabout, and in everie one of them, I desire thee (Good Christian) to consider, which of them all is not *Homo peccati sedens in Templo Dei*. that man of sinne that sitteth in the Temple of God, and is worshiped, and exalteth himself above all that is called God, or is worshipped, &c. And also what may be thought of the whole succession taken together.

Anno Domini 707 Constantine the Pope would haue his foote to be kissed, like another Dioclesian, thereby making evident demonstration, if not in words *King of pride*, yet in deede, that he claymed to be his successor. And in defence of Images he openly resisted Philippicus *Omnip.* the Emperor of Greece. But Iustin. and Anastasius ty-
rants

Idolatrie and
rebellion.

rants and Murderers submitted themselves unto him; and approved his Decrees. This adoration, rebellion, and Idolatric the Popes have continued ever since.

Causing Prin-
ces.

Anno 720 or thereabouts, Gregorie the second and third continued the same Idolatric and rebellion, and caused all Italie to withdraw their obedience from the Emperor Leo. and to deny their Tributes, because he had commanded Images to be broken and burned, and for the same cause also excommunicated him, & tooke to themselves the Cottian Alpes, by colour of gift from the Lombards.

Anno 749 Zacharie incourageth and assisteth Pipin to depose his master Childerick king of France, and to take upon him the kingdome of France, which was afterwards confirmed by the Popes that followed, for which the sayd Pipin gave to the popes the Exarchat of Ravenna, which belonged to the Grecian Emperor.

Anno 756 Stephen who confirmed the kingdome of France to Pipin, this man would be caried upon mens shoulders, which his successors have continued ever since.

Anno 757 a notable Schisme, wherein Constantine the second gott the papacie by mony and armes. This Schisme is reckoned the ninth.

Changing.

Anno 772 Adrian the first, a valiant defender of Images and Idolatric. He beganne to grant priviledges and dispensations.

First how put
downe.Dial 63 em.
Adm. p. 14
Roma &c.
this was Adm
in the first.

In his time there was held a counsell at Rome, wherein the pope with the consent of the Counsell, clearly to cashier the Greek Emperors & thrust them out of all, made Charlemain prince of the Senate, giving unto him the power of investing the pope. And as Mornay collecteth out of Sigonius and others, the pope ac-
know-

knowledged to hold of him Ravenna and other pieces by fealtie and alleageance, adoring him after the manner that was used to the ancient princes. Yet no sooner was Charlemain dead, but they wrought upon the good nature of Lewis his sonne: and about

Anno 816 Stephen procured himself to be chosen and consecrated without consent of the French Emperor, and so Paschatis and others after him. Whereupon followed Schismes, Seditions, and Murthers, in the times of Eugenius, Gregorie, Sergius and Leo. Second howe
put downe.

Anno 854 pope Ioane. *Sexum mentita veritatem semina,* -- To whom also it is sayd that the Divell answered in verse, The kingdome
of the whoore.

Papa, pater patrum, papissa pandito partum.

A storie omitted by some for the filthines of the fact, sayth Rainulphus: but averred by so many and so learned authors, that it will never be blotted out. whereof I have spoken before. Polychem.

Anno 856 Benet the third, Schisma 12.

Anno 860, pope Nicholas who admitteth that the Old and New Testament were to be received by vertue of the papall decrees. And if any man will say, that this was but by way of argument, let him consider of some other of his Decrees. As that, that none presume to reprehend his judgment, nor to judge of it. That the pope may not be bound or loosed by any secular power, because he is called God, and God cannot be bound, or loosed by any man. That all these Decretals be observed, &c. All these Decrees have his Successours mainteyned, and do mainteyn them to this day. vid. dist 19.
St Romanor.
Blasphemie.
9. 9. 3. pater.
Dist. 95. fa-
tis evident.
He blasphem
that he is God
Dist. 19.

Anno 868, Adrian the second. This man caused a Counsell to be gathered, wherein it was decreed, that no Lay Prince or Potentate should intermeddle with the Dist. 63. A-
drian 2.

So here the French Emperors were quite contrary. *Reyn. Cray.*

Exalting himself above God.

Reb'd. Sord.

Kingdome of the Wines.

See Plessis ex Bishop. & Pott.

the election of any Patriarch, Metropolitan, &c. are these pettie-matters, or are these proofs insufficient?

Anno 872, Ioannes, who crowned three severall Emperors, all living at one time, thereby giving occasion to most grievous civill warres, to the infinite effusion of Christian blood. And this man granted pardons to them that were dead.

After him Martinus, Adrianus, Stephanus followed in the same steps.

Anno 891, Formosus made Pope by a great schisme.

Anno 896 Boniface by tumult and faction. About this time *Sandimonnia & Pietas omnis Pontifices derelinquit.*

Platina, Pantal. &c.

Anno 897 Stephen by Schisme. He caused the carcasse of his Predecessor Formosus to be taken out of his graue, condemned of Symonie, and cast into the river of Tibris. And so they continued in Schismes and tumults between the Factions of Formosus and Sergius from the yeare 891 untill 907.

Anno 906 Sergius a notable Schismaticke. Famous for abominable filthines with the Noble Strumpet Marozia, by whom he had issue, Iohn, who afterward obtayned the papacie. And about this time the impudent, and filthy whoore Theodora, and her sonne Albericus, with her two daughters Marozia and Theodora in filthines like their Mother, governed all things in the Church of Rome. Whereupon Baronius beginning the storie of these times, confesseth it was an *Iron age, barren of all goodnes: and a Leaden age, abounding with all wickednes.* For this Theodora gotte the kingdome of Rome, sayth the Historie, by whoredome with Pope Sergius, and continued it to her posteritie, by advancing her Paramours, and her daughters Paramours or Bastards

Bastards to the papacie, and prostituting her daughters to the Popes succeeding one another. *Prob dolor! prob dolor!* (sayth Baron) Here thou mayst see the abomination of defolation in the church. So proclaimeth our great papall Annalist. How then hath it been removed thence since that time? Yet behold greater abominations.

Anno 932, Iohn, called of some the eleventh, of others the twelfth, the Paramour of Theodora, as some say.

Anno 938, Stephen the eighth made Pope by the power of Marozia, and Hugo king of Artes her husband.

Anno 956 Octavian, otherwise Iohn sonne of Marozia by Sergius, was made pope by Aberik, the sonne of Theodora. This Iohn was made pope, being but a childe, and after grew to be most beastly in Adulterie, making the pallace of Lateran *Prohibulum*, a Stye or Brothell house (sayth the author.) He used adulterie with Raineria, Stephana, and many others, and committed rapes with such violence and outrage, euen in the most holy places, that women durst not come to the Church, for feare of him. This is he that caroused in wine an health to the Divell: and playing at dice, used to call Iupiter, Venus, and all the Divels to help him, and at length was slayn by the divell, being taken in adulterie, as some write. And so the Rule of these Harlots and their children, in the open sight of all the world, continued in Rome almost an hundred yeares. What pope? what Cardinals? what succession from Peter was here? and where shall we find the Whoore, where shall we find Antichrist, if this were not he?

Is there any Historie or record whatsoever, of any prince,

Sic Baronius, Quid ad hoc Sures, coquid puer.

In reckoning of these 10 centuries great difference among Chronol.

Monstrous of man. Faint.

Au. Incel. Plessis ex Paul. & South.

prince or Monark, Salvage, or Barbarous, Iew, Turke; or Pagan, of ancient or later time, that can shew me a sure of such abominable and horrible practises: and yet see more.

*Pleſſus ex Al-
bert. Transf.*

Anno 964, Leo the eighth was made pope, in whose time a Synod was held, wherein Pope Leo with all the Clergie and people of Rome, to avoid the French (as they had before the Grecians) granted, and confirmed to Otho, the first King of the Germans, and his successors, authoritie to elect, and ordaine the Bishop of Rome, pronouncing Anathema, and banishment, or death to them that should doe the contrarie: and confirming by oath to him and his successors, all that which they held by donation, or otherwise, from Iustinian, Charles, Pipin, or Arithpertus, declaring that whosoever should hinder the effect thereof, should by the Law Iulia, incur the punishment of high Treason. So now they were become subjects to the German Emperors. How long did they hold it? Otho was no sooner dead, but that in the year 974, Boniface the seaventh, contrarie to the Law, and to their oathes, was made Pope by sedition and murder, having strangled his predecessor, Benet the eighth; and put out the eyes of Iohn, that was chosen against him. And so the Popes and Clergie of Rome, who first rebelled against their Leige Lords the Graecian Emperors, and after against the French, became now perjured, Traitors, and Rebels against the Germans; usurping their Rights, and invading their territories.

*Third Home
put downe.
Goup against
the land of re-
bels. l. 1. fo. r*

Anno 995, Gregorie and Iohn Schifmatikes. And thus haue I runne over about three hundred years of the raigne of Antichrist, from the time that the Pope was become universall Bishop, had set up his kingdome of Idolatrie, and dispossessed the Emperors of all Italie. And if these seeme

not

not evill enough, Behold yet greater abominations.

Anno 998, Silvester the second got the Popedome by the helpe of the Divell, to whom he did homage, which was so well knowne, that divers of his Successors made those diuillish Artes their profession. Was this the Chaire of S. Peter? are these his Successors? If these be nor, who are their Successors?

*Kingdome of
the Divell.
Falc. Temp.
Volat. Pleſſus
ex Pantal.
Quid ait Sna-
res.*

Benet the eighth, and Iohn the one and twentieth, both Magicians.

Benet the ninth, otherwise called Theophilaet, the scholler of Silvester. This Benet sacrificed to Divels in woods and mountains, and by Magick practised to gette himselfe the love of women, (sayth Cardinal Benno.)

*And of these
Necromantick
papes there
were 22. sayth
Napier, out of
Zegedin.
And this be-
ing now the
seat of the
beast, the di-
vel, how hath
it been reco-
vered from
them since?
Responde.*

Silvester the third, and Gregorie the sixth, also Magicians. And at this time, being about 1046 the Sea of Rome began to shew it self like the Divell, having three heads like Cerberus: namely, Silvester the third, Benet the ninth, and Gregorie the sixth.

Anno 1048 Damafus gott the popedome by poysoning his predecessor, and intrusion: shortly after whom followed two Schismes more: and so we come to the renowned Gregorie the seaventh, otherwise called Hildebrand, famous for Negromancie, Blasphemie, Sacrilege, Perjurie, Simonie, Treason and murder: the Trumpet of Sedition, and firebrand of Civill warres, who ruled all things at his pleasure, in the times of divers of his predecessors, untill he had gotten the papacie to himself, which is sayd to be in anno 1073.

*Yet the king-
dome of the
divell.*

*He also sheweth
the holy sacra-
ment into the
fire. See Benno.
8 e. ponde
Snares.*

Anno 1080 followed another notable schisme for one and twentie yeares together.

Anno 1103, Anselmus Archbishop of Canterburie in a Synod, publicly declared, that by forbidding Priests to marrie Sodomic became frequent amongst them.

*O abominati-
o nra de ola-
tous. Pleſſus
ex Lamperto
Horvold.
Responde Sna-*

Z 3

Anno

Anno 1118 followed another Schisme, in number accounted to be the two and twentieth Schisme of that Sea, and that was no sooner ended,

But anno 1124 another Schisme being the three and twentieth, and anno 1130 the four & twentieth schisme, and so for many yeares one schisme followed another, which continued till the year 1138, the Popes still cursing and excommunicating one the other, whereby arose manie factions and seditions in Rome, in the time of Innocent the second, which continued still to 1188.

Anno 1154 Hadrian the fourth thundered out excommunications against the Romans, untill they had driuen their Consuls out of the citie, and likewise against the Emperor Fredrick, for holding his left stirrop, and putting his owne name before the Popes, and thereupon sowed the seeds of Rebellion in the Empire.

Anno 1177 Pope Alexander most insolently treadeth upon the necke of the Emperor, when he had submitted himself to him, his Cleargie singing in the meane time, *Super aspidem & Basiliscum, &c.*

Anno 1181 Lucius the third, of whom that moderate Elogium, which I will recite for a breathing & recreation to the Reader.

Lucius est piscis, rex atq; tyrannus aquarum,

A quo discordat Lucius iste parum.

Devorat hic homines, hic piscibus insidiatur.

Esurit hic semper, hic aliquando satur,

Amborum vitam si lanx equata notaret,

Plus rationis habet, qui ratione caret.

Which may be thus Englished:

Lucy the fish a tyrant is, or king of fish by title,

From him Pope Lucy differeth in nature but a little.

The fish hunts fish, men to devour the man doth exercise:

The

*The fish is sometimes satisfied, the man will nought suffice.
If both their lines were laid in scale, & weighed with equall
hand,*

More reason would be found in him that none doth understand.

Anno 1188 Clement the third filled all things with robberies and murders, while he fought to get the kingdom of Sicily by armes, as escheted unto him.

Anno 1198 Innocent the third excommunicated King John of England, and filled England with Rebellions and murders, till he had forced the poore King to yeeld up his crowne, and yet so he could not be in quiet. The same pope also excommunicated the Emperor Phillip, and published the five first bookes of the Decretals.

Anno 1215 Transubstantiation was decreed and confirmed in the councill of Lateran, consisting of 1300 Prelates: whereupon ensued the Idolatrous worship of the Sacrament.

Anno 1223 Gregorie the ninth excommunicated the Emperor Frederick, and sent him to warre against the Saracens, and in the meane time tooke Apulia from him, abolished the Emperor for a great somme of mony, and then excommunicated him twise againe. He canonized Francis and Dominick, whom their followers compare with our Saviour Christ, and are by the Pope allowed.

Anno 1243 Innocent the fourth excommunicated the Emperor Frederick the second againe, and corrupted some of his household servants to poison him. The Popes succeeding for many yeares continued in most disloyall and wicked practises against the Emperors, of whom I will not speake particularly, because me thinks I stay too long from the most excellent and renowned pope Boniface the eighth, anno 1290, or 1300.

Wha

Full of confusion
psal. 10. 7.
I have in 10.
cm.

Psalm. 10.
Pup. ex. part.
64.

Full of confusion
psal. 10. 7.
another from
all mark of
Antich.

He loved con-
fing psal. 109

Who commeth in with a pageant of Antichristian pride, fulfilling all the prophecies concerning the Revelation and Raigne of Antichrist, the *place Rome*, and the *state of Rome*, the *thousand two hundred and three score dayes* in the Apocalyps being fulfilled, and the 1290 dayes of Daniell also being expired, the time drawing neare to the 1335 dayes of the same Prophet, which conteyneth fully twise 666. Another great concurrence of prophecies. The actions futeable, first he reneiweth the *Jewish Ceremonie of a Iubile*, by consequent denying, that Christ Iesus coming in the flesh had ended all Jewish Ceremonies, and brought in an eternall Sabbath and Iubile. By the same he *maketh a change of times*, and by his Indulgences he dispenceth with lawes. He sheweth himself one day in *Pontificalibus*, as *Pontifex Max.* the next day in *Imperialibus*, with a naked sword before him as an Emperor, and absolute head of the Roman Empire, arrogating to himself (in his Decretals, and namely in the Sent, which he published) *fulnes of knowledge and power*, and so boasting that he is God. Claiming supream power and dominion over all princes, Kings and Emperors, and so *advancing himselfe against, and above all that is called God*. Pronouncing full remission of all finnes, not *penitentibus*, as our Lord Iesus Christ did, but *visitantibus Apostolorum limina*. These things doth this man, a Murderer of his Predecessors, (if we beleue Collenucius) a nourisher of intestine warres amongst Christians (as he did in Greece) a rebell to his Sovereigne the Emperor, forbidding all Cleargie men to pay Tribute to Kings & Princes, as he doth in the Sent. a stirrer up of Treason and Rebellions, by excommunicating princes, and absolving their subjects from their allegiance, as he did the French: An Herctick in deny-

ing

Dm. 12.

Re foud. Sna-
rc.

ing the soule to be immortal; an Incest with two of his owne Neeces, and a confederate with the publike and professed enemies of our Saviour Christ, the Saracenes, whom he intertained in pay against the Christians in Sicilia. *Can there be any more in a lawlesse man, in the man of sinne, in Antichrist?* Yet this mans Acts and Decrees all his successors haue, and yet do maintaine defend, and imitate, as occasions are offered, so making themselves one with him.

Then followed Clement the fifth, not onely in publishing the Clementine decretals, as his predecessor did the Sext: but in excommunicating of Princes and Free states, namely the Venetians, Florentines, and Luccanes; and after him Iohn the 21, 22, or 23, (for they cannot agree upon the reckoning) an open Heretick, denying that the soules of good men should see God before the last day. He published *Septimum Clementinarum*, he also excommunicated the Emperor, and stirred up rebellions against him. Tell me good Christian, and giue me Instance, but in one of these, which of them was not the *man of sinne*, *sitting in the Temple of God, advancing himself above all that is called God?* Which of them was not *Rex superbia*? And if in this Catalogue I haue omitted any, it is but some few, which continued but for short times, and so could not do much; but that they did was like their predecessors. Now shortly after the time of the said Iohn, last spoken of, followed that noble schisme, which lasted fortie or fiftie yeares together, one pope sitting at Avinion in France, the other at Rome in Italic, continually curling and excommunicating one the other: and in this time, sayth the Carthusian, I know not who was Pope. Where then was the Succession? Where was the infallible chaire? How can we now know who is pope, seeing they knew it not themselves? And by this notable schisme we are brought

Censing with
ous.
B. laan.

Aa

10

to the fulfilling of many prophecies, & propheticall numbers, accompanied with so many, and such great actions, as the like are no where againe to be found, but in this Antichristian succession. But if any will object, that these things were not done by all of them, I answer still with Salvianus: *Neg; homicide semper occidunt.* And againe, *Esti hoc commune omnibus non faciebat actus, commune tamen omnibus faciebat assensus.* For which of them reformed or reproved any of these things? Which of them shewed any disallowance or dislike of them? Which of them hath refused the adoration giuen to Constantine? Which of them hath restored the Townes and Provinces Traite-roussly and rebelliously gotten from the Emperors, their Liege Lords, to whom they had sworne fealtie? Which of them abrogated the decree *de Majoritate?* the Idolatrous worship of Images? or other decrees or decretals made by Innocent, Boniface, Clement, or Iohn? Which of them I say, hath put downe the great Baudie house of Sixtus, or reproved the Incests, Rebellions, Negromancie, Sodomie, unjust excommunications, or other finnes of their predecessors? And I demand, *Whether any man, Jew, Turke, Infidell or devell can be imagined, or any time hereafter can be expected, wherein such a consent, and concurrence of Prophecies and events, with the judgments of godly learned men can be imagined to come?* For if we take Daniels æra, that is, the ceasing of the dayly Sacrifice, by the destruction of Ierusalem and the Temple, which was in the yearé of our Lord 70, and adde unto 70 that number 1290, limited by the same Prophet, it cometh to the year of our Lord 1360, about which time the excellent Iohn Wicklicue in England, and shortly after Iohannes de Rupefissa in France, whose labours upon the Apocalyps are said to be extant, prophecied, or rather, declared many prophecies out of the Apocalyps

calyps, concerning Antichrist, amongst which that is notable, which the Carthusian recordeth, that *there should arise two Antichrists, &c.* And in the verie next leafe the same Author sheweth, that within few yeares after there did arise two popes, one at Rome, the other at Aninion, each of them called Pont. Maximus, and exercising all manner of Antichristian impieties, having monthes full of cursing, as the Prophet speaketh, and so making that greivous schisme, like to the which was never heard of in any Christian Church, whatsoever. And this schisme began about the year of our Lord 1378, and continued fiftie yeares, as some do account, namely to the year of our Lord 1428, or thereabouts. Within the compass of which fiftie yeares, the number of many other prophecies were accomplished, & accordingly many other things verie obscrueable, were done in the Church of Christ; wherof some shall be remembered. For besides that number of 1290 the number of 1335, to which the Prophet Daniell giues a blessing is also fulfilled. For account that from the desolation of the Temple, and ceasing of the dayly sacrifice, which happened about the said year of our Lord 70. Add (I say) to that 70 the number 1335, and it commeth fully to the year of our Lord 1405. Againe, if we take the Apocalypick number 666 double it makes 1332, adde that to 70, & it maketh 1402, or take the Apocalypick number of 1260, and adde that to S. Iohns æra, which is the ascension of our Lord, and was in the year of our Lord 34, or 35, and it maketh 1394, or 1395, which is also within tenne yeares of the former numbers. The like may be sayd of the number of 43 moneths, which yeeldeth 1620 dayes, and of three dayes and a halfe, which accounting twelue houres in the day, as our Saviour Christ doth, yeeldeth 42 houres, and everie houre to be reckoned according to propheticall ac-

counts, a sabbath of yeares, or seauen yeares, ariseth to 1260 yeares. So a time, two times, and half a time; euerie of these reckoned from the Ascension of our Lord cometh to the same yeare 1394: all concurring within the fiftie yeares aboue mentioned, and making a great concurrence and consonance of Propheciell yeares. So that here we may boldly say, that seauen thunders, namely many Prophers uttered their voices, that is to say, *the voyces of God mightie in operation*, like to the thunder, as the Psalme speaketh, in a time doubtlesse, which the All-seeing spirit of God, to whom all times are present, would not haue so marked out, but for some speciall purpose. Let us then consider the actions of these times, and see, whether they also be not futable to these prophecies. The actions of the popes we haue briefly touched before. Now let us see the works of God in these times, which truly are wonderfull, and most worthy to be remembered. For shortly upon that yeare of our Lord before remembered 1405, God assembled his whole church of Europe, consisting of five great and worthie Nations, three severall times, in three great and generall Councils, and in euerie one of them; notwithstanding all the power of the Popes (a thing not a little to be wondered at) it was decreed, that *the generall Council was and ought to be aboue the Pope, and that whosoever denied that Truth, was an Heretike, Anathema.* And thereupon in the Council of Pisa, being first of the three, the two popes then standing in schisme, were both declared to be Heretikes, and unworthie, and compelled to abdicate, and another was made pope, namely, Alexander the fifth. And to this council there came learned men out of this our Countrey of England, as well as out of other nations, and were entertayned by that famous and excellent learned Chancelour of Paris, Gerson, who declared

Psal. 29.

Psal. 111.

Jude, Britanie, Germany, France, Spain, In this order they are named in the Council of Basile. Sec. 1.

clared the consent of the Church of France with the English church in that matter. Shortly after this the Papall Church had againe three popes together, and so became Triceps, like to *Cerberus*: and so the great cittie (sayth Luther) was divided into three parts, according to the prophetic Apoc. 16. Soone after that therefore was assembled the second great councill of the said five Nations at Constance. And therein it was againe with great consent, namely of 900 Bishops and learned men, fully concluded and decreed, against the Popes Law, that *the Council is aboue the Pope, and hath authoritie immediately from Christ, unto which all, of whatsoever state or dignitie, etiam si Papalis, albeit the Papall, is bound to obey.* And yet in the same councill, the pope shewed himself in his Antichristian pride, riding to Church on horseback, the Emperor of the one side, and one of the Princes Electors on the other side, leading his horse: yet in the same Council the godly Bohemians *Iohannes Hus*, and *Hieronimus Pragensis*, openly protested against the Pope: saying, that *if he did not follow Christ in his life, he was not Christs Vicar*: for which & other like sentences; they were condemned and burned, contrarie to the publike sayth, and safe conduct of the Emperor, and to the eternall condemnation of all Popish faith and fidelitie. And yet in the same Council God himself overruled their voices; and caused them to decree against the Popes canon law, as aforesaid. Thirdly, within the same compasse of yeares, there followed another great Council at Basile, of the same five Nations; Wherein after much contention and disputation, it was decreed againe contrarie to the Popes comon law, and his great Proctor *Zworninane*, that *the Council is aboue the Pope, and that the Pope hath not power to dissolve, prorogue, or transfer it to another time or place. And whosoever denied that veritie, should*

Sec. 38.
Psal. 111.
Catech. of
twisf. Pa.
276.

be judged an Heretike. Yet against all these Councils, the popes and all their Successors ever since haue, and to this day doe oppose themselves, in maintaining their Antichristian power, elation, and authoritie: affirming, *That the Pope onely may make a generall Council and canons, and that to him a man may appeare from the generall Councils, and that the Council can determine nothing without the Pope*; and so that he is about all generall Councils, still continuing also in their abominable Idolatrick, filthy, and wicked practises. And so all the Popes since that Council of Basill stand openly declared Hereticks, by the consent of all the Christian Churches of Europe, in three great Councils. But to crosse these, the Pope gathered another Council at Rome, wherein after a solempne Masse, of *Veni Creator Spiritus*, there appeared a hideous and dreadfull owle, and the Council shortly after, without any thing done, dissolved. Neyther hath the Antichristian Sect any thing to object against the Decrees of those three former Councils, unless it be a Conventicle, and conspiracie of their owne faction at Trent, where the sine Nations did not meete. What then shall we say to these things? Were not these extraordinarie great actions, or are not these actions futable to the Prophecies? or may we ever expect the like againe? Whether then may we not here safely rest and fixe the eyes of our attention and contemplation upon this notable *periode*, so manie times pointed out and defined by God himself, and accompanied with so great and notable events, as happened within this one Centure of years, or litle more, namely from the time of Boniface the eight, till the Council of Basill. In the beginning we see the Pope like a God, proclaiming a Jubile, and thereby *changing times and lawes*, renewing a Jewish Ceremonie, and thereby *denying that Christ is come in the flesh*,

claym-

Articles of fel-
low synodum-
que facit
UCLAM.

Clemens.

If the b. de-
word let them
show for it; but
one ait. or de-
ce. or of the
Council.

See the list
of this o. b.
fell. it forth
by Pet. Scarce
& Judgethe
ther it were
any thing else
but a Jacton.

clayming the absolute Lordship and command of all the world, as well in temporall, as in spirituall things, excommunicating great and vertuous Princes for small faults, and yet he himself weltring and wallowing in Egyptian filthy, and incest with his owne Nieces. Then great schismes in the church, his Successor mounted on horseback, the Emperor & Prince Elector leading his Palfrey by the bridle, with many such like notes of more pride and elation, then was ever read or heard of to be used by any mortal man whatsoever. And in the end the Pope, notwithstanding all his pride and Luciferian exaltation, by three great and generall Councils gathered out of all Christendome, declared to be an Heretike, which in respect of the greatnes of his Sea, his followers, his long continuance, and other circumstances, must needs be understood the greatest Heretike, of all that ever were or can be; and so by undeniable consequence declared to be Antichrist. Not so, will some Babylonian peradventure say. It is not any of those circumstances, nor all of them, can make him the greatest Heretike, no more then Arius in his time was therefore accounted the greatest Heretike, because the whole world (as it is sayd) became an Arian; but because he denied one of the greatest points of our fayth, namely, *the equalitie of God the Sonne, with his Father*, and therefore was called Christomachus. Be it so: yet I thinke no man will deny, but *ceteris paribus*, the circumstances aforesaid will both augment, and aggravate the Heresie. But let us consider first, the greatnes and extent of that point, which the said three generall Councils condemned for Heresie: secondly, what other Heresies, and how manie and great the Pope doth maintaine, and if either that point so condemned be

great,

great, yea verie great, or that he mainteyneth more or greater, then any other; then will I leane it to thine owne Conscience Christian reader, to judge and determine, whether the Pope be the greatest Heretike, that ever was or not. And because it is not my meaning either to build upon weake foundations, or to make long work, of that which is readie at hand, I desire thee to consider of the termes of this disputation, *ut constet quid sit id quo de agitar*: First I say, I desire to know whether thou dost hold, that there is a Rule of the Catholike fayth, whereby to judge of Heresies, which rule ought to be certaine and knowne to us; as not onely the Fathers, but we at this day do all agree, and Bellarmine the great Champion of the Romish Church affirmeth; For (sayth he) *if it be not knowne it cannot be a rule unto us, and if it be not certaine, it can be no rule at all.* So sayth the Scripture. The words of trueth are certaine, and therefore was the Scripture written, that we might knowe the certaintie of that we haue learned. Secondly, I aske how it is knowne, whether it be not knowne according to the littéral sense, out of which effectuall arguments ought to be drawne, as we also are agreed. For certaine it is (sayth the same Bellarmine) *that that sense which is immediate, y gathered of the words, is the sense of the Holy Ghost*: which I thinke he intendeth; so as it stand with other plaine places: For in the Word of God *no contradiction is to be admitted.* God cannot deny himselfe. But the senses mysticall and spirituall, which may be gathered out of the Scriptures are various, and therefore cannot be used for arguments to confirme points of Fayth, because we are not certaine, that they are intended by the Holy Ghost, as the said Bellarmine affirmeth out of S. Augustine. Lastly then, it resteth to know

De verbo dei,
l. 1. c. 2.

PROV 22, 23
Lnc. 11. 4.

Summa proxi
dicitur carere
fido voluit ea
que divina
sunt, ut omnes
intelligant,
que ipse cano-
nicus interpretat
Lactant.
De verbo dei,
l. 1. c. 2.
2 Tim. 2.

know, what that rule is, and where to be found. Of which because thou mayst see, that I will not hide, or disguise any thing from thee: I finde four opinions, Whereof none in my understanding can justly be reproved: for they all agree together in substance. The first is of the most ancient Tertullian, who goeth no further for the rule of fayth, then to the Vulgar Creed, commonly called the *Creede of the Apostles*, which (sayth he) *amongst us hath no questions, but such as Heresies bring in and make Heretikes: To know nothing but this, is to know all that we ought to know.* And they that do not beleue this, are not saythfull, are not Christians, are not to be admitted to dispute of the Scriptures (sayth he.) The second is that of August, who affirmeth, this rule to be conteyned in the Creed and the Lords prayer: For (sayth he) *therein is the whole summe of all Christian religion, namely, whatsoever concerneth fayth, hope, or charitie.* A third opinion is that of the common Catechistes, which adde to the two before named, the Decalogue, and the doctrine of the Sacraments. The fourth is that which is now commonly embraced, which maketh the Scripture in generall, to be the rule of fayth. And in this Bellarmine also consenteth. My question therefore is, whether thou do not approue these rules, or any of them? if thou do, and do acknowledge, that these Rules, or any of them be certeyne and knowne to us, and to be littérally understood, as Bellarmine confesseth, it followeth then to consider, who by these Rules shall be said an Heretick, and whether that be not clearly defined unto us by Moses, S. Iohn, and S. Paul to be such a one, as doth adde any thing to the true fayth expressed in these Rules, or taketh any thing from them, and will not be reformed by due admonition. To this agreeth Vincent. *Lirinensis, c. 32. Christi Bb Ecclesia*

De prescriptis.
The same as it
seemeth is fol-
lowed by Dia-
ny. At.

In Enchirid.
ad Laur.

Dist. 12.
Recu. 22.
Tit. 5, 10.

Hereticis graec
Electio laicis
est sententia
humano sensu
electa, verbo
dei contraria,
palam doctis,
pentinaciter de
sensa. Grosse-
est. Episc.
Lincoln. in
Mat. Paris.

*Ecclesia sedula depositorum apud se dogmatum custos, nihil in
iis unquam permutat, nihil minuit, nihil addit.* Then to the
point: I aske first concerning that Article, by the coun-
cels aforesaid decreed, That the holy Catholike church,
being the body of our Saviour Christ, represented in a
generall Council, is aboute the Pope, and hath authori-
tie immediately from Christ, unto which the Pope
himselſe, as a member to the whole, ought to obey,
& whoſoever denieth that verily is an Heretike: Doth
not the Pope (as I said) and haue nor all the Popes since
the making of that decree, mainteyned themselves to
be aboute the generall Council, and so denyed that ve-
ritie, and that no decree of a generall Council is able
to binde them, neither is lawfull, if it be made without
the authoritie of the Roman Pontifex? Aske Bellar-
mine their Advocate. Do they not maintaine that he is
the head of the Church? that he cannot erre in matters
of fayth, and that all are bound to obey him, *ex necessitate
salutis*? Are these things expreſly and literally to be
found in the Creede, the Lords prayer, the tenne Com-
mandemens, the Sacraments, or any part of the Scrip-
ture? If they be, why did all the Christian Churches of
Europe so manie times determine against these Prero-
gatiues of the Pope? If not, then whether are not these
most great additions to that Rule, to which none must
adde, and from which none must deminish? If we will
truly iudge of the greatnes of this Heresie, let us con-
sider the greatnes of the buildings erected upon it. For
great buildings must haue great foundations. First there-
fore upon this Supremacie over the Church of Christ,
represented in the generall Council, they haue ground-
ed their absolute power to call, beginne, determine,
ende, prorogue, and transfer generall Councils at their plea-

pleasures, and also to confirme and allow, or to abro-
gate and disannull them. Which point if it be granted,
they are sure, that nothing can be determined against
them in any such Council. Then an absolute power
overall not onely Bishops and Prelates, but kings and
princes will easily be inferred. For it standeth with rea-
son, that he who is aboute the whole, is aboute everie
parte, *in toto & pars continetur*. Then followeth their
power to adjudge and condemn that for Heresie, what-
soever he thinketh fit. Then the power to excommu-
nicate Nations and Countries, to depriue and depose
kings and princes, & to giue their lands for an Heritage
to whom they will. And in a word, their absolute *Ano-
my* and lawlesenes, that no man may iudge of him, no
man may dispute of his judgment, or call it in question,
though he draw millions of soules with him into hell; a prero-
gatiue which the Scripture never intimateth to be clay-
med by any but Antichrist, and never claymed by any
but the pope; wherein all the authoritie, power and
states of Christian kings, and subjects, prelates and gene-
rall Councils, with their lands and goods, bodies and
soules are giuen to the Pope, and that without appeale,
revocation or question, whether he goe to heauen or
hell. Iudge then Christian Reader, whether this Heresie
be not greater then that of Arius, Pelagius, Montanus,
Ebion, Cerinthus, Simon Magus, or any other? Who
although they rayſed damnable Heresies, yet never clay-
med such prerogatiues? Yet you will say, that these
Heresies mainteyned by the Pope do not denye Christ
Iesus, as it is sayd of Antichrist, that he denyeth both
the Father and the Sonne. Well, if thou be not satisfi-
ed by that which I haue sayd before, consider what o-
ther Heresies are mainteyned by the Pope, and how

great they be. First in the Creede, when we beleue in one God, the Father almightie, who is a spirit invisible, whom no man hath seene at any time, nor can see; for he dwelleth in light inaccessible: is it a small Heresie, to maintaine, that that most glorious and invisible spirit may be represented to us by the picture of an old man, painted upon a wall, or graved in stone or wood? Is this to be found in the expresse and littrell fence of any the Rules aforesaid? When we beleue in one Lord Iesus Christ, who was borne of the virgin Marie, as a naturall man (though not onely man) crucified dead and buried as a true man, and ascended up into heauen; is it a small addition or Heresie to say, that this naturall and carnall body now conteyned in heauen, is in so manie thousand millions of consecrated Hostes upon earth, carnally flesh blond and bones? Must we now haue so many millions of Lords, and the Virgin Marie so manie millions of naturall sonnes borne of her bodie? And our Saviour must haue so manie millions of bodies, that sused upon the crosse, died and was buried for us &c. Yea but *Hoc est corpus meum*, and God is Almighty, and can doe what he will, and so we must beleue. It is true he hath said, this is my bodie, but did he ever say, This is my carnall bodie, or naturall Bodie: or this is changed, or shall be changed into my naturall bodie? Is there one word to that effect produced by Bellarmine out of the Scripture, or out of any the rules aforesaid? He sayth, This is my bodie. So it is said also, that *We are members of his bodie, of his bones, and of his flesh.* And *the head of everie man is Christ.* Must we beleue then that we are members of his naturall bodie? If not, then it appeareth, that Christ hath another bodie, which is called mysticall or mixt, namely his Church. There is also a spirituall bodie, as well as a naturall, sayth the Apostle.

And

1 Tim. 6.
1 Ioh. 4.

Ephes. 5.

1 Cor. 12.

Aug. Sent.
340, 341.
de dist. chr.
H. ma lib. 3.
1 Cor. 15.

And may we not say, that he hath a representatiue or Sacramentall bodie, upon the words of the same Apostle ^{1 Cor. 11, 30.} concerning the Sacraments. Now if there be so manie kindes of bodies attributed to our Lord, where is that knowne and certain rule of Fayth, whereby we are bound to beleue that the words of the Sacrament are meant of his naturall bodie? Of which of his bodies is it said, that it ascended into heauen? Of which is it said, that *the heauens must coneyne him untill the time of restauration?* Of which is it said, that *the flesh profiteth nothing?* Of which I say of his bodies are these things said, if not of his naturall? We must beleue, that God is Almighty, and can do all things; but will he haue us beleue things contrarie or contradictorie? We must beleue God hath ordered all things in ^{Ez. 40, 26.} number and measure. For this is the difference betwene ^{Wisd. 11, 17} the Creator, and the Creature. And will he haue us to beleue, that a naturall bodie created, should be contained in ^{Iob 28, 25.} heauen, and yet dispersed in earth; carnall in substance, and yet invisible and imperceptible; finite in measure, yet infinite in places? one in number, and yet innumerable? Do they that affirme such a Transubstantiation, confesse the sonne to be truly man of the substance of his mother, as the Creede speaketh? or doe they agree with Eutiches? Gods word is true, but would he haue it without witnesses? ^{1 Ioh. 1, 2.} He would haue our eyes, eares, and hands, to be witnesses of the true incarnation of our Saviour. He would haue manie witnesses to his miracles, twelue at least to his Resurrection, and *in ore davorum trium, &c.* In the mouth of two or three witnesses euery word shall stand: ^{Mar. 5, 19.} And would he haue us to understand the words of the Sacrament, in absence, which hath no witnesses, nor any euident place to proue it? Looke into Bellarmine, and shew ^{30. Luc. 17.} but one peece, word, or place of Scripture, that he bring- ^{17 Act. 1, 22} ^{& 10, 21.}

Bb 3

cib

eth to prove it. Christ worketh miracles: but will he haue us to beleue a miracle, where neither our senses can perceiue it, nor he nor any of his Apostles doth say it? still I appeale to the Rule of Fayth, which must be certaine and knowne, as Bellarmine confesseth. And if this sense that they will haue of the words of our Saviour cannot be knowne, or certain by any of the Rules of fayth, then saith Bellarmine, it is no rule; and then I aske, whether this be not a great and wicked addition, which they haue made in this point, for which so many godly Christians haue been so eruelly martyred by them? Let us passe to another point, where we beleue that *our Lord Iesus Christ shall come to iudge both quick and dead, that to him the Father hath giuen all iudgment*, as to him that is verie God of verie God. Is it a small matter or addition, to say that there is another *summus Iudex*, whom that eternall Iudge hath made (as they would haue it) his Vicar generall, Soueraign Iudge over all the world, both of fayth and manners, and that can make lawes to binde the Consciences of all men. Dispence with Gods Lawes, giue Indulgences for sinnes, and cannot erre? Doth he who mainteyneth such things, confesse the Sonne of God to be the onely Iudge, or doth he deny his Diuinitie with Arius, in saying he hath neede of a Vicar? For God is euerie where, if Christ also be euerie where, then to what purpose serueth a Vicar generall. And where is this point certainly and litterally to be found in any the Rules aforesaid in such sort as may stand consonant with other parts of the same Rules? If not, then whether doth he that affirmeth such things, confesse the Father and the Sonne, in such manner, as by the said rules we are taught? So when we beleuee in the H. ghost, who spake by the pro-

Ioh. 5, 22.

Athen. in Synod.

Bellarmine.

To deny in fact
is more than
in word.
Mat. 2, 13.Christum ne
ga qui non
omnia que
Christi sunt
confiteri. Ambros.
c. 11, 1.

phets, *Quisquis Christum, qualis ab Apostolis predicatum est, negat, Antichristus est.* H. 11, 1.

phets

phets, who is the spirit of truth, that shall leade us into all truth, whom God promised to poure out upon all flesh, & our Saviour Christ would haue not onely his Apostles, but Captaines and Souldjours Iewes and Gentiles to be baptised with that spirit, and hath promised to giue it to euerie one that beleeveth, and to euerie one that prayeth for it: Is it a small addition, to say that that spirit is now not to be found, neither in any particular beleeuers, nor in any Christian Church, nor in anie Nationall Council, nor in the Prelates, who are called the Angels of the church, nor in all the Churches gathered together in a generall Council, but onely in the Pope of Rome and his Church? Without whom no Decree of any Generall councill must be held firme or lawfull. When we beleuee the holy Catholike Church, is it a small addition to say, that this Catholike Church is now confined to Rome. When we beleuee the forgiuenes of sinnes, is it a small addition to say, that we haue this forgiuenes by the Popes pardons, and indulgences, eyther for ever, or for so manie thousand yeares? Doth this agree with that article, where in we beleuee, that Christ shall iudge the quick and the dead? shall he iudge, when the Pope hath pardoned, or shall he iudge according to these pardons? Is it a small detraction from the commandements to leaue out a parte of the first? Is it a small addition to the Sacraments to make seauen in stead of two, to adde spittle and other such trash to baptisme? Is this litterally to be found in the rules aforesaid? is it knowne? is it cerraine? Is it a small addition to giue to the Sacrament of the bodie of our Lord de vine adoration? or is it a small detraction to make it private, and so to take it away from the common people, except set and solemne times, and the cup alwaies? Finally, when we are agreed, that the litterall sense of the Scripture is the

Ioh. 2.
Act. 2.
Act. 10.Io. 7, 38, 39
Luc. 11, 13.

most

most certaine and safe rule of our beleefe, and that it hath in it selfe an incredible harmonie and consent, and is the sense of the Holy Ghost; is it a small addition to this point, also to say, that the Pope is the supreme interpreter thereof, and judge of fayth and manners? And that he cannot erre? If this be knowne and certaine, then why did none of the rules aforesaid expresse and say so? Why is it not expresse in the Scripture, why did no ancient generall Councell decree it? yea why did the three generall Councils aforesaid, decree contrary, that the generall councell is about the pope? Admitte the case to be, that the pope judge contrary to the litterall sense of the Scripture, must it be no error? Admitte that he maintaine, that the Scripture is to be received by vertue of his authoritie? that he may dispence with the commandments of God? that he is the generall Commissarie of God, assumed into the plenitude of power, are these small additions to the rules aforesaid? The like may be sayd of manie other points, upon all which I thus propose, and referre it to thine owne soule and conscience (good Christian) to judge if these be great additions and detractions, and more, & greater, then ever any other Heretike made to those Rules of fayth before mentioned, and if they have been oftentimes reprov'd, and admonish'd for them, and yet still maintaine the same, then, I say, I leave it to thine owne soule to judge, *Whether the Pope be not the greatest Heretike that ever was? And whether we may not well affirme him to be that Antichrist, then whom never any was nor can be greater, and with the Prophet Daniel say, that they are happy and blessed, that lived unto these times, to see so great an Enemy of Christ his Church, and yet so disguised; so holy in name, and yet lawlesse in deed; so great a Prelate in shew, and*

E. m. 12.

yet

yet in deede so great an Heretike: Such a Vicar generall of Christ, and yet indeede Antichrist, to be discovered and declared by three such great and generall assemblies of the Church. It will percase be demanded, how I can call him an Heretike, that maketh the same confession of Fayth, as we doe. And I aske, if we confesse the same fayth, why doth he call us Heretikes? But I thinke it appeareth sufficiently by that which hath bene sayd, that in making so great additions to the true Catholike and Apostolike fayth, he hath declared himselfe to be the greatest Heretike that ever was, and consequently that Antichrist.

Let us then consider the signes of the times of Antichrist, and see whether they also do not concurre in discribing men fit for such times and actions, fit to be ministers unto Antichrist, and who those men may be but the Roman Cleargie: First our Saviour Christ giveth us a short but notable and notorious signe importing blasphemie, which is such a propertie of Antichrist, as no man can doubt of; *Many* (sayth he) *shall come in my name, and shall say, I am Christ, or annointed, for so the word signifieth: is not this litterally fulfilled?* Mat. 24. Have not all the popish Cleargie taken this title upon them? And what: not for any good or godly purpose, but to defend themselves in their most heynous and flagitious crimes against the sword of secular justice, by alledging that place of the Psalme, *Nolite tangere Christos meos, touch not mine annointed.* Psal. 105. I appeale to the consciences of all men, that have bene any whit, though meanly conversant in the Histories of late times, or observed their actions: if any will say, that this text may be used, as it is in that Psalme, for the defence of godly Prophets, I will not deny it, so it be not used for their protection in wicked actions: for to use it in the protection of

Cc

finne

sinne is no lesse a blasphemie, then to make our Saviour Christ the protector and Author of sinne and wickednes. A second notable description of men of those times is made by S. Paul. For (sayth he) *In the last dayes (which S. Iohn calleth the times of Antichrist) men shall be lovers of themselves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholy, without naturall affection, true breakers, false accusers, intemperate, severe, dispersers of good men, Traytors, headie, high minded, lovers of pleasures more then lovers of God, having a shew of godlynes, but have denied the power thereof.* So farre the Apostle. And these men who they have been, and who they be, is not hard to be discerned. For who be they that now for many hundred yeares have laboured, onely under the title of the church, with unmeasurable and unfatiable covetousnes to enrich themselves? The goulden Historian *Matthew Paris, Aventinus*, and all other Histories of Christendome, proclaime it is the Pope, and Courte of Rome, according to the Common verses:

Curia Romana non captat ovem sine Lana.

and againe: *Bursas exhaurit & arcas.*

and againe: *Roma caput mundi est, omnia namq; capit, Ejus avaritiæ toius non sufficit orbis:*

Ejus luxuria meretricis non sufficit omnes. Paris.

The Romish Cleargie have turned the tenne commandments into two words, *Da pecuniam*, sayth S. Brigitt. So if we aske, who they have boasted themselves, and in pride exalted themselves above all princes, Kings and Emperors? who hath excommunicated and cursed Christian Princes, Nobles, States, and Nations? Who have seduced Children and Subjects, to take upon them habits, and vows of Religion, and so to cast off all obedience to their Parents and Superiors? who have shewed themselves most unthank-

See more in
Abb. de nonis,
and in M.
Doctrinam.

thankfull to their Benefactors, and specially to their Leige Sovereignes, under whose gracious and peaceable government they were borne and bred, and have joyed their goods and Lands, houses and Inheritance, Wiues and children, Liues and livings, and yet have gone about most wickedly & traitorously to take away their Crownes and kingdoms, yea their life and breath, by whose onely mercie they enjoy their owne? Who have taught men to breake their truces, oathes, Leagues and covenants by new trickes and devices, sometimes of Equivocation, mentall reservation in themselves, sometimes of dispensation from their chief Bishop the Pope, sometimes of false and malicious calumniation, pretending that they be Heretikes and Infidels, with whom no fayth is to be holden, as they have learned of their good predecessors Atrous, in whose name that doctrine was first published, and Laomedon that practised it, according to that verse.

Laomedontæe lincus perjuris Troicæ.

Yet by the way, I will not denye that sentence of a godly Father, vouched in their Decree: *In malis promissis rescinde fidem. Impia est promissio, que scelere adimpletur.* But it is one thing *promittere malum*, and another *promittere malo*. If we promise an evill thing it is better to breake it, then to keepe it, as we learne by the said Sentence, and the example of Herod. But if we promise to an evill man, yet if the promise be not evill, we are bound to performe it, as ^{15. 9.} Ioshuah, and king David. And yet who hath given them such a superlatiue and supereminent prerogative, that whomsoever they call an Heretike or Infidell he must be so? yea in their owne causes, contrarie to the Decree of immutable Iustice; that *None ought to be a Judge in his owne cause.* Who have againe by false infamous and seditious Libels accused and slandered Princes,

Cic. 3. offic.

Ving. Georg. 7.

15. 9.
2. S. J. 1. 21.

Nobles and whole nations, as they did *Queene Elizabeth*, calling her a Bastard, & *flagitiorum seruum*: the late Prince of Orange, calling him an Heretike, and all that protest against their impieties, calling them Heretikes, Valdenses, Hussites, Lutherans, Calvinists, Hugonots, and I know not what? Finally, who haue shewed themselves most intemperate, fierce, and cruell? who haue most despised good men? Who haue been most traitors? who most headie and obstinate? who most proud and high minded? who haue most followed their pleasures, and yet made most hypocriticall shewes of godlines? I haue neither read nor seene much, I know litle or nothing, and therefore will not take upon me to say any thing, but I referre it to thine owne conscience (good Christian) and I desire thee to consider in thine own hart, whether thou do know any such men in the world or not? and if thou doest, then whom they serue and follow? A third note of the times of Antichrist is that which the same Apostle telleth us in another place, *that there should come an Apostacie first, and then that man of sinne shall be revealed*. Consider with thy selfe whether in anie Historie of times past, thou canst find any Apostasies in any degree parallell or comparable to those, wherof we spake before? or whether in any probabilitye the like may be expected in any time to come. Or if by the word of *Apostasie* in that place thou wilt understand, that wherof the same Apostle speaketh elsewhere, *some shall apostate and fall from the sayth, giving heede to seducing spirits and doctrines of diuells, speaking lyes in hypocrisie, forbidding marriage and meats*. Consider also who they be that teach such things? And who they be that forbid meats and marriage, some meats to all men at some times, and all marriage to some persons at all times. Fourthly S. Peter giveth us another note of them, saying: *They walke af-*

3 Thef. 2.

1 Tim. 4.

2 Pet. 2.

ter

ter the flesh and despise government, speaking evill of dignities. I neede not aske what these men be: But I aske whether any other of any Religion, countrie, nation or profession, either in these, or in any of the former, haue been like to those that profess the Roman Catholike, or Popish superstition? Fifthly S. Iude following S. Peter, describeth them thus: *They haue gone in the way of Cain, and runne greedily after the error of Balaam, and perish in the gainesaying of Core.* Who be those that haue most followed Cain in murder and Bloudshed, not onely of private men, but of princes? Who haue runne after Balaam, to curse, excommunicate, & interdict; not onely perticular offenders, but whole nations, townes, cities and countries? and that for covetousnes, when they refused to pay their unreasonable demands? Who also haue followed Core, Dathan, and Abiram, in opposing themselves against Magistrates and Superiours, plotting of conspiracies, and raising insurrections? Sixty S. James describeth a *wisedome which is carnall, sensuall, and diuells, consisting in cursing and bitternes, envie, and strife.* Consider of these who they be, that haue been most giuen to these things, and whether ever any like or comparable to the Romish Synagogue? Lastly, as we touched before S. Iohn giveth us a speciall note: *He that is not of God beareth us not: and hereby we know the spirit of truth, and the spirit of Error.* Who be those that flye from the Scriptures, and will haue us with an implicit fayth, and blinde obedience to submitte our selues to their decrees and decretals, cannons and traditions, Church and Pope, whom they will haue to be accounted of science infallible, power irresistible, and judgment unquestionable: Neither are these things to be shifted of with that rotten distinction, that these are *vitia hominum, non professionis*, the faults of particular men, and not of the whole profession, ranke or

Iud. 13.

Lam. 1.

1 Iohn 4.

Cc 3

order

order. The Heathen man will reſell that, telling us, that where all runne one way, either by act or conſent, the corruption of the ſingulars, giue a denomination to the totall.

Heliaca urbs ſimul eſt mendax atq; ebria, Talis

Tota urbs eſt, Domus ut que libet eſſe ſolet.

Yet I cannot chuſe, but thinke there were ſome Infants there, that were neither lyers, nor druckards actually: but *ubi maior pars ibi tota*. So the ſeverall kinds of conſent expreſſed by their owne confeſſors:

Conſulo, præcipio, conſentio, provooco, laudo,

Non retego culpam, non punio, non reprehendo,

Participo, defendo, meum in caput iſta redendant.

Salvianus will tell them, *Eſti commune omnibus non faciebat actus, faciebat tamen aſenſus*. Cicero will ſay, *Qui non defendit nec obſiſtit (ſi poteſt) injuria, tam eſt in vitio, quam ſi parentes, aut patriam, aut ſocios deſerat*. Their owne Decree will teach them: *Quid eſt immundum tangere, niſi peccatis conſentire? Quid eſt exire inde, niſi facere quod pertinet ad correptionem*; If they will avoide this charge, let them ſhew, how they have corrected, puniſhed, reprehended, or diſliked theſe things. If not, then muſt we needs ſay, that all are guiltie. And as the earth it ſelfe is ſayd to be corrupted and curſed, when the Inhabitants have corrupted themſelves with ſinnes; ſo, and much more all ſtates profeſſions and degrees of men. To this S. Auguſtine will adde, that as our Saviour Chriſt hath his myſticall bodie, which is his church: ſo the Divell hath his bodie, or his Synagogue, comprhending all the wicked, *qui ſunt eius quodammodo corpus*, ſayth he. And ſo all the Reprobates are one in the divell, as all the cleſt are one in Chriſt. And as he that is joyned with an Harlot maketh himſelfe one bodie with her, by the ſentence of the Apoſtle; ſo he that joyne th himſelfe with Antichriſt (the great whoore) eſpecially

cially in the head, becometh one with him; euen that Lawleſſeman, that childe of perdition. What then ſhall we ſay to theſe things? *Places and Times, Perſons and Actions, Names, and things Propheſies and Events*, do all concur in the revelation of *this man of wickednes*, conſiſting wholly of moſt horrible and enormous ſinnes, by act and conſent, in particular and in generall, in ſingular perſons, and in their whole bodie politike, order & ſucceſſion: Such ſinnes, ſo many, and ſo great, that the Divell himſelfe can no way match or parallell. For if one divell ſhould do homage or ſacrifice to another, or commit or giue a licence to commit Treafon, Inceſt, or murder, yet that could not be any way ſo great a ſinne, as when a Chriſtian, baptiſed in the name of Chriſt, and for whom our Saviour Chriſt the onely ſonne of God, hath ſhed his moſt precious bloud, committeth ſuch an offence, or giveth ſuch a Licence. And by the ſame rule of proportion: if theſe haynous Idolatries, Treafons, Murthers, Adulteries and other ſinnes, which have bene committed by the Popes, and their Licences and diſpenſations, were done, or licenced, committed, or permitted by any other then a Chriſtian, & one that taketh upon him to be the head of all Chriſtians, and over all Chriſtian Biſhops, yea and ſuch an Head as cannot erre, certainly theſe ſinnes in any other could not be judged ſo great, offenſiue, or intolerable. As it is in the ancient Lawes truly defined, *Re, perſona, loca, tempore atrociores injurie indicantur*. And ſo the Prophets everie where aggravate the ſinnes and offences of the people of God, by the greatneſſe of the benefiſ which they had received: and our Saviour Chriſt teacheth us, that he *to whom much is committed, of him much ſhall be required*. And he that knoweth his maſters will

Cic. 1. off.

Gm. 3. 17.
E 6. 12.
Eſa 107. 34
Eſa 24. 4.

will and doth it not, shall be beaten with manie stripes. It followeth therefore inevitably, that these finnes in the pope are farre greater, then if any Christian, Iew, Turke or Heathen did the like. And now seeing we haue observed Antichrist in all these mayne and principall circumstances, of his Place, and State, his Name and Rising, his Raigne and Aliens, his Times and Manners, what is more to be expected, but his Consumption and Destruction two times, which the Holy Prophets, and diuine Apostle expresse in one verse, saying, that the Lord shall consume him with the breath of his mouth, and destroye or abolish him with the brightnes of his comming. Whereof I will speake breuely, partly because others haue sayd sufficient, but chiefly because of the times to come we must not presume too farre, either to iudge, or to inquire. First therefore in his Consumption two things are to be considered, the Times and the Manner. The times are two fold, past and to come. For the time past, it seemeth to haue bene ever since the said year about mentioned 1405, being the time that Daniel blessed. For if we account those 1335 years noted by Daniel, from the destruction of the Temple, which is Daniels 222, and was about the year of our Lord 70, adde that 70 to the number 1335, and it falleth out fully in the year of our Lord 1405, as I shewed before, which was within four yeares of the Council of Pisa, the first generall Council, that declared the Pope to be an Heretike; shortly after which the Noble Zisca, Copicus Magnus and other worthe Bohemians began to breake downe the Popish Idolatrie, and ever since the Romish Antichrist hath decayed more and more, as euerie one that is acquainted with the stories of Christendome may easily perceiue. So that we may well say, that the consumption hath

now

Dan 7. 26.
Esa 11. 4.
2 1brf. 2.

Dan. 12.

now continued about 220 years. For the time to come I would desire all godly Christians to consider of these particulars: First, whether we may not expect that the tenne Kings shall ioyne together to spoyle the whore, and burne her with fire? Rev. 17.

Secondly, What account or answer Christian Kings can make to their great Lord and Master, for continuing in their warres against their brethren, and neglecting that warre, whereunto God himself hath called them.

Thirdly, whether upon the destruction of the Whore we may not hope for the conversion of the Iewes, in a more gracious manner, then yet we see. And there by the way must be observed the word which the Holy Ghost useth; Abomination of desolation: whereupon I aske, Whether it may not be understood of Antichrist, to signifie, that so long as the Antichristian abominations shall continue in the Church, so long the Church must continue desolate of one of her principall parts, namely the ancient people of the Iewes, which must make the other maine wall, to be ioyned with that of the Gentiles in one principall and fundamentall corner stone. Christ Iesus, which is not to be expected, as long as the abominable Antichristian Idolatric raigneth in the Church? Dan. 12. 11.

Fourthly, What we may thinke of those frogs in our Apostle, who they be that must gather the kings of the earth to the battail? Rev. 16. Wherein is to be observed that the Frogge hath his name of his voice, which the Latins call Ran, Ran, like a trumpet, the Grecians Trac, Trac, like a drumme, and so in the Text it is sayd, that they goe forth to the kings of the earth to gather them to battail. Concerning the Hebrew name, I would faine learne of the learned, whether it may not be taken for a word compounded of two words, whereof the one signifieth to make hast, the other Defection or destruction, & so signifieth hasting to destruction or defection,

Dd

which

which agreeth with the Text. Their nature, as we see by dayly experience, is to leape on the land, & swimme in the water, spoyling, polluting and corrupting in both. And to whom this may be applied, I leave it to learned Divines to consider.

The fifth thing to be considered is the joyning of the Beast, and the Kings of the earth, and the gathering of their armies.

The sixth is the gathering of Gog and Magog together: and whether this be the same battail, which is spoken of in the former chapter.

The last is the glorious and triumphant victories of our Lord Iesus Christ, who is God blessed for evermore. But of these things I dare not speake, but onely moue them; desiring to learne, and not thinking it altogether unlawfull to search, so it be done with Christian modestie and humilitie, no more then the ancient Prophets did thinke it unlawfull for them to search, what time the sufferings of Christ should be accomplished, & the glorie to follow. But for the manner of the consumption of Antichrist, that also seemeth to be two fold: The one by the preaching of the Gospell, the other by the open falling away of peoples, nations & countries from Antichrist. Of both which other godly learned men, haue sufficiently spoken at large: namely, M. Fox in his Martirologe, the two learned Bishops Abbat and Downham in their severall bookes of Antichrist: also Catalogus Testium, the learned Morney, in his booke De Mysterio Iniquitatis, and many others. And concerning the last time which must be the second coming of our Lord Iesus Christ, because God hath reserved it to himselfe; I therefore rest in the prayer, prescribed to the Church by our Apostle: Even so come quickly Lord Iesus.

Jbb

The Conclusion.

Vpon all these premises, for a conclusion; I would desire the Christian Reader, to consider of these seauen short Problems, first concerning these propheties before touched, as I haue demanded of them everie one in particular: so now of them all in generall: If they be not fulfilled alreadie, I demand, how they can be accomplished, or how long & when we shall expect their accomplishment? There are now almost 1600 yeares past, since they were giuen. And the Holy Ghost testifieth, both in the first and last Chapter of his Revelation, that the time was not long, but shortly to come. and by another, that the myserie of Iniquitie beganne euen then in the Apostles time to worke. Secondly, if these propheties be fulfilled, as hath beene shewed, and if the Pope be indeed that Antichrist, spoken of in the Scriptures, and all the propheties concerning Antichrist do concur in him, and can be applied to no other, so aptly as unto him: then I aske, why should we halte any longer betweene two opinions? why should we flatter our selues, or dallie with idle distinctions of the Antichrist, and an Antichrist, as if any Antichrist might be admitted to stand in competition with our Sovereigne Lord Christ Iesus: If that distinction must yet still be observed, as well at this time, as in the dayes of S. Iohn; unlesse the distinguisher can shew some other that may be called the Antichrist, besides the Pope: I demand, whether it may not be inferred: that The Pope is The Antichrist, and that everie Papist is an Antichrist. O deare Christians, let us at length awake, and if God be God serue him; if Rome be Babylon, let us flye out of her, and

Dd 2

if

Animalia
amphibia.

Rev. 19.

Rev. 20.

3 Ro. 8.

A. 2. 1.

Apoc. 22.

Rev. 1.

Rev. 22.

2 The. 2.

1 Reg. 18.

if the Pope be Antichrist, let us utterly forsake him. For to follow both, serue both, cleaue to both, or relie upon both, is absolutely impossible. Thirdly, if these things be so, I aske in what case they be that take parte with Antichrist, or entertaine him eyther by way of *Obedience, conuersation, assistance, permission, conuence, or homsoever*: seeing it is written, that if any man worship the Beast, the same shall drinke of the pure wine of the wrath of God. And *what concord can Christ haue with Be-lial?* Fourthly, upon the same grounds, I demand what power this Pontifex Max. which is Antichrist, can haue over Christian Kings, Princes, Magistrates, or other persons whatsoever to excommunicate, interdict, depose or deprive any of them? Fifthly, I aske what authoritie he hath to interpret the Scriptures, or what he hath to doe with them, or to pardon or dispence with sinnes, namely incest, murth, treason, Idolatrie, &c. or to make Canons, Decrees or Decretals to bind Christians? Sixthly, seeing the Monarchie of the Pope is directly holden of the Diuel, by homage actually performed by some of them, and assented unto by all their Successors, in approving and maintaining their succession from, and by them which did it: I demand *whether all that follow the Pope, or take parte with him, do not thereby submit themselves to the Drueil, in approving of that horrible Act, and misball renouance and forsake our onely true and rightfull Lord, and Soueraigne Christ Iesus?* And lastly, all the premises considered, whether it may stand with the policie, safetie, or peace of any Christian kingdome state or common wealth, to permit and suffer Antichristian and diuelish practises of filthines, infidelitie, murth, treason, Idolatrie, blasphemie, and superstition to increase amongst them. And whether it be not high
time

time for all Christians to awake, and betime to fye out of Babylon, least they be taynted with her sinnes, & so made partakers of her punishments, and for Christian Kings to reward her (according to Gods commandements) as shee hath rewarded the seruants of Iesus Christ.

Saue thy selfe O Sion, that dwellest with the Daughter of Babylon. Zach. 2, 7.

Ecclesiaz querela. Woe is me, that I sojorne in Meshec, that I dwell in the tents of Kedar. My soule hath long dwelt with him that hateth peace: I am for peace, but when I speake, they are for warre. Psal. 120.

Arise O Lord, let not man preuaile: Let the Nations be judged in thy sight.

Sententia divina. Put your selves in aray against Babel, round about. All yee that bend the bow shoote at her, spare no arrowes: for she hath sinned against the Lord. Shoure against her round about, she hath giuen her hand. Her foundations are fallen, her walls are throwne downe: for it is the vengeance of the Lord, Take vengeance upon her, as she hath done, doe to her. Ier. 50.

Babylon is fallen it is fallen. Apoc,

A Problem what successfe is to be expected by Christians in any action, joyning with Antichristians or Idolaters.

Iest. 7. Thus sayth the Lord God of Israhel, there is an accursed thing in the midst of thee O Israhel. You cannot stand before your enimics, untill you haue taken away the cursed thing from among you.

2 Chron. 16. 13. Afa made a covenant with Benhadad king of Syria: then Hanani the Seer came to him & said:

Dd 3

Because

Because thou hast relied on the King of Syria, and not relied on the Lord thy God, therefore is the Host of the King of Syria escaped from thee. Herein thou hast done foolishly. Therefore from hence forth thou shalt have warre.

2 Chron. 19. Iehoshaphat King of Iuda, helped Ahab against the King of Syria, and Iehu the sonne of Hanani, the Seer, went out to meete him, and said to King Iehoshaphat: Shouldest thou helpe the wicked, and loue them that hate the Lord, therefore is wrath upon thee, from before the Lord. And shortly after the Moabites and Ammonites came against him.

2 Chron. 20. Iehoshaphat joynd with Ahaziah King of Israel, who did verie wickedly, and he joynd with him in making ships to go to Tarshish. Then Eliezer the sonne of Dodavah prophesied against King Iehoshaphat, saying: Because thou hast joynd thy selfe with Ahaziah, the Lord thy God hath broken thy works. And the ships were broken.

2 Chron. 21. Iehoshaphat had taken Ahabs daughter for a wife to his sonne Iehoram, hoping perhaps to draw back the kingdom of Israel, but it proved the overthrow of his posteritie.

2 Chron. 23. Amaziah hired an hundred thousand mightie men out of Israel, for an hundred tallents of silver. But there came a man of God to him saying, O King, Let not the armie of Israel go with thee. For God is not with Israel. &c.

Esa. 48. Ier. 51. Rev. 18. Flye out of Babylon my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues. See more *Esa. 20, 5. 30, 1, 2. Ier. 17. &c.* and consider of all the leagues, and treaties made by the Kings of Iuda with the Syrians, Egyptians, Assirians, Babylonians

Ionians &c. what came of them? What good gott Salomon by his affinitie with the Egyptians? was not his sonne spoyled by them? What gott Hezekiah by his courtisie shewed to the Babylonian Embassadors? *Esa. 39. &c.*

It were a worke not unworthie the vacation of a learned man, to adde unto this a consideration of all the Leagues, Pacifications, and Treaties, that have been made by the Romish Catholikes with other Christians, as namely with the Græcians, the Albigenes, Valdois, Bohemians, Lutherans, Calvinists, Huguenots, Protestants &c. How they have observed their covenants and sayth, and what hath beene the ende and successe of everie of them. What good the Grecian Emperors, what good the Albigenes under the E. of Tontons, what the Valdois, Bohemians, and others gotte, by submitting or yeelding to the Romanists, and what sayth those Romish Catholikes haue held with them: also what is come of all the great warres, that Christian Princes haue undertaken by the instigation and procurement of the Pope, as namely those of ancient time for Jerusalem, and those of late in France. Also what good hath come to Christendome by all the victories gotten by Romish Catholikes against the Turkes: haue they enlarged or defended Christendome? haue they not lost a great part of it? Yet they hold some part. True, taking Christendome in their sense, who admitte none to be Christians, but those that are subject to the Pope. But for other Christians it is much worse. For the Grecian Christians, though grievously oppressed, are suffred in some sorte to liue under the Turke, but Protestants in no sort under the Pope. &c.

F I N I S.